Making comparisons

JUDAISM AND THE GENTILE FAITHS by Joseph P. Schultz. Fairleigh Dickinson University Press. 411 pp. $32.50 4 -11- 1983

David Geffen

"A ROOTEDNESS in one's own heritage, combined with breadth of outlook and sensitivity to human experience, can lead to a profounder understanding of the heritage of others. As the draftsman's compass encircles a sweeping are while firmly fixed in the ground, breadth of vision in cross-cultural studies is enhanced by a firm anchor in a particular tradition."

In these words the author explains how he can study aspects of other religious traditions and compare them with Jewish tradition. The deeper one's roots in one's own religious tradition, the better foundation one has from which to review other traditions.

Dr. Schultz, a graduate of the Jewish Theological Seminary of America, holds his doctorate from Brandeis and did postgraduate work at Harvard with the noted scholar, the late Professor Harry A. Wolfson. He is now a professor of Judaic Studies in Kansas City.

He divides his book into three sections: Judaism and the non-Christian faiths; Judaism and Christianity; and the Secular Challenge. In the first section, various teachings of Confucianism, Vedanta, Buddhism and Islam are compared and contrasted with the approach of Judaism to the same issues.

The section on Judaism and Islam is most instructive. The discussion of holy war in Judaism and jihad in Islam has many contemporary overtones. Though the Jewish discussions of the topic remained on a theoretical level, in Islam they became very practical, as they are to this day. This exemplifies how the Islamic clergy has maintained its influence, especially on the issue of war, whereas in Judaism the rabbis focus primarily on issues in a higher spiritual sphere. 4 -11- 1983

THE SECTION on Christianity contains some very intriguing comparisons. After discussing the Dichotomies of Peter Ramis, whose teachings made him the methodological father of the Puritans, and the talmudic method of study, Schultz concludes, "The impact of a learned Puritan clergy upon its laity had its parallel in the impact of the Talmudists on the Jewish masses in Poland and Lithuania. Cromwell's soldiers who debated subtle theological issues around their campfires and the New England farmhands who threaded the mazes of free will and fate had their counterparts in the Warsaw Jewish coachmen and the Vilna Jewish merchants who engaged in talmudic disputation while awaiting their fares and ordering their goods."

In the chapter on the religious psychology of Jonathan Edwards and the hassidic masters, the emphasis is on Schneur Zalman of Liadi, father of Habad. The ideas of Edwards and Zalman share much common ground.

In the section on Secularism, one main topic is situational ethics. Schultz cites a Holocaust responsum which deals specifically with this issue and concludes from the responsum that "even in the framework of Jewish law there are cases where everything is according to the particular situation and one must weigh the situation very carefully."

The last chapter deals with the Noahite commandments, which the author characterizes as "the transition from this unhallowed time of a divided humanity to that sacred day when all men join hands in subservience to their common Creator. These laws represent the floor of civilization, but also the ladder to its noblest vision." 4 -11- 1983

Judaism and the Gentile Faiths should become a standard text for all comparative religion courses since it is a well organized and clearly written academic study of religion in which Judaism is not shortchanged. □

An Einstein theory

GUIDE TO AMERICA-HOLY LAND STUDIES 1620-1948: Vol. II Political Relations and American Zionism edited by Nathan Kaganoff, New York, Praeger. 218 pp. $15.00. 11 -11- 1983

David Geffen

"THE TRUTH is that I do not like nationalism in itself," Albert Einstein wrote in a 1944 letter now located at the American Jewish Archives in Cincinnati. "But I think that for us Jews a feeling of strong international solidarity is very important to make us independent in our inner life from the devastating influences of a more or less hostile social environment.

"There is no doubt," he continued, "that Zionism has great merits in this respect and has saved many people from despair and from succumbing to an inferiority complex. This is true, I am convinced, also for our fellow-Jews in this country in the present situation and maybe still more in the time to come."

This insightful comment on Zionism, in fact on the basic American Jewish identity, by Einstein, is one of the many fascinating primary sources uncovered by researchers in this project. Their annotated comments on the various collections surveyed form this second volume of the *Guide* to source material in the America-Holy Land Studies, a project initiated by Moshe Davis. This volume specifically deals with two areas: political relations, and American Zionism.

For anyone interested in studying the approach of American presidents and vice-presidents to Zionism and the establishment of a Jewish homeland, for the first half of the 20th century, this volume is an indispensable tool.

One or two items of interest may be noted. In May 1944, Weizmann had a lengthy meeting with Franklin D. Roosevelt. The report of that meeting is located in the Jewish Agency files at the Central Zionist Archives. A telegram from Weizmann to Truman, January 5, 1946, expresses appreciation for "your interest in rescuing Jewish refugees in Europe.... Your recommendation that 100,000 of their number be enabled to come to Palestine immediately." 11 -11- 1983

THE HERZL Collection here at the Central Zionist Archives in Jerusalem has a variety of American material in it, more than most people realize. A Reform rabbi from Columbus, Georgia, Edward B.M. Browne, rained down on Herzl 13 letters on Zionist organization and thought from July 1897 to January 1898. The depth of Browne's erudition is quite amazing.

Material on the controversial Bergson group started by Hillel Kook is found in various collections in Israel and in the United States. When studied, it will provide a new perspective on Kook and his activities. Of special interest is the initial listing in print of the Joseph I. Bluestone papers at the American Jewish Historical Society. Dr. Bluestone, a physician and an Orthodox Jew, was an American Zionist activist as early as the mid-1880s. His papers and his memoirs were lovingly kept by his son, the late Harry Bluestone of Wilmington, Delaware, and presented to the Society six years ago when Bluestone died. Having seen these papers at Bluestone's home, I can attest to their significance for a proper understanding of the formative years of American Zionism. □

their poor battered and sick bodies. Most of them had already been introduced to Uncle Sam in a manner not favorable to forming a kind impression of him. The suspicions were mutual. But now he took the opportunity to show them that his former sternness had been strictly official and in obedience to principles not lightly formulated and not wholly selfish — perhaps as much for their own good as for his.

The deputation of New Yorkers that went over on the ferry for the Seder consisted of the orators of the evening, reporters and unofficial sightseers. The sightseeing began with the grating of the temporary detention room, behind which immigrants of both sexes paced to and fro, or stood examining the sightseers from Manhattan through the meshes of the grating.

In the dining room, when it was at last reached, the women immigrants outnumbered the men two to one. While the guests and the women were seated in their places, the men went through the evening service, preliminary to the Seder proper. That over, the guest rabbi and the immigrant who sat by his side began the recital of the woes of the Israelites in Egypt and their miraculous deliverance. The guests and the women not being able to hear or understand commenced to eat their soup. The two orders of procedure did not interfere with each other, for the dining room is very large.

After the eating came the speechmaking. No sooner did the chairman of the deputation begin to speak, than the women set up wailing and sobbing that was pitiful to hear. The chairman had merely said that their troubles were all over, that they were welcome to the land of freedom, that they had all escaped from the terrors of Russian despotism and were about to find their happiness in America. The spread they had enjoyed, he said, was an evidence of the difference between the Russian and the American spirit; for it was the American government, through the officials of the island, that had thus shown its hospitality and its tolerance of Jewish religious custom.

And then with an absence of formality, the Seder was over, the Seder of the immigrants had ended. Unfortunately, some of them were going to be deported on account of physical defects, some on account of poverty. But even these had enjoyed a feast in the shelter of the Stars and Stripes under a roof upon which the Statue of Liberty casts the light of its electric torch... They would never be able to say their trip across the ocean had been in vain.

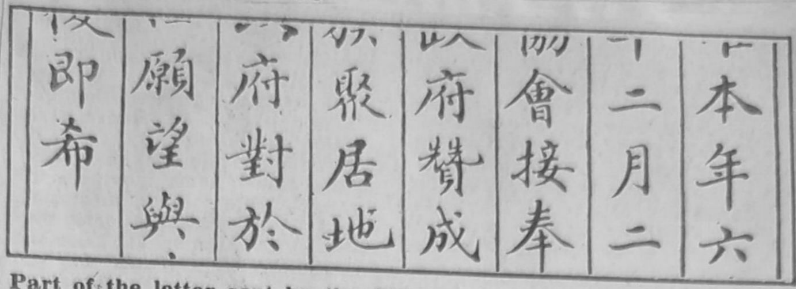
HIAS sent matzos; the Wissotzky Tea Company sent tea; the Carmel Wine Company furnished Palestine wine; and Mrs. Philip Cowen, wife of the editor of "The American Hebrew" supplied Haggadas, which were kept as souvenirs.

Dr. Geffen, an American-Jewish historian, is educational director of the Shazar Centre in Jerusalem.

Chinese endorsement for the Zionist idea

18.5.1979

By DAVID GEFFEN/Special to The Jerusalem Post



Part of the letter sent by the Chinese Government to Sir Ely S. Kadoorie.

AFTER the issuance of the Balfour Declaration in 1917, efforts were made by Zionist Organizations throughout the world to have as many nations as possible endorse the documents. One of the more intriguing stories is what the Shanghai Zionist Association did in the Far East.

18.5.1979

The Association was founded in 1904 and its leading spirit was Sir Ely S. Kadoorie, a noted merchant and philanthropist. Kadoorie was born in Baghdad in 1867. At the beginning of the 20th century he and his older brother Ellis settled in Hongkong and developed extensive business interests in Shanghai and other Chinese cities. Kadoorie, who was knighted in 1926, was the leading Zionist in the Far East, proving this through his work for Keren HaYesod and through his efforts to secure endorsement for the Balfour Declaration.

The first country to which Kadoorie turned was Siam. On August 22, 1918, the Foreign Office in Bangkok sent Kadoorie a letter which stated: "I have the honour to state that the Royal Siamese Government expresses its accord with the sympathetic position taken by its Allies with reference to the establishment of Palestine as a national home for the Jewish people." Then the letter concluded in typical diplomatic fashion: "It being clearly understood that nothing will be done that may prejudice the civil or religious rights of existing non-Jewish communities in Palestine."

HAVING ACHIEVED success with Siam, Kadoorie and the secretary of the Shanghai Association, N.E.B. Ezra, directed their attention to the Chinese. Since China was in the throes of revolution, negotiations were difficult. The first person approached was Admiral Tsai Ting-kan, a leading figure in Peking. Through letters and personal conversations, the admiral became interested in the cause and promised to help by speaking to government leaders.

The U.S. and Britain had large diplomatic corps in China at the end of World War I, and members of these delegations proved quite helpful.

Dr. E.G. Morrison, British political advisor to China, was eager to help in any way possible. In September, he wrote to Ezra and asked him to send him "privately the wording of the letter that you require."

Dr. Paul Reinisch, the American minister to China, had been working with Judge Charles Lobingier, judge of what was known as the U.S. Court for China, to persuade the Chinese government to issue an official statement. When Reinisch returned to the U.S. for consultations, a new official named MacMurray tried to sidetrack the efforts. He wrote to the judge, telling him he was not authorized to pass on any information about the Balfour Declaration to the Chinese Foreign Ministry. In typical diplomatic legalese, he wrote:

18.5.1979

"May I ask you to be good enough to explain this situation to the representatives of the (Zionist) Association and suggest to them that the matter could perhaps be taken up more appropriately through the Zionist organization in the U.S., which might lay the matter before the Department of State with a view to its issuing to the Legation such instructions as it may consider suitable."

LOBINGIER was not deterred by MacMurray's double talk and he sent him a strongly worded answer. The matter sat for two months, however, until Reinisch's return to China in November 1918. Then the judge went into action reminding Reinisch that "in view of the President's (Woodrow Wilson) unqualified endorsement of the Jewish aspirations as regards Palestine, it would seem quite appropriate for American officials in China to interest themselves in the subject."

This reminder did the trick, for Reinisch carried the message to the Chinese official. Just a little over a year after the Balfour Declaration was issued, the Chinese government's letter of endorsement was sent to Kadoorie. As soon as it was received, copies were made and sent around the world. Publications in the U.S. and Europe printed the original letter and its translation, and a great deal of excitement was generated by it.

To complete the Far East endorsements, the Japanese government in January 1919 sent a letter to the French embassy in Tokyo expressing its sympathy for the establishment in Palestine of a National Jewish Homeland. With this endorsement in hand, Kadoorie, Ezra and the Shanghai Zionist Association had achieved their goal.

Whether the new attitude of China to the West will mean recognition of Israel remains to be seen. Hopefully these words of Dr. Sun Yat-Sen, written to the Shanghai Zionist Association in 1920, will help the leaders of China today in their decision:

"All lovers of democracy cannot help but support whole-heartedly an historic nation, which has contributed so much to the civilization of the world and which rightly deserves an honorable place in the family of nations."

The author is the educational director of Jerusalem's Zalman Shazar Centre for Jewish History.

'Remember well, this scene of life and activity'

By DAVID GEFFEN/Special to The Jerusalem Post

WHILE MANY photographs of Zion Square fill the archives, a new one recently surfaced in the U.S. It was taken by Rabbi Jacob Kraft on June 9, 1945 when, as a chaplain in the U.S. armed forces, he visited Palestine for six days with several other American chaplains.

25.5.1979

On Shabbat, Kraft toured new and old Jerusalem. Then, just as the Shabbat was ending, he returned to his hotel. As he looked out from the balcony off his room, he noted: "The open square where Jaffa Road and Ben-Yehuda Street meet was throbbing with life. This section of Jerusalem was not a memorial to an ancient past, glorious as it might have been; here no sighs, no vain nostalgic yearnings, no tears, but here was a radiant testimonial to a vibrant, living, determined people."

25.5.1979

WITH HIM, overlooking the scene, was a man by the name of Grovetsky who worked for the Mizrahi organization and who had been Kraft's guide that afternoon. As they looked at Zion Square, Grovetsky spoke the following prophetic words:

"Remember well, chaplain, the juncture of these streets, this scene of life and activity. This will be the starting point of the mighty protest that will well up from the Yishuv, when Britain seeks to choke our progress and to limit the growth of our community. Remember well, Jaffa Road and Ben-Yehuda Street."

As they looked down at the activity in front of them, Rabbi Kraft snapped the picture — capturing for all future generations that moment on June 9, 1945 at Zion Square.

At the end of the war Rabbi Kraft returned to Wilmington, Delaware, where he continued to serve Congregation Beth Shalom, until he retired in 1970. In 1976, Kraft donated his Palestine letters and pictures to the Jewish Historical Society of Delaware, and in 1978 slides of the pictures to the Archives of Slides on Jewish History at the Zalman Shazar Centre, Jerusalem.

Treasure hunters

THE JEWS IN THE CALIFORNIA GOLD RUSH by Robert E. Levinson. New York, Ktav. 232 pp. $15.00

29.6.1979

David Geffen

"THE HABITATIONS were constructed of canvas cotton cloth, or of upright unhewn sticks with green branches and leaves and vines interwoven, and decorated with gaudy hangings.... On either side of the street were ranged the gambling tables generally covered with a rich scarlet gold embroidered cloth."

29.6.1979

So wrote an observer in 1849 describing a mining camp in California, typical of those which sprung up in the wake of the discovery of gold at Sutter's Mill in 1848. By the following year a large scale gold rush was underway, and among the forty-niners, as they were known, were Jews who came west seeking their fortune.

"The typical Jewish settler was a young man without opportunity in his homeland, who had a compulsion to find a new prosperous life. He was a treasure hunter and nothing else." This depiction of the Jews who participated in the gold rush is quoted by Dr.Robert Levinson, the author of this new work; however, he interprets "treasure hunters" to mean "Jews interested in whatever occupations and investments would provide the most comfort for them and their families."

Even though Dr.Levinson introduces his study with this characterization of the Jewish argonauts, the book itself refutes the author's hypothesis.What the substantial evidence which Levinson has assembled demonstrates is that, even if some Jews were "treasure hunters," riches were far from being their only concern. Shortly after their arrival, they sank their roots deep into the community soil wherever they were. They established cemeteries, benevolent societies and congregations. "They participated fully in the cultural and educational life of their communities. They helped to develop the region commercially, and quite frequently they were the barometers of the viability of a community. "Treasure hunters" they may have been, but the gold rush Jews gave much more to the region than they ever received in return.

IN HIS STUDY of these pioneering Jews between 1849 and 1880 Levinson, a Professor at San Jose State University in California, has meticulously traced every Jewish-sounding name of that period through all existing sources. As a result he has compiled, in the course of his research, the most complete genealogical records of those pioneers. In addition, as executive vice-chairman of the Commission for the Preservation of Pioneer Jewish Cemeteries and Landmarks, he has inspected every Jewish tombstone still intact in the communities of the gold country and has included photographs of some of the more unusual ones in his book.

Who were these Jews who came in the gold rush? The majority of them came from Germany, but some were American born. Most of them sailed around Cape Horn rather than take the overland stage through the wilderness of the western United States. Their first stop was San Francisco, a town which had 962 Jewish males by 1860. There, those who wanted to go on purchased their tools and supplies and then made their way either by boat or by pack animal into the California interior. They went either to the Mother Lode, a 120-mile strip along the lower western flank of the Sierra Nevada mountains, or they made their way to the Northern Mines stretching from the American to the Feather rivers.

The stereotyped opinion, accepted by most American historians, maintained that "Jews never lifted a pick or shovel to do a single stroke of work." Instead, it was claimed that all they did was sell "slops"(a term for drygoods). However, the actual evidence in three of the counties of the Mother Lode — El Dorado, Amador and Calaveras — indicates that 268 claims were filed by Jews between 1850 and 1882. Jews were listed as miners in the Great Register of USA Voters dated 1866, and in that same year A. Levy obtained $6.50 in gold from 18 pans of dirt he washed in Columbia, California. Furthermore, Jews were not immune from having their claims jumped, and they had to appeal to the Sheriff to have their mines returned. Jews, therefore, mined and panned gold alongside Christians, for both had come to seek their fortunes.

THE GREATEST contribution of these Jews, as Levinson proves so decisively, is what they did through their business and com-

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He indicated that "the calamities endured by the Jews had not been casualties or accidents; they derived from the sin which the community as a whole had committed and of which its members were still guilty — that is not following the injunctions of God." Citing the Talmud, he said that the "loss of Jerusalem was owing to the contempt and ignominy with which they treated everyone who applied himself to the divine study."

Although the Jews were in exile for their "crimes and abominations," Carigal assured his listeners that the Jewish people had not been rejected by God. All the ancient nations who were God's instruments to punish the Jews had already been destroyed. Now if the Jews would show contrition, they would experience God's mercy in that they would be restored to the holy land and the Temple would be rebuilt.

Since it was Shavuot, the time of the giving of the Torah, there was a marked emphasis in the sermon on the need for study at home and in the synagogue. Study was the best antidote to sin, for through it, the individual learned what God expected of him morally. This was highlighted in the Ten Commandments, given on the day of Shavuot, Carigal stressed. 20. 5. 1980

Carigal said that observance of the Law was destined to restore the Jewish people to its homeland: "Let us have a firm belief in the innumerable prophecies that predict our restoration." God would bring about the return, he predicted, when His people obeyed His moral law in their commercial dealings, in study and in loving their neighbours as themselves. The rabbi concluded with the belief that in time, all the world will accept the ethical monotheism of Judaism and say, "in one voice": "In that day there shall be one Lord and His name shall be one."

The rabbi, even before his sermon, had indicated in a private conversation that the Messiah might appear "daily, probably within forty years at least." But it is doubtful if anyone other than Stiles took him very seriously. The Jewish stalwarts in Newport were relatively happy just where they were.

AFTER FIVE MONTHS in Newport, Carigal sailed to Surinam and then to the isle of Barbados, where he became the congregation's rabbi in 1774. During the next three years, he corresponded in Hebrew with Ezra Stiles, and the letters provide an interesting insight into the close friendship between the two. One particular letter sent by Stiles in 1775 contained a moving description of the battle of Bunker Hill, and concluded with the famous dictum, "The day is with the Lord."

After settling into his post, Carigal felt that he was financially secure enough to bring his wife and children from Hebron to Barbados. He had not seen them for over nine years. But before he could realize this goal, he contracted a disease and died in 1777. Ne was buried in the cemetery in Bridgetown Barbados.

Stiles, who had become president of Yale College, told Aaron Lopez of Newport in 1781 that "the affectionate respect I bear to the memory of the Rabbi Carigal has made me to wish that his picture might be deposited in the library of this college." Lopez agreed, touched by Stiles' desire to "dignifie" the rabbi's portrait by placing it in so distinguished a locale. The portrait was painted by Samuel King shortly thereafter and deposited in the Yale library as a testament to their friendship.

More than 200 years have passed, but Rabbi Carigal of Hebron's impact on colonial America and on Jewish history remains. His sermon and his presence provided an important spiritual link for the tiny American Jewish community with the teachings and ideals of world Jewry.

End

LESS THAN SLAVES, a new work in post-Holocaust documentation, tells the tragic story of Jewish labour conscripted by the major German industrial concerns during World War II. When the owners and directors of these companies were challenged to fulfil their moral obligation to the survivors, they replied that the reparations paid by the German government were sufficient, and they would not be blackmailed by Jewish survivors.

Modern consciences

LESS THAN SLAVES by Benjamin B. Ferencz. Harvard University Press. 249 pp. $15.

David Geffen 4 - 7. 1980

Bernard Ferencz, who is the driving force behind the attempt to make the companies provide some kind of restitution, describes efforts in some cases maintained over a quarter of a century. Results are meagre because the company boards persistently denied they had requisitioned concentration camp inmates. The testimony of the camp commanders — Hoss, Kamlil and Pister — cited by Ferencz demonstrates the opposite.

When they were called to the stand at Nuremberg, these industrialists maintained that Germany, on a war footing, needed labourers to fuel its military machine. Friedrich Flick, the billionaire, spoke for all his associaties when he remarked: "Nothing will convince us that we are war criminals."

There is substantial evidence that the heads of Farben, Krupp, Siemens, Rheinmetall and Telefunken, among others, knew what was happening to the Jews. They not only condoned it, in certain cases they encouraged it. It was no secret that one out of every five concentration camp inmates employed at heavy labour died each month, and had to be replaced. In spite of this, as Ferencz points out, "no German company came forward after the war and volunteered to do anything for any survivor."

THE ACTUAL RECORD is very bleak indeed. A detailed chart at the end of the book shows that less than 15,000 Jews received a share of the combined total of under $13 million grudgingly paid by a few German companies.

I.G. Farben, anxious to free its corporate assets in order to distribute shares to prospective stockholders, agreed finally to make a lump payment. Out of that sum, severe hardship cases — Auschwitz inmates who survived their requisitioning by Farben — received $1,700 each.

Alfred Krupp, obliged to John McCloy, the American administrator of post-war Germany, who had him released from prison, agreed finally to "ameliorate the suffering of the former camp inmates." His Jewish slaves each received $825 in compensation.

German electric companies, concerned about their image abroad — that is, their foreign sales — in their agreements refused to acknowledge any moral obligation. Siemens gave its former Jewish slave labourers $825 each, Telefunken $500. Rheinmetall never wanted to pay anything and refused to acknowledge the purpose of the sum it did finally disburse. The Rheinmetall workers each received about $425.

Friedrich Flick, the conglomerate king, and at his death the fifth richest man in the world, went to his death without paying any compensation. Like all the others, he believed the demands were a conspiracy. He succeeded in never paying any compensation.

Less Than Slaves testifies to the indifference of the great German firms that most benefited from concentration camp labour. Such insensitivity is just one sympton of post-Holocaust human consciousness. □

A Jewish son of liberty

-7 1980

By DAVID GEFFEN
Special to The Jerusalem Post

JUST EIGHT YEARS after the signing of the U.S. Declaration of Independence, the community of Philadelphia held a mammoth celebration to mark the occasion. A major event in the day's activities on July 4, 1784 was the launching of a giant balloon. Among those who received subscriptions for this extravaganza were several leading citizens of the Jewish community: Haym Salomon, Benjamin Nones and Jonas Phillips.

Benjamin Nones, a Frenchman by birth, had served in the colonial army, rising to the rank of major. When he returned to Philadelphia, he was one of several Jews who earned his livelihood as a broker.

Jonas Phillips was a noted spokesman for civil rights and in 1787 he lobbied to assure that the Jews would have complete citizenship under the newly-adopted Constitution. His letter in Yiddish is the only contemporary document by a Jew describing the Declaration of Independence when it was first issued. It was intercepted by the British, who believed it to be a coded message.

Haym Salomon, the third of this trio, was especially joyful on July 4, 1784. He and his wife, Rachel, were to mark their seventh wedding anniversary on July 6. In addition, Salomon's brokerage business had expanded considerably and his ads in the "Pennsylvania Packet" occupied an entire column. His untiring assistance to Robert Morris, the colonial superintendent of finance during the Revolutionary War, had earned Salomon the right to advertise himself as the "broker to the Office of Finance." It is especially appropriate to recall the story of Haym Salomon, the American Jewish patriot and Revolutionary War supporter, on the 204th anniversary of American independence.

Salomon was born in Lissa, Poland, in 1740. He was anxious to enjoy some of the benefits of freedom won by his Polish compatriots. Unfortunately, Jews continued to be persecuted in Poland. In 1767, Lissa was partly consumed by a fire which destroyed a large area of the Jewish section and forced the homeless Jews to go to nearby towns or to other countries.

Although legend has it that Salomon was linked with Pulaski and Kosciusko in the Polish fight for freedom, there is no evidence for this. All three ultimately made their way to the U.S. and fought on the side of the colonists in the Revolutionary War. The only known contact between Salomon and Kosciusko is a financial transaction executed in Philadelphia in the 1780s.

How Salomon got to America is unclear, but by 1775 he was residing in New York City. Initially he earned his living as a clerk or assistant to one of the Jewish merchants there. By the summer of 1776, when the Declaration of Independence was signed, he is listed in a document as a "distiller," a trade which he may have learned in Lissa, which was noted for its brewing and distillery.

In 1776, he was also a sutler, supplying the American troops at Lake George, New York. He was described then as one "who had hitherto sustained the character of being warmly attached to America."

4 - 7. 1980

BY THE YEAR of American Independence, it is clear that Haym Salomon had "cast his lot with the patriots." In the autumn of 1776, shortly after the British captured New York City, Salomon was arrested as a spy and placed in the military prison, the Provost. Because of his fluency in French, Polish, Russian, Italian, German, English and of course Yiddish, he was released into the custody of the Hessian mercenary commander to act as a "purveyor of commissary supplies." As such, he worked for the British, but secretly he helped French and American prisoners escape to American-held territory.

This was the period of Salomon's first commercial success. He developed a business as a shipping chandler, handling all types of provisions for seagoing vessels. In newspaper advertisements in 1777, his address was listed as Old Broad Street, between the post office and city hall.

At the age of 37, on July 6, 1777, he married Rachel Franks, the 15-year-old daughter of Moses Franks. Their *ketuba*, handwritten by the *shohet* Abraham I. Abrahams of the Spanish and Portuguese Synagogue, Shearith Israel, is to be found in the collection of the American Jewish Historical Society. Their first child, a boy named Ezekiel, was born a year after the marriage.

In spite of his family obligations, Salomon continued his secret patriotic activities. A few weeks after his son's birth, Salomon was imprisoned briefly by the British and released, but then he received information he was about to be arrested again on a more serious charge.

Somehow he escaped from the city, leaving his family and possessions behind. Two weeks later he appeared in Philadelphia, the seat of the American colonial government.

Shortly after arrival in Philadelphia, he sent a request to the Continental Congress asking for assistance because of his destitute condition. None, however, was forthcoming. Therefore, he went about establishing himself in the city as a "money broker." Because of his linguistic ability he could communicate with the European financiers who were aiding the American cause. During the next three years, he developed his business interests and secretly brought his wife and son to Philadelphia.

Advertising himself as a broker selling bills of exchange from various European locales, he still did not have a specific office where he could be found.

4 - 7. 1980

THE SPRING saw Salomon advance up the ladder of success. When Robert Morris became the first superintendent of the office of finance, the secretary of treasury for the colonies, in May of that year, Morris had the responsibility of turning foreign bills of exchange into actual cash to pay the bills for

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Toeing the line

24 APR 1985

Haga is really the new immigrant's ultimate entry into Israeli society. David Geffen discovers.

"*SMOL, yemin, smol, yemin* – to your left, your right, your left, go to your left, your right, your left." The sounds of Israeli and American marching calls blended and here we were: At a Haga (Civil Defence) training base. Who were we? Just 32 Israelis between the ages of 28 and 50, born in Rumania, Russia, the United States, England, Australia, France, Brazil, Colombia and Israel and we were all reporting for the first time to undergo our initial training in Haga. We were short and tall, bearded and clean shaven, some wore business suits and others wore long black coats, some wore jeans and sneakers. We were all present at Haga's invitation, and we were not exactly sure what the days ahead would bring.

24 APR 1985

Shortly after the procedural formalities were completed, we lined up at the supply room to receive our bundle of clothing and military equipment. No matter what size you were, the clothes were expected to fit. Who cared whether your shirt only made it to your stomach or that your pants got just past your knees. This was Haga and you were expected to adapt. In a brief span of time we were transformed into a unit all wearing IDF green – for some it was a bit baggy – for some a bit skimpy. Yet now dressed as Haga men the barriers between us began to disappear. Jokes began to be cracked – friendships were started – a cohesiveness began to develop. For the next four weeks we would work together, laugh together, suffer together and live together.

Four times I had attempted to take Haga training and four times my initial tour of duty was delayed. On the fifth try Haga and I decided to come to a meeting of minds, so I got my chance as one of the 32 to spend four weeks under the army's jurisdiction. Twenty-six of us were new immigrants, six were Orthodox Israelis with six or more children. Each of these six chose to enter the service. "As an Israeli I have a responsibility to serve. No, I was not in the regular army," one stressed, "because I was learning and took the exemption. Now I want to be counted."

The personality symbol of the training days is one's work hat. Officially known as the *kova bet*, it is a soft floppy hat which can be worn with its brim completely extended or it can be shaped according to one's taste. With two side snaps and infinite flexibility the hat can be worn in a thousand different ways. Whether looking like an Australian or British field officer or like a Japanese field cap, the *kova bet* has a uniqueness all its own. The designers in our unit were no less talented than anyone else, and within a short period of time we could recognize everyone by the peak of his cap.

The major challenge for any *mefaked* (commander) working with Haga trainees is to shape them into soldiers. A significant element in this process is learning how to line up in *shelashot* – in threes. The IDF has a fetish with "threes" – everything can be so divided up. Trying to get 32 individualists to learn the secret of *shelashot* is a source of constant tension, which provokes the *mefaked* (commander) and his aides to exasperation. You're urged to line up smartly – you're instructed quite definitively as to where your left foot is, but for some reason it never seems to work. In our unit we had veterans of the Russian, French, Rumanian and American armies, and each one knew exactly what to do in his own military style. When we finally succeeded in lining up in *shelashot* – our marching formation always seemed to dissolve.

No army can operate without its stomach being filled and Haga is no different. The eating sequence revolves around the two dairy meals at breakfast and supper and a meat meal for lunch. In line with the budget cutbacks the Sunday lunch is an egg meal with various preparations of that Israeli staple. The breakfast each day is highlighted by cereal which cooks all night and really warms one up. When the cook has a heavy hand, the cereal has a chocolate-cinnamon taste. If not, it's the light coloured semolina broth. Jam is a ubiquitous staple, appearing morning and evening along with some fresh vegetables and the ever-present noodles in various forms. Since breakfast and supper are almost identical – only the midday meal provides the day's surprise.

Having had the pleasure of eating in the army dining room, one must also become familiar with the serving and cleaning routine. This includes such superb instruction and in-service training in waiting on tables, setting tables, cleaning tables and of course that famous job – *toranut mitbach* – washing dishes. When these tasks are handed out, the volunteers are few and far between. Ultimately, howevever, everyone gets his chance to shine in this starring role and to hustle to the call of the *toran* this and the *toran* that. If one is not careful, even dishpan hands can be the hapless lot of the Haga man.

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What with all the food one gets or does not get, who can make it through the day without the Shekem break. If your local Shekem store cooperates, then you have no problem whatsover. However, when your Shekem manager, that whippersnapper young trainee, opens at his pleasure, it can make matters a bit difficult. But for the ardent Shekem-breakers, innovativeness is the name of the game and the Shekem search is carried out with the intensity of a military mission. Once you've located the Shekem, the chocolate or borekas or cake or whatever makes it all worthwhile, as long as you can get back to the formation in time.

The focal point of any base is the pay phone. That instrument created to arouse your curiosity, to frustrate your latent desires and to connect you with the homefront rarely operates the way you would like it to. At the 10 a.m. break Haga trainees stream to the phone to contact their offices, their banks and sometimes their families. In the evening the lines are even longer when the nightly call home is made. First you call and then you are called back. There's a real code of honour about the amount of time these calls last, since everybody has to be given a chance to use the one phone available. The lines are orderly and a harsh word is rarely heard.

One never forgets that this is a Jewish army. When our *mefaked* informed us that our field maneuvers were to be held on a Thursday and that we would line up at 7 a.m. ready to depart, someone pointed out that this was impossible, because that day was Rosh Hodesh with extra long prayers. So the *mefaked* pushed the time back to 7:30. Our group was true to its word – at 7:30 we were all lined up in full gear ready to go. With true efficiency we boarded the bus at 9:15.

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In essence Haga is really the oleh's ultimate entry card into Israeli society. No matter how well you think you know Israel, training in Haga gives you another perspective and integrates you even further into the intricacies of this mystifying country. Surely every oleh has suffered the slings and arrows of absorption, surely every oleh knows exactly what bureaucracy means; but Haga has a fascination all its own. From the multitude of abbreviations for which no guide exists to the exact way everything proceeds (or so you are told), Haga has a dynamic of its own, which one mostly tries to avoid unless one is sucked in and has no choice. Knowing how to maintain a *rosh katan* (low profile) in all situations becomes extremely helpful. When that first Haga training is concluded, one's absorption is really completed – or so they tell you.

Little by little we learned the Haga way: how to roll our pants with rubberbands, how to clean the barrel of our rifle, how to get a pass when the sergeant is holding back, how to weather guard duty on a cold and frosty evening, and of course how to stand the system on its ear. One of those ultimate moments occurred in our last hours of training.

The traditional Haga leave-taking is the return of clothing and equipment, those items which had knitted us together only four short weeks

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previously. We all stood in line at the supply room awaiting our turn and then the ultimate happened. One of our own, a hotel manager by profession, took over and completed what was a 2½ hour process in less than one hour. The supply sergeant was dumbfounded – he couldn't complete each form as quickly as everything was returned. But the highest compliment was paid by a veteran Israeli as he watched this orderly and efficient scene. "I sure hope that fellow is with me whenever I have *miluim*." *Smol, yemin, smol* – Go to your left, right, your left.

End

Lots of bottle

-8 -05- 1985

David Geffen discovers an early wine export story.

AS THE FREE TRADE agreement just signed between the United States and Israel comes into effect, there will most certainly be an increase in the Israeli products finding their way onto shelves in American stores.

The earliest Blue and White export drive occurred in 1848. The item was wine, and the tale of its arrival in New York and of the attempt to sell it is fascinating.

Jerusalem in the 1840s was a city of just over 13,000 residents, according to the estimates of Prof. Yehoshua Ben-Arieh. They included 5,000 Jews, 4,650 Moslems, and 3,350 Christians. The Jewish community was divided into 3,500 Sephardim and 1,500 Ashkenazim.

At the beginning of that decade the Turkish rulers had authorized the creation of the office of Haham Bashi, to be recognized as leader of the community. The first to be chosen was the then Rishon LeZion, Rabbi Abraham Haim Gagin. The Haham Bashi, upon his election, became the official representative of the Jewish community to the Turkish authorities. -8 -05- 19

Toward the end of that decade a noted rabbinic figure moved to Jerusalem from Izmir (Smyrna), Turkey. His name was Abraham Yehoshua, and he had achieved renown in his former community as a leading halachic figure. Upon his arrival in Jerusalem he was asked by the Haham Bashi Gagin to become head of the local *bet din* (rabbinical court). Yehoshua, even though advanced in years, served in this capacity from 1846 until his death in 1849.

In February 1848 Rabbi Yehoshua was approached by Rabbi Moshe Suze, Rabbi Moshe had been asked to travel to the U.S. as an emissary for the poor and needy of the Sephardi community of Tiberias. An entrepreneurial type, he felt it important that he bring with him a product to sell rather than just requesting funds for charity.

Since this was long before the age of Palestinian handicrafts, Suze chose the product most easily obtainable – wine. The vineyards in the vicinity of Jerusalem were noted for their large harvests. Moreover, some of the major Jewish landowners had developed their own wineries to supply their personal needs as well as offering additional wines for sale. Thus Suze could bring with him to the U. S. a fitting product of the Holy Land.

Rabbi Suze approached the revered Rabbi Abraham Yehoshua to get the appropriate authorization to document his cargo. On the fifth day of Adar Rishon 5608 (February 1848), Yehoshua wrote a *hechsher* for the wine Suze was taking with him. That *hechsher* was to take its place in history as one of the links binding Eretz Yisrael and the U.S.

As soon as Suze had his precious authorization, he made his way overland with 42 barrels of wine, stopping first at Beirut and then from there on to Smyrna where he boarded the American ship, the brig Cyclops, under the command of Captain Calhoun, bound for New York.

The exact date of Suze's arrival is not known, nor do we know much about his business acumen. However, after selling 10 barrels himself he soon realized that he would not be able to market the other 32.

He therefore sought out a member of the Jewish community of New York who he felt would be able to help him. That individual turned out to be the Rev. Simon Noot, formerly of Philadelphia, who was now teaching and officiating at a synagogue in Brooklyn. Noot was anxious to assist his colleague, an emissary from Eretz Yisrael. - 8 -05- 198

After making several contacts which did not prove productive, Noot got an item published in the New York *Morning Star* under the heading "Wine from the Holy Land." From his East Broadway address, Noot offered the 32 barrels of wine for immediate purchase, on terms if necessary. The article stressed that the wine was "made in the city of Jerusalem" and was offered for sale to "families, congregations and heads of churches." The wording seems to indicate that the wine was available for purchase both by Jews and non-Jews. Wine from the Holy Land was assumed to be an attraction for both groups.

Unfortunately, Noot was not overwhelmed with requests for the wine but somehow it had to be sold. On June 30, 1848, a public auction of wines, brandies and other liquors was held at Warehouse No.8 in New York City. The inclusion of the 32 barrels from Jerusalem in the auction is attested to by the translation of Rabbi Abraham Yehoshua's *hechsher* included among the bills of lading of items to be sold.

That translation, very exact in its wording, was not produced by Noot or by some other Jewish scholar, but by a professor of Eastern languages, William Roy. A resident of Brooklyn, Roy had authored a Hebrew-English dictionary and he was teaching Semitic languages in a New York college. His qualifications as a linguist were well known, and it is to be assumed that the auction house paid him to make the translation for inclusion in its records.

To this day the final disposition of the wine is not known, but its entry into the New York market is definitely documented.

A radical liberal

A SYMPOSIUM was held at the Judah L. Magnes Memorial Museum in California in 1982. The present volume contains the 14 papers read by the participants. A very perceptive introduction has been written by Professor Moses Rischin, in which he brings together the many strands in the fascinating life and thought of Judah Magnes.

This volume, along with the *Annotated Inventory* by Hadassah Assouline of the Magnes Papers at the Central Archives for the History of the Jewish People in Jerusalem and Aryeh Goren's *Dissenter in Zion*, makes it possible to appreciate the multi-faceted career of the California rabbi and scholar who headed the Kehila of New York and the Hebrew University after he made aliya.

The scholars who analysed aspects of the Magnes mystique came from both sides of the ocean. The initial section deals with the California days of Magnes's youth and his student days at Cincinnati. Fred Rosenbaum, the historian of Bay Jewry, introduces the San Francisco-Oakland dimension as it left its impact on the talented young man. Here Magnes developed "the ideal image of American democracy" and here the roots of his understanding of "cultural pluralism" were planted.

In Cincinnati at the Hebrew Union College, Magnes, according to Marc Lee Raphael, came to be a Zionist and a lover of the Yiddish language and its culture. Part of this was in reaction to the then anti-Zionist tenor of the school; part of it stemmed from Magnes's desire to align himself more closely with Eastern European Jewry.

The second section deals with Magnes's career in New York as a rabbi and as the head of the local Kehila organization. Two historians of New York Jewry, Deborah Dash Moore and Aryeh Goren, provide insight into that exciting Jewish community from 1900 to 1920, with its established German Jewish element and its growing Eastern European immigrant sector. Magnes not only learned from that community; he also became its leader. Evyatar Friesel completes this section by delving into the various layers of Magnes's Zionist thinking.

In the opening essay of the third section, Melvin Urofsky compares Stephen Wise and Judah Magnes and the way each came to terms with his own personal Zionist commitment. Joan Dash writes about American olim in a piece entitled "Doing Good in Palestine," where she examines the career of Magnes and Henrietta Szold in this light.

Marie Syrkin closes this section by suggesting some of the strong contrasts between Magnes and Golda Meir. Whereas Meir was a pragmatic politician and builder of the state, she also sought peace. Unlike Magnes, who was in favour of a binational Arab-Jewish state, she felt both peoples should live in their own lands in harmony.

The fourth section covers Magnes's career with the Hebrew University. Here we are presented with Magnes's vision of the university by David Biale, with his philosophical underpinnings by Paul Mendes-Flohr and with the integration of university and community by Arnold J. Band. As Mendes-Flohr points out, Martin Buber sensed one of the key characteristics of Magnes, the "ethic of civil disobedience" as espoused by Henry David Thoreau. For Magnes, "the struggle to create in Zion a truly just society" was a prime goal.

The final section of the work covers the most revolutionary aspect of Magnes's thought – the union of Jew and Arab into a binational state. Two of these essays are by individuals who are no longer living. Professor S.D. Goitein describes the origins and development of the School of Oriental Studies at the University and Gabriel Stern, a noted Israeli journalist, provides an intimate look at Magnes's efforts in the rapprochement between Jew and Arab.

The final essay is by Bernard Wasserstein, who shows that Magnes did not have an ideological base for his approach to the Arab-Jewish issue, but was basically a "radical liberal."

LIKE ALL THE NATIONS? The Life and Legacy of Judah L. Magnes edited by William Brinner and Moses Rischin. State University of New York Press. 241 pp. No price stated.

JUDAISM VIEWED FROM WITHIN AND FROM WITHOUT edited by Harvey Goldberg. State University of New York Press. 352 pp. No price stated.

JEWISH BOOK ANNUAL Vol. 45 (1987-1988) edited by Jacob Kabakoff. New York. 279 pp. No price stated.

19-02-1988

David Geffen

HARVEY GOLDBERG, professor of sociology and social anthropology at the Hebrew University, has edited a pioneering volume of essays dealing with the interrelation between anthropology and Judaism. In his introduction, Goldberg explains why early anthropological studies hesitated to probe the religious patterns of Judaism. He shows how in recent years, the study of systems, including religious systems, by anthropologists has resulted in new approaches.

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Says Goldberg: "Insofar as this theoretical thrust does not ignore the more solid concepts that anthropology shares with other social sciences, and links the realm of symbols and meaning to economic trends, social stratification, or political struggle, the way is paved for a deepened understanding of the historical experiences of all societies, whether tribal, traditional or modern."

To develop "fruitful linkages" between Jewish studies and anthropology, Goldberg suggests illustrations demonstrating how in Jewish studies there are areas of compatibility with "contemporary emphases in anthropological inquiry." Biblical studies, where culture is seen as texts, is one avenue of exploration. Then he suggests a discussion of religion and the study of symbols in contemporary anthropological thought through analyses of Judaism in America and in Israel.

In the biblical studies section of the book, two Israeli scholars, Samuel Cooper and Zvi Zohar, examine the issues of the laws of mixtures and the sabbatical year, respectively. Goldberg himself has a seminal essay entitled "Tora and children: symbolic aspects of the reproduction of Jews and Judaism." His insights would have been helpful during the recent demographic conference in which ways of increasing Jewish population were sought.

The three essays on American Judaism are each written by women and are quite diverse in the subjects tackled. The late Barbara Myerhoff examines the community of aged Jews in Venice, California. Among Myerhoff's written and audio-visual studies of this community, this essay has become a classic. Riv-Ellen Prell evaluates the feminist issue from the perspective of Jewish ritual and Shifra Epstein of the Israel Museum deals with the Purim *spiel* of the Bobover Hassidim of Brooklyn.

The third group of essays, dealing with Judaism in Israel, touches on three key aspects of our society. Menachem Friedman studies the ultra-Orthodox community, while Yoram Bilu deals with the "saint psychology" in certain segments of the Israeli religious community. My favourite essay in the entire book surveys the development of secular symbols of Eretz Yisrael during the Twenties and Thirties in Palestine. How the Keren Kayemet birthday party became the symbol of identification for the sabra is one of the topics brilliantly analysed by Tsili Doleve-Gandelman.

FOR THE 45th year in a row, the Jewish Book Council of the Jewish Welfare Board has issued its *Jewish Book Annual*. Each year, this volume provides a solid selection of essays in English, Hebrew, and Yiddish surveying aspects of the Jewish literary scene, past and present. This new work does not let its readership down.

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As with any work this diversified, there are always choices to be made as to which essays one will read. My favourites in this volume deal with my own specific interests, which seem to have been well served by those who wrote this year.

The first is "A Lifetime of Reading" by Barry Holtz. A few years ago, Holtz edited *Back to the Sources: Reading the Classic Jewish Texts*, so he is highly conversant with the "great books of Judaism." In introducing his choices, Holtz makes an important point. He suggests that not all the returnees to Judaism are to be found in the yeshivot. "Among the laity in synagogues, among Jews whose affiliation is not with synagogues but in community centres and

Jewish Ys, there is also this kind of seeking. What we need to think about are ways to provide authentic Jewish learning for such people and at the same time not to intimidate or frustrate them."

Holtz, using this rule of thumb as a way of developing his list, divides his suggestions into "some readings," "translations and commentaries" of the Bible, "rabbinic works," "legal sources" and "modern writings."

It is to be hoped that Holtz's list will be published as a separate pamphlet by the Jewish Book Council and that libraries in synagogues and Jewish community centres will stock their bookshelves with the volumes on it. The one book which had not appeared when Holtz wrote his essay, Cohen and Mendes-Flohr's *Modern Jewish Thought*, should also become required reading.

Jonathan Sarna gives a foretaste of his soon-to-be-issued new history of the Jewish Publication Society. The society, the oldest continuous Jewish publication society in existence, will celebrate its centenary next year. Sarna describes the growth of the society and some of its major accomplishments during the last 100 years. Philip Miller has an essay on the Jewish Festschrift.

These volumes, commemorating scholars living and dead, provide opportunities for new studies, but they also give readers a chance to gaze in awe at the prolific careers of individuals. I recall, when a Martin Buber Festschrift appeared, being quite amazed by a listing of over 900 works by Buber in a multitude of languages. The production of the Festschrift is a regular part of the scholastic world, but in recent years more are appearing for congregational rabbis and communal leaders, making such volumes more accessible to the general public.

Another of the volume's 16 essays is "Jewish Americana in American Libraries" by Robert Singerman, the outstanding bibliophile on American Jewish history. Singerman is currently preparing a work containing a listing of over 6,000 American printed items relating to Jews up to 1900. This monumental work will make possible vast new inroads in the study of American Jewish history. Interestingly enough, while the field of Judaica Americana was established in 1926 via A.S.W. Rosenbach's *An American Bibliography*, the recent interest in such volumes as collectibles and the prices they bring has aroused even greater interest in the subject.

Singerman has limited himself to American libraries for this present study, but the assumption is that he is also perusing Israeli libraries and personal collections here for additional works. One title he mentions caught my eye: *The Conversion of a Jew by Reading the New Testament in Prison* (Philadelphia, 1815). □

DIFFERENT FROM ALL OTHER NIGHTS

Thirty days before Passover, according to tradition, one is supposed to be involved with preparations of a spiritual and physical nature. But 40 years ago, conditions in the country were so tense – especially with the withdrawal of the British only a month away – that Jews in Palestine were not sure that the holiday, due on April 23, would ever arrive. David Geffen describes Passover in Eretz Yisrael in 1948.

IN TEL AVIV and Haifa, committees busily worked to collect food for Passover for the detainees in the Cyprus camps. During the end of March and the first week-and-a-half of April, regular advertisements appeared in all the newspapers announcing the shipment for the Cyprus exiles. A special edition of the well-known Yavne Haggada was printed bearing the symbol of the Cyprus campaign, and proceeds from sales were used to buy additional provisions. Other copies of the Haggada were sent with the April 12 shipment to Cyprus from the Haifa port.

Jerusalem writer Shmuel Bizinski made his own unique preparations for the holiday. Since he assumed that he would not be able to visit the Wall during Passover, he decided to make his way there a few weeks earlier. He buttonholed a friend, a British officer, who secured an extra British uniform which the writer donned. Together the two of them made their way through the embattled Old City, running into groups of Arab legionnaires at every turn but not hindered by them because of their army dress. Despite occasional skirmishes between Arab snipers and the Jews, Bizinski quietly and unobtrusively made his way to the Wall where he uttered a silent prayer.

01 APR 1988

THROUGHOUT March and during the beginning of April, convoys bringing food from Tel Aviv to Jerusalem were halted by Arab attackers in the Judean Hills. Civilian and military groups effectively closed the road to Jerusalem with only a few battered trucks able to make it through. These siege conditions prompted articles in *The New York Times* and other papers abroad stating that Jerusalem's 106,000 Jewish inhabitants faced starvation: "Bread is rationed to a quarter of a loaf per person daily and there is little meat, poultry, fish, milk, butter, eggs or vegetables for the ordinary public," wrote the *Times*, adding, "even children are going hungry."

Tel Aviv was a different story. On April 8, announcements were published to the effect that every ration-card bearer would be entitled to three kilograms of potatoes, with the possibility of more to come. Matza was available to the poor, and 10 days before Passover at a store opened at 42 King George Street in Tel Aviv, matza was sold to people who had valid ration-cards for sugar.

Practically every local newspaper carried ads from companies such as Ardi, Shemen and Yitzhar with certification by different rabbis that the products were kosher for Passover. For those Tel Avivians who were not planning to have a seder at home, an invitation was printed in the papers and on the billboards alerting them to a public seder scheduled to be held at the Carlton cafe-restaurant on Rothschild Boulevard.

In general, Tel Aviv did not suffer terribly from the type of pre-holiday food shortages Jerusalem experienced. In fact, as part of the Passover ration, 22 tons of chicken were distributed to the city's residents along with an extra ration of potatoes.

Haifa, which was lib rated by the Hagana on Thursday, April 22, was also well supplied. There the city's chief rabbi authorized a historic dispensation: During the holiday, he permitted Jewish bakers to bake bread for Arabs whose establishments were closed. The bread was baked in Ahdut, which had been a frequent target for Arab snipers before the Hagana captured the city.

THE ATMOSPHERE in Jerusalem that April has been captured in a recently-published book called *Letters from Jerusalem 1947-1948* by Zipporah Porath. A student at the Hebrew University in the '40s, then

a Hagana volunteer and later a nurse, Porath faithfully chronicled, in letters to her family in the U.S., the events of the year beginning in October 1947.

On March 23, 1948, she wrote of the food situation: "For three weeks I've been waiting for my grocer to save me an egg... Well, today he did it...With utmost tenderness, he wrapped my egg and placed it gently on top of the parcel...The entire bus ride I protected the egg vigilantly. Then bingo, right in front of the door, I missed a step and my treasure went flying...Took the remains, added some powdered milk and powdered egg and scrambled up a delicious little dish."

Porath attended two seders 40 years ago, both on the same evening. The first was held in Rehavia and is described in her book in a letter dated April 24:

"It was a wonderful evening," she wrote, "a huge full moon floating in a bathtub of blue, with little sparklers of stars hovering close by. The Mediterranean sky defies description... at eye level, all this beauty is silhouetted against stark earthy rock and rugged hills."

She and her friend Yehuda, who had invited her to the seder, walked from her apartment in Kiryat Moshe, "experiencing unexpected quiet... not a shot to be heard the whole way." As they walked, they greeted "mutual friends, sang loudly and waved to people on their balconies waiting for guests." The main guests in town were 100 drivers who had brought the last pre-Passover convoy into Jerusalem. They were separated from their own families this seder night but, having helped to provide Jerusalemites with food for the holiday, they were warmly welcomed everywhere.

As they neared the house to which they were invited, Zippy and Yehuda passed the residence of Chief Rabbi Isaac Halevi Herzog, where a "thick security guard" stood. The night before, Rabbi Herzog had broadcast a moving message over the Hagana radio. He addressed the women and men in the armed forces of the Yishuv as "makers of history" and called upon them to draw courage from the Passover festival while invoking God's blessing upon them: "Go in this your strength," he concluded, "and redeem Israel forever."

It was a Sephardi seder. The reigning matriarch was a grandmother whose hand everyone kissed after kiddush. While the Haggada was recited in Hebrew, the important passages were reread in Ladino for her benefit.

"Whenever the conversation lapsed into Ladino," Zippy noted, "the children, little chauvinists, were genuinely upset and demanded that only Hebrew be spoken...The herbs were truly bitter – plucked from the fields like the greens we now eat with our daily fare."

There was mallow, a spinach-like vegetable, which grew prolificly in the open meadows around Jerusalem. Nutritionists had discovered that mallow had highly edible properties, whether raw or cooked, and it soon became a popular dish. To Zippy, the *haroset* tasted just like mortar.

The *afikoman* was placed in a napkin, its ends tied in a knot, and passed to each person at the table, who in turn slung it over a shoulder and held it there to symbolize the way the Jews carried their belongings out of Egypt. When it fell into the hands of one of the children, it miraculously disappeared and was only forfeited against the promise of a book.

Leaving early, Zippy and Yehuda walked on a route which took them away from the Generali Building which was a regular hotbed of gunfire. When she arrived home in Kiryat Moshe, it was still early, so she decided to walk over to the home of Prof. and Mrs. Louis Guttman in the Hamekasher neighbourhood nearby.

There the seder festivities were still underway.

"Professor Guttman was using the Reconstructionist Haggada and a number of American students were present. They even had a chicken," Zippy recalled, "smuggled into Jerusalem by a convoy driver. He had offered it to another family who had rejected it because they weren't sure it was kosher."

IN MEA She'arim, 1948 was no different than any other year. The *shmura matza* bakeries were in operation those first weeks of April – somehow flour had been acquired or saved for the holiday. A poster announced that individuals could bake their own matza any time of day or night in an alleyway just off Mea She'arim Street.

Residing in the Hamekasher neighbourhood were the Renovs and their infant daughter. Both Bea and Jerry Renov were from the American South, she from Atlanta and he from Shreveport, Louisiana. A Zionist match, they married in 1945 after Jerry got out of the Army Air Corps.

In the fall of 1946 they arrived in Jerusalem to study at the Hebrew University where Jerry could use his GI Bill educational allotment. Living in student housing in Beit Hakerem, they, along with other American students, took a secret oath to the Hagana. ("Mostly we patrolled," Bea remembers today.)

In February 1948, their daughter Dorit was born at the Hadassah Hospital on Mount Scopus. Since the access roads to the hospital were at times blocked by the Arabs, Bea and her baby daughter stayed in the hospital 10 extra days, to ensure that they would not be ambushed.

"I vividly recall the seder on that Friday night in April at our house. We had invited other Atlantans, Frieda and Dave Macarov [now Prof. David Macarov], another couple and a single fellow whom we had met at the university. We each brought something so by pooling, we had special fare for the seder." Bea recalls the menu – "two carrots, some matza, three potatoes, wine and 100 grams of frozen meat" – and then adds, "What a unique feeling it was to celebrate the festival of freedom, living with the hope that our own homeland would soon be independent." A few days after Israel became a state, Jerry became one of the first pilots in the Israel Air Force.

The military outpost in Yemin Moshe was the site of a dramatic seder attended, among others, by an enterprising reporter named Malka Raymist. Raymist was covering Jerusalem during this tumultuous period and was determined to be with Jewish troops for the seder. She pulled strings – going through an ex-Air Force Jewish chaplain, an ex-army chaplain, the head of the Menorah Club for ex-servicemen – which eventually led her to the district Hagana headquarters. There, after a number of phone calls, she got a signed pass permitting her to enter Yemin Moshe. Completely surrounded by Arab and British quarters, it had become a Jewish stronghold for Hagana soldiers.

After filing her last story on Friday evening at the Public Information Office just off King David Street, she crossed over to a British sentry post, had her passed checked and walked on toward the windmill. At an unmanned roadblock, she shouted aloud, but when no one answered she slid under the barbed wire. Only then did a soldier appear to check her pass and clear her entrance. As they made their way through a trench, they had to duck quickly when shots whizzed by their heads.

Finally, after walking through winding streets and through buildings with large, gaping holes, she and her escort got to the command post. After quizzing her briefly, the commander welcomed her. Arriving at the seder, they saw a long table set with a white tablecloth, matzot and flowers. There were many bottles of wine, mostly gifts from Jerusalem inhabitants to the frontline Yemin Moshe neighbourhood.

The soldiers began to arrive – Orientals, Germans, Poles and Hungarians. The few remaining Yemin Moshe civilian residents appeared, including a patriarchal figure with a long white beard, dressed in a festive robe that contrasted with all the khaki uniforms. The seder had a flavour all its own, "full of merriment despite the place and time," according to Raymist. Between Haggada selections a violinist played, adding an unusual touch. With patriarchal grace, the old Yemin Moshe resident blessed all assembled.

THE TRADITIONAL Four Sons had their own personification in the soldiers present: the intellectual, the quarrelsome, the malingerer and the one who cannot ask questions. Each one had a turn, the highbrow using only very long words, the ailing one complaining of every possible disease – including those of sheep and plants.

Between the third and fourth cups of wine, the phone rang. The commander grabbed it and called for silence. As soon as he hung up, he announced, "Twenty men – outside with me." Grabbing their rifles, they left quickly. Soon the firing began in earnest and then slowly subsided. One by one the soldiers returned, and as they sat down, another bowl of hot soup was brought to each one.

After everyone had eaten, the commander made a speech, as unforgettable today as when it was first made:

"We now are celebrating our liberation from the Egyptian yoke. But at the same time, we are fighting to liberate ourselves and our country from other yokes. The odds are against us," he stressed. "Have no illusions. The worst is yet to come. When Moses led the Israelites out of Egypt, and saw what rotten human material he had on his hands, he decided to get rid of it by remaining with them for 40 years in the desert and letting them die out.

"However," he continued, echoing the Passover message that was heard throughout the country that year, "Moses had time. We have no time – only a few weeks. And we must do our utmost right now. Have no illusions. Be prepared for the worst. Be prepared to give everything. We are fighting for a better future. We are fighting the final battle to free ourselves forever from all yokes. We are fighting for a Jewish State." □

Ritual and change

TO TAKE PLACE by Jonathan Z. Smith. The University of Chicago Press. 183 pp. $27.50.

THE SYNAGOGUE IN LATE ANTIQUITY edited by Lee I. Levine. Jewish Theological Seminary of America. New York. 218 pp.

MEDIEVAL JEWISH SEALS FROM EUROPE by Daniel M. Friedberg. Wayne State University Press. 399 pp. 01 APR 1988

David Geffen

FASCINATION with spatiality has been a Jewish characteristic basically because the locales which we were permitted to use and to settle were limited. Now that we have our own state, the issue has become less acute, but is still accorded a certain significance and sanctity. Two of the books under review demonstrate some of the varied uses of designated locales from an ideological and a structural perspective.

Professor Jonathan Smith of the University of Chicago has been infusing the world of religion with geographical nuances ever since his groundbreaking study, *Map is not Territory*, a decade ago. He followed that up with *Imagining Religion from Babylon to Jonestown*, in which he "redescribes such basic categories as canon and ritual" and provides insight into the bizarre ritual suicide at Jonestown. His new book goes one step further by studying the territories of Australian aborigines, the Temple envisioned by Ezekiel and the Church of the Holy Sepulchre.

Smith sees ritual as a component of place. "Ritual," he writes "is a means of performing the way things ought to be in conscious tension to the way things are. Ritual relies for its power on the fact that it is concerned with quite ordinary activities placed within an extraordinary setting, that what it describes and displays is, in principle, possible for every occurrence of these acts."

In his understanding of blood and water, another point about space becomes clear. "Ritual is a relationship of difference between 'nows' – the now of everyday life and the now of ritual place; the simultaneity, but not the coexistence, of 'here' and 'there.' Here (in the world) blood is a major source of impurity; there (in ritual space) blood removes impurity. Here (in the world) water is the central agent by which impurity is transmitted; there (in ritual) washing with water carries away impurity. Neither the blood nor the water has changed; what has changed is their location." This is the key point in Smith's assertion that ritual is "systematic hierarchy" based on a re-evaluation of the space levels and their intrinsic meaning.

PROFESSOR LEVINE'S *The Synagogue in Late Antiquity* comprises 13 essays and provides the most up-to-date analysis of that fascinating sacred spatial invention of the Jewish people. Professor Levin writes: "By the end of the Second Temple period, the synagogue has become a central institution in Jewish life. It could be found everywhere, in Israel and the Diaspora, east and west, in cities as well as in villages... There can be no doubt," he continues, "that the appearance of the synagogue centuries earlier had been of cardinal significance in the development of Judaism. The synagogue univeralized official Jewish ritual practice while democratizing worship by taking it out of priestly hands. Thus the way was opened for any Jew anywhere to participate and officiate in the recognized communal ritual."

He concludes with scholarly regret that "given the extent of the revolution caused by the synagogue, our ignorance of its origins is all the more lamentable." 01 APR 1988

Articles which especially interested me dealt with the manner in which the synagogue is described in the literature of pagan and Christian origin. Shaye D. Cohen opens his essay with a quote about the Sabbath synagogue attendance of the Alexandrian Jews in the 5th century CE.

"On the day of the Sabbath the troop of dancers would collect greater crowds than normal because the Jews, idle on that day, devote their attention not to the hearing of the Law but to theatrical amusements. Consequently the day became the cause for disorder among portions of the populace." The Christian historian who authored that piece wanted to make sure where the blame for lack of spirituality was to be laid. Cohen provides a number of fascinating passages from the first six centuries of the Common Era and analyses them from an historiographical and historical perspective.

Joseph Guttmann and Bezalel Narkiss provide insights into the art found in ancient synagogues. Guttmann gives an updated study of the Dura Europos synagogue art of the 3rd century CE, while Narkiss suggests a typology of the Christian, pagan and Jewish themes in ancient synagogue art. Eric Meyers offers some conclusions about the present state of Galilee synagogue excavation, in which he has been much involved. Professor Lee Levine has become a leading expositor of the history of the ancient synagogue. It is to be hoped that he will regularly convene such symposia to keep the students of the synagogue updated on the massive research being done.

THE BOOK on medieval Jewish seals also has a spatial element. It is clear that territory can be acquired and space designated by the use of the seal. And it was not only kings and dukes who sealed documents and stamped out specific locales; our Jewish ancestors also commissioned and used their own personal seals for their transactions. Daniel Friedberg is already an established authority on Jewish medalic art. With this volume he demonstrates his erudition on the history of seals.

The volume will become a collector's item not only because of its reproductions of the seals described, but also because of the incisive descriptions of their history.

Friedberg makes a point which aids us in understanding the Jew's role in medieval society: "The documents to which these seals were attached deal with other matters (not just usury): the lending, purchase and sale of lands and houses; viticulture and farm products; river tolls; communal assessments; and others... It would be unthinkable for Jews to use such seals without the permission of the authorities. That they were so used is a measure of the Jews' acceptance, if only at intervals, in those communities."

In his introductory essay, Friedberg demonstrates the role Jewish symbols and legends played in forming the character of the seals. He notes that human forms were used on seals, probably against the injunction of the rabbinate. Hebrew is found on Jewish seals from a number of European countries, thus demonstrating the role the language played even in general transactions.

rew ode in commemoration, entitled *Ha-Shalom*, to be sung as a hymn at the Great Synagogue of Paris where he officiated.

The impact of the poem was so dramatic that Halevi was asked by the imperial printers to allow its publication, along with French and German translations. First sung in the synagogue in Kislev 5562 – November 1801 – *Ha-Shalom* appeared in its three-language version early the next year. The impact was a dramatic one for Frenchmen – Jews and non-Jews alike – who were taken with this nationalistic evocation of the Napoleonic victories, penned in the most ancient of tongues.

When the German-Jewish historian Heinrich Graetz read Halevi's ode, he reportedly saw in it "genuine golden poetry." He declared that its author was superior to Ibn Gvirol, Yehuda Halevi and Moses Haim Luzzato. Another German-Jewish critic, Karpeles, agreed. Other historians and critics of Hebrew literature have differing views on the literary merits of Halevi's *Ha-Shalom*, but they all agree that this was the finest poem written in Hebrew by a French Jew in the early Haskala period.

In his introduction to the published version, the French orientalist, Silvestre de Sacy, wrote: "Let me praise you, citizen, for the hymn you have composed on the occasion of peace. It will bring honour not only to your nation but to all the European intelligentsia who can read it in the original idiom... May the translation preserve all the nuances of the Hebrew poetry with its grand and noble simplicity."

THE POEM was written in the Greek-Roman ode style, five lines to a verse; there are 48 verses. In the opening stanza, the impact of both of Halevi's cultures – French and Jewish – is evident. In the spirit of the French literature of the time, he calls upon the Graeco-Roman heroes, invoking the Muses and asking that they endow his poem with harmony and grace. He then turns to the "sweet singer" David, the poet of the Psalms, urging him to lend his harp and prepare the instruments with his marvellous strings.

(Beth Hatefutsoth)

Events themselves, wrote de Sacy, inspired Halevi: "He forges verses poured from steel in which are felt the storm of the revolution, indignation over the servitude and degradations that men had lived through, and triumphant jubilation over the fact that the enemy had been shattered and the masses of the people, filled to overflowing with youthful forces, had come to power."

In the poem, Halevi calls France the "loveliest of lands." For him, *"bat ami,"* the "daughter of my people," are the French. he laments that prior to the Revolution, "base men bound my people and my land in chains." He also recalls the Reign of Terror in these words, translated by Meyer Waxman:

14 JUL 1987

Would you desire to know those bitter days?
Then walk alone, my friend, among the tombs and raise
Your eyes to heavens without light
And fields robbed of their colours by the night;
Where howls the jackal in the lonely wood
And wails monotonously the owl beneath a hood
Of withered leaves, from which all life has fled,
And where, below, the grass and herbs are dead;
When sullen sky frowns at the murky waves
And creeping things moan in their stagnant graves;
When the North Wind in the pine top grieves
And rustling leaf is as the voice of thieves
And sounds of crawling things appear instead
To be the muffled foot-beats of the dead.
If in this terror of each sound and sight,
Your spirit staggers, drunk and dazed with fright
As though with wine, and terror, like a blight,
Turns all the Creation into chaos, black as night,
Then say – "These were the days of suffering for France."

HALEVI was able to evoke the military might of the regiments "armoured in steel and filled with courageous desire for battle, led by their brillant general, before whom all nations tremble."

The poet was awed by Napoleon and his extraordinary deeds, and depicts him in an almost larger than life fashion. Napoleon, for Halevi, was the protector and proponent of freedom and civic equality. Bonaparte is not just a war hero but a wise hero. He plants *"atzei hadaat,"* trees of knowledge and sews the seedlings of wisdom in the hearts of all humanity. An idyll of peace concludes this epic Hebrew poem.

Elijah Halfan Halevi, who died in 1826, wrote many other poems but none reached the epic proportions of this 1801 creation. In 1820, he p[illegible]lished *Instruction Religieus[illegible] Morale a L'usage de la Je[illegible] Israélite*, a religious catechis[illegible] youth, published in French and Hebrew.

Halevi, who died in 1826, left two distinguished sons, Jacques Fromental Halevi, who wrote the opera *La Juive*, and Leon Halevi, a well-known French dramatist and novelist.

END

Strumming the Hebrew lyre

David Geffen looks at the Jewish themes in the works of poet Emma Lazarus, who died 100 years ago this week.

15-11-1987

"Her songs of the Divine unity, repeated on the lips of her own people in all zones and continents, have been heard round the world. With no lack of rhythmic sweetness, she has often the rugged strength and verbal audacity of (Robert) Browning. Since Miriam sang of deliverance and triumph by the Red Sea, the Semitic race has had no braver singer...Well may those of her own race and faith lament the loss of such a woman."

15-11-1987

SO WROTE John Greeleaf Whittier, marking the death of poet Emma Lazarus from cancer 100 years ago this week, on November 19, 1887.

Her death evoked a tremendous outpouring of "literary wreaths" from those who knew her worth. The author of Lazarus's *New York Times* obituary was sensitive to the various dimensions of her writing, stating, "In the same volume (*Admetus* published in 1871) appeared verses that showed a patriotic American spirit but few that referred to her own religion or the history of her race.

"It was not for some years thereafter that she laid aside her diffidence as a Jewess and began to write poems directly for and about Jews and Jewish things... When she struck the Hebrew lyre, however, it was with no uncertainty and she then produced her very best work."

Though the best-known verses of Emma Lazarus are those engraved at the base of the Statue of Liberty -- verses which, not so long ago, all American schoolchildren learned by heart -- the wide range of her poetry, whether feminist- or Jewish-oriented, has been a source of much discussion and debate, especially during the last 40 years.

One of Lazarus's younger sisters vociferously argued that her "Jewish phase," the last 10 years of her life, was only a brief aberration in a distinguished literary career. That perspective, espoused just a few years after the poet's death, set the tone for understanding her works for more than half a century after her death.

A revisionist era in the study of Lazarus's works was heralded by Professor Morris Schappes in 1944 when he published a small volume of selections from her Jewish poetry and prose. The book itself captured people's interests and was reprinted on three different occasions. The centennial of her birth in 1949 also produced a number of scholarly studies.

BORN IN New York in 1849 to a family with both Sephardi and Ashkenazi ancestry, Lazarus grew up in an affluent home. Her proficiency in languages made it possible for her, even at the age of 14, to render translations into English from French and German poetry. To complement these translations, she began to compose her own verse.

In 1867, two years after the Civil War, her father published privately a collection of her *Poems and Translations*. Four years later, a commercial publishing house issued a volume of her verses entitled *Admetus and Other Poems*. Her then two-year friendship with Ralph Waldo Emerson, which began as a result of her initial volume of poetry, prompted Lazarus to dedicate this 1871 collection to him.

Their meeting in 1869 triggered a correspondence in which Emerson offered constructive criticism of Lazarus's poetry. A break developed in that relationship, however, when in 1874, Emerson did not include any of her poetry in a new anthology he had edited. She challenged him in a lengthy letter, recalling statements he had made about her work in earlier correspondence and stressing that she failed to understand his actions.

Some critics have suggested that it was this act of Emerson's which prompted Emma Lazarus to turn seriously to Jewish themes for her work, although no firm evidence is available to support this contention.

Her earliest poem of this genre was written in 1867 and entitled "In the Jewish Synagogue at Newport." Unlike today, when that synagogue is known throughout the United States for its antiquity and architecture, 120 years ago, things were different, as she wrote:

No signs of life are here; the very prayers
Inscribed around are in a language dead;
The light of the 'perpetual lamp' is spent
That an undying radiance was to shed.
What prayers were in this temple offered up,
Wrung from sad hearts that knew no joy on earth,
By these lone exiles of a thousand years,
From the fair sunrise land that gave them birth.

Lazarus utilized "sunrise land" as a means of describing Eretz Yisrael, the Jewish homeland, where the day begins. The underlying feeling is that the Jews were exiled from their land, forced to wander the earth in darkness. She concluded this poem with an emphasis on light, but in this instance, it was the spirit of America which welcomed the Jews and superseded the glory of the days of yore:

Now as we gaze in this new world of light,
Upon this relic of the days of old,
The present vanishes and tropic bloom
And Eastern towns and temples we behold.

In 1877, Rabbi Gustav Gottheil of Temple Emmanuel in New York asked Emma Lazarus to participate in the preparation of a new Reform Prayer Book by providing translations of Hebrew poetry for it. She agreed, but cautioned him, "I will gladly assist you as far as I can but that will not be much. I shall always be loyal to my race, but I feel no religious fervour in my soul."

From German versions by Michael Sachs and Abraham Geiger of medieval poetry, she began to translate, producing during the next four years over 30 English versions of the works of Halevi, Alharizi, Ibn Gabirol, Ibn Ezra and others.

In spite of her criticism of her Judaism, Lazarus created works of such power that they elicited this comment from Gottheil: "How could she ever have resung the religious outpourings of the Hebrew poets had there not been a cryptic chord between those great souls and hers which would vibrate at her touch?

"It was not the poetic charm alone which attracted and guided her pen. The dream of those Hebrew melodies lies just in their religious fervour. Such re-creations as those of Emma Lazarus can only come from a mind in fullest sympathy with the original."

HISTORIAN Carole Kessner, in her essay on Emma Lazarus, has suggested -- in line with the position of Morris Schappes and literary critic Dan Vogel, who wrote the most recent book on the poet, in 1980 -- that two factors "fired her poetic and social imagination." The first was the Russian pogroms of 1879 and the infamous May Laws of 1881. The second was the mass immigration of Eastern European Jews to the U.S. as a result of these developments.

Not satisfied just to hear about the plight of the immigrants, Lazarus went to Ward's Island to meet, talk and try to understand them. In March 1882, she attended a Purim meal there along with Rabbi Gottheil and his wife. An anonymous editorial in the *Jewish Messenger* on this occasion referred to the "tempest-tost" Jews and might even have been penned by her. The following month, April 1882, provided the final catalytic events which transformed Lazarus into a strong advocate of the retrenchment of Jewish identity and the re-establishment of a Jewish homeland.

At the Longfellow Memorial held that month, the poet spoke in this vein:

"Jewish readers will not be so willing to accept the concluding stanzas of the poem by Longfellow on the synagogue at Newport:

'And thus forever with reverted look
The mystic volume of the world they read
Spelling it backward, like a Hebrew book

→

Reading, writing — and innovation

"IN ANY FIVE minutes, an alert teacher will make hundreds of responses, not necessarily verbal, to the needs of the pupils. Therefore, if you can encourage a teacher in his or her efforts to do something a little different, a little unusual – even if not assured of success – it can be very valuable."

Thus Prof. Marcella Brenner, veteran American educator who established the Programme for Innovative Teaching, sums up her unique approach to education – an approach which has helped enrich the lives of thousands of students in this country.

The 16-year-old programme awards funds to teachers who have interesting proposals for educational projects but no funds with which to implement them. Brenner visited here last month to meet with some of the many teachers who have, over the years, received up to $1,000 in grants from the programme. Their money is used to cover the expenses of supplies, not as salary.

The idea for the programme, according to Brenner, stemmed from her own work in the George Washington University department of education. During her 15 years of teaching there, she developed a master's programme "utilizing the museum as an educational tool" for teaching everything from art to zoology. It drew participants from over the world, including Israel.

During her first visit here in 1951, the Baltimore-born educator recalls "I was impressed by the daring of the people seeking to accomplish what seemed impossible...to have their reach always extended beyond their grasp."

Brenner also saw a great potential for growth within the local educational system, and a need "to improve the quality of education in Israel by encouraging teachers to develop fresh approaches to classroom teaching."

"Being a product of an educational system, a consultant as well as a theoretician, I realized [then as I do now] that the success of the learning process is greatly dependent upon the individual teacher's continued growth," she observed.

Thus Brenner came up with the idea of awarding grants to teachers wishing to try new teaching approaches or methods, but without the means to do so. She felt Israel was a perfect place for such an effort, formulated her plan, and approached the Ministry of Education and Culture, where she was respected for her ideas and warmly received.

With the ministry's blessing and pledge to help her, Brenner's Programme for Innovative Teaching got off the ground in 1971. Its first recipients were kibbutz teachers; later, under the direction of the ministry's Dr. Yael Posner, teachers from public schools (Jewish and non-Jewish) were awarded money, contributed by the non-profit PEF Israel Endowment Fund.

TO DATE, some 400 Israeli teachers have benefited from the programme, and with the grants have started numerous projects, some of which have assumed a life of their own. A national high school drama curriculum emerged out of one; a museum on Beduin culture grew out of another; a country-wide road safety programme for youth developed from yet another. At least one teacher who received programme funds has won international acclaim.

While Brenner was visiting, a study day for teachers and principals, and present and former grant recipients was held in Jerusalem. Speaking at the event, Dr. Shimshon Shoshani, director-general of the Ministry of Education, praised the programme for injecting "a new sense of purpose" in the teaching profession and urged "creative philanthropists" to inaugurate other schemes of this nature.

Also on display at the study day were exhibits documenting current projects. One such example was the "Bakbukiyada" – an array of household items, toys, flowerpots, dolls and puppets made of plastic bottles. According to Tel Aviv teacher Yael Ulmer, "its two-fold purpose is to create games and activities for a mixed group of sighted, partially-sighted and blind children through the use of plastic bottles collected as part of an extensive clean-up project at the Tel Aviv beaches."

Ulmer, with the assistance of a grant from the Programme for Innovative Teaching, put together a manual of instruction for similar undertakings.

Other exhibitions focused on creative methods of teaching English, Jewish history, animal anatomy, mathematics and poetry.

EACH SPRING, an advisory committee comprised of teachers, administrators and Education Ministry officials headed by Binyamin Amir, chairman of the ministry's post-primary education committee, select between 30 and 40 out of an average of 150 applicants for programme grants.

Programme director Evelyn Greenberg, a former university lecturer who made aliya from the U.S., goes with members of the advisory committee to see applicants in action in the classroom and to determine their need for funds. Applications come from teachers in all areas of the public school system, including from the Arab, Druse and Circassian sectors.

Continuing contact with and between grant recipients is maintained via an annual newsletter which provides a place for an ongoing interchange of ideas, and at a yearly meeting during Hanukka.

After 16 years of operation, Brenner is pleased with the success of the programme but finds it difficult to compare it to similar ones in other countries.

"It is difficult to make such a comparison. Most projects in education are modelled on the classic approach which measure student success before and after a given course of study.

"What this project is trying to do," she stressed, "is support the efforts of teachers in solving learning problems and thereby enriching the child's experience. A teacher has to draw on inner resources to meet the insatiable demands of children.

"It is our hope," she added, "that by encouraging the teacher, he or she will have even more incentive to challenge and to excite students in the learning process."

Brenner is hopeful that even more teachers will learn about the programme and apply for grants.

"I would like to see more projects related to the arts and the gifted. But most of all, I want the teachers to know that if they have any idea, it is possible to bring it to life, to try it out and make it work."

A true Bohemian

MASTER OF HOPES: Selected Writings of Naphtali Herz Imber, by Jacob Kabakoff. Herzl Press. New York. 338 pp. $25.00.

10-07-1987

David Geffen

BEST KNOWN for our national anthem, *Hatikva*, Naphtali Herz Imber was a Bohemian in the fullest sense of the word. Moving from continent to continent, never really finding a true home, Imber has left behind his reflections on the locales he visited, the people he met, and the problems of his era. Jacob Kabakoff, an American scholar of Hebrew literature, has selected a collection of Imber's writings in English, culled mostly from newspapers and journals long since out of print. Kabakoff has also provided footnotes and some annotation in certain places.

For Israeli readers, "Leaves from My Palestine and Other Diaries" will provide fascinating reading. A close friend of Lawrence Oliphant, the Christian Zionist visionary who lived in Haifa in the 1880s, Imber describes life in Palestine during this period. With his ironic twists and eye for detail, Imber manages to capture the spirit of those early, pioneering days.

NINE essays from "Imber's Picture Gallery" also deal with Palestine during the first decade of this century. These word pictures were originally printed in the *Reform Advocate* in Chicago and provide an indelible portrait of the people whom Imber met and deftly sketched for posterity.

10-07-1987

Although Imber's essays cover a variety of countries, I found his American portraits especially noteworthy. His description of Boston Jewry in the 1890s succinctly details that burgeoning Jewish community. He describes the early Zionist interest in that city, even to the extent of support for an American Hebrew journal. His description of American types – immigrants, loafers, policemen, labourers or those on the bread line are wonderful portraits of that era.

Kabakoff has included a select bibliography, listing all of Imber's Hebrew and English works in addition to a number of studies of the man himself, a fascinating character. This new collection of his writing is most useful. □

The 'good part' of Bonaparte

14 JUL 1987

The Jews' new-found freedom following the French Revolution was captured in a poem written after the war by Elijah Halfan Halevi. David Geffen discusses the ode-style poem and its impact.

14.7.1987

"The National Assembly, considering that the conditions necessary to be a French citizen... are determined by the Constitution... cancels all adjournments, reservations and exceptions... concerning individuals of the Jewish persuasion who shall take the civic oath..."

ON SEPTEMBER 27, 1791, after 20 months of hesitation, the Assembly, established in the wake of the French Revolution, passed this law. As one historian has explained it, "For the first time in modern history, all the Jews within the borders of a European state were united with other citizens as equals before the law." This legislation didn't immediately mean that the status of Jews was a closed issue, but at least the French Revolution's goals of achieving equality for all peoples was on the way to becoming a reality.

Yet there was one set-back in the mid-1790s. During the Reign of Terror, in 1794, the Jews – among others – suffered death, loss of property and persecution. David Sinzheim, later a leading French rabbi, recalled that terrible period:

"Were it not for the Lord's mercy on us, we would nearly all of us have disappeared and been lost, as they had proclaimed that they would destroy all books written in Hebrew... I was in exile, moved from city to city, from border to border. Finally, the Lord took pity on mankind and freed the land from the evil beast."

With the ascension of Napoleon, the condition of the Jews improved. A Hebrew chronicle in the late 1790s stated: "One must know that the Frenchmen dearly love the Jews. The proof of this is that in all the cities and countries they have conquered, if there are any Jews there, they elevate them, lift them up. The commanding officer of the French army is called *helek tov* 'a good part' – that is, Bonaparte."

Napoleon's initial contacts with the Jews were limited, but when conquering the Middle East, he suggested that the Jews return to Israel. On May 22, 1799, it was announced in Constantinople that Bonaparte had published a proclamation inviting all the Jews of Asia and Africa to rally around him "in order to re-establish the ancient Jerusalem."

Unfortunately the actual text of this proclamation has never been discovered, so for the last 180 years there has been unending speculation about it.

Toward the end of 1800, Napoleon led his army across the Great St. Bernard Pass before the snow had melted. He appeared unexpectedly behind the Austrian army which had been besieging Genoa, and in the ensuing battle of Marengo, in June of that year, the French gained control of the Po Valley as far as the Adigo.

In December, another French army defeated the Austrians in Germany. The result was that Napoleon had achieved for France the same borders which Julius Caesar had given to Gaul: The Rhine, the Alps and the Pyrenees.

Great Britain alone remained at war with France but soon tired of the struggle. The preliminaries of peace, concluded in London in October 1801, ended those hostilities.

THE PEACE arrangements proved to be an inspiration for the Parisian cantor and Hebraic authority, Elijah Halfan Halevi. Born in Fuerth, Germany, in 1760, Halevi settled in Paris as a youth. His knowledge of the Talmud and his poetic talent won him a reputation among the gentile scholars of the city.

So moved was Halevi by Napoleon's victories and his peace treaties that he penned a monumental Heb-



9 -10- 1990

Kosher Succot circus

David Geffen

9 -10- 1990

BULLETIN boards in synagogues, day-care centers, yeshivot and kosher pizza parlors throughout New York City have carried since September a distinctive orange-and-blue handbill featuring a bearded "Simchaman" and a giant Bengal tiger, and advertising two days of circus performances during *Hol Hamo'ed* (the Intermediate Days of) Succot which "adhere to the laws of *tzniut* (modesty)." This first "kosher circus" ever is taking place at Floyd Bennett field in Brooklyn.

Nuta Waidenbaum, an amateur impresario with Lubavitch connections, convinced several sponsors, the prime one being Mel Weitz's Foodtown chain, to underwrite the circus performances during the intermediate days of Sukkot. The venture is no doubt being helped by the fact that *Hol Hamo'ed* Succot this year includes a Sunday and a Columbus Day Monday holiday (yesterday, though the traditional date is October 12).

To insure a good turnout, Waidenbaum first had to persuade the Great American Circus women performers to wear more modest garb. Constructing a giant succa was no problem, but special menus had to be offered for those wishing to buy their food on the circus grounds rather than bring their own.

Another issue was the type of animals to be included in the petting zoo, since they all had to be of the "clean animal" that an Orthodox Jew may touch.

Last but not least, the price of tickets had to be affordable. At $12 a piece, if bought in advance, the sales went well and there was even a number to call to charge the tickets on Visa or Mastercharge. It was decided that families with more than five children would get a discount of 25 percent a ticket, and with 10 or more children a 35 percent discount.

The show was to include five concerts, featuring the "Simchaman" show with songs and fun in Yiddish, English and Hebrew, and the well-known storyteller Rabbi Yitzy Erps.

According to the advertisement, proceeds are to go to *tzedaka* (eleemosynary causes).

Budget spuds

Potatoes were a mainstay of the pre-State diet. David Geffen rediscovers a 1944 Hadassah-Wizo recipe pamphlet. 17 -02- 1985

AS WORLD WAR II began to wind down and the Allies won more victories over the German forces, the little mandate country of Palestine was faced with problems of another sort.

During the summer and fall of 1944, the cost-of-living rate dramatically increased. The month of August had a cost-of-living rise of 11 per cent. Dried eggs and powdered milk were the most important staples, and public forums were held on the various uses of these items.

Lillian Cornfeld wrote a weekly column in *The Palestine Post*, in which she offered various types of recipes, some listed as money-savers. She and other home consultants encouraged people to be as exacting as possible in preparation of meals by making use of the few products which were widely available.



17 -02- 1985

Cabbage and carrots were brought in from Syria on a fairly regular basis, and other vegetables were grown in Palestine itself. Citrus fruits were plentiful, but they were also dear. There was an attempt on the part of some public officials – the food controller, in particular – to ensure that there would be no shortages. Certain organizations, such as Hadassah-Wizo, which published menu pamphlets, participated in this effort.

Wizo was especially known for its cookbooks, the first of which appeared in 1936. One reviewer noted that the book was designed to help the "many immigrants from Europe who settle in this country and are rather dismayed at the idea of rearranging their insides in accordance with the new diet of the country."

Although no new immigrants were actually coming into the country in 1944, it was still felt that those living in Palestine should be offered as much advice as possible about economical – and healthy – diets.

No one appeared to be going hungry as had occurred during World War I, but it was important to be as thrifty as possible and use what was most easily obtainable. In 1944, Hadassah-Wizo came out with another in its series of pamphlets – this one on potatoes.

POTATO PIES, puddings, pancakes, pastries – you name it. If it was made



of potatoes, it was in the 1944 Hadassah-Wizo pamphlet, along with hints on how to store, peel and cook this versatile food.

Among the recipes listed in *101 Potato Recipes* – some of which, surprisingly enough, bear such names as "Potato Piglets," and "Scalloped Potatoes and Ham" (not particularly kosher) – are the following:

Potatoes in Dill Sauce (Main Dish)
1 kilo potatoes
2 tbs. oil
2 tbs. flour
½ glass water
1 glass milk
salt, onion, lemon juice
finely chopped dill

Peel potatoes, cook them in water until just tender, and dice them.

Fry onion in oil until it gets transparent. Add 2 tbs. flour. Mix well and while stirring, add water and milk. Boil sauce and season with salt, lemon juice and dill. Add cooked potatoes to sauce and continue to cook for 10 minutes.

Potato and Spinach Pudding
500 gm. potatoes
500 gm. spinach
2 tbs. oil
3 tbs. breadcrumbs
2 eggs
chopped parsley
salt, nutmeg to taste

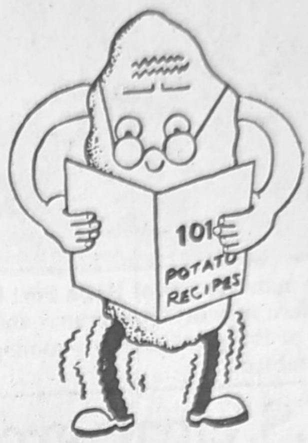
Stew spinach without water and chop. Add oil and breadcrumbs.

Peel and mash cooked potatoes. Mix with spinach and season, adding egg-yolks and, finally, stiffly beaten egg-whites.

Put mixture in a greased baking dish sprinkled with bread crumbs. Bake in hot oven for 45 minutes. If you have no oven, bake over slow fire or in a double-boiler.

Potato Fish or Lakerda Pie
1 kilo potatoes
300 gm. fish or lakerda
1 egg
30 gm. flour
2 tbs. oil
pepper
a little water or milk

Peel and slice cooked potatoes, clean fish and remove bones. Layer alternately in greased pan potatoes



and fish, with the top layer potatoes.

Make a thin batter from the flour, egg, oil and liquid. Season and pour over layers. Bake in hot oven for 45 minutes.

Potato Short-crust Pastry
500 gm. potatoes
125 gm. flour
salt 17 -02- 1985
1 tsp. oil

Peel and mash or mince cooked potatoes when still hot. After cool, knead into a dough while adding flour, oil and salt. An egg can be added if desired but then 50 gm. of flour must be added as well.

Apricot Dumplings
500 gm. potatoes
125 gm. flour
1 tsp. fat 17 -02-
salt
apricots (without stones)
sugar (if you can spare it), or jam or golden syrup ("Dibbs")

Make pastry as above. Roll out to ¼-inch thickness and cut into rounds. Now cut apricots in half and refill centres with sweetening. Place one apricot on centre of each round, close edges and form into balls.

Make sure dumplings are well closed and cook in salted water for five minutes. Serve with fried breadcrumbs and sprinkle with sugar and cinnamon.

A.L.

Home - made

The first Blue and White campaign took place 60 years ago, David Geffen reports.

THE EARLIEST campaign to encourage the purchase of the products of Eretz Yisrael, *Totzeret Ha'aretz,* was organized in Jerusalem in 1922, but it was only in 1925 that a publication was issued. That booklet, a call to arms, emphasized several reasons for buying local products: so that "our national home will be built on a steady base, our position in the land will be established .... we will become the majority, and we will be the master of our national home in our national homeland."

20 FEB 1985

Supporting *Totzeret Ha'aretz,* the pamphlet noted, was "the only method for fortifying our state in this land." Then it emphasized a principle which has become a key axiom here: "a sound economy is the foundation essential for conducting all political affairs." With a challenge like this the campaign clarion was sounded 60 years ago.

That first decade of the Mandate was a period of real growth in spite of economic crises which occurred. When Herbert Samuel took over as High Commissioner in 1920, the Jewish population of the country was capable of manufacturing only two products – soap and wine; everything else had to be imported.

But five years later, the surge of pride and enthusiasm linked to the items being made strengthened the resolve of those Jerusalemites who published the pamphlet to launch an early *Totzeret Ha'aretz* campaign. Industries were still in their infaney, but it was clear that the only way they could develop was with support of the country's inhabitants.

Though the campaigns in the Twenties were not very successful, the direction was evident. "Purchase local products if you want to build a strong nation. The more industrial development, the more that can be produced locally, the better off we will all be."

Between 1925 and 1935 major strides were made. More than 2,500 "industrial undertakings" employed 20,000 workers. Industrial development had been so dramatic that the country was now self-sufficient in not only soaps and wine, but also cement, salt, refined olive and other oils, tobacco cigarettes and matches, confectionery and chocolate.

Substantial progress had been made in the manufacture of clothing, piece goods and sewing threads. In various parts of the country were modern flour mills, biscuit factories, tanners, boot and shoe manufacturers, wood workshops and brick and tile works. Modern iron and brass foundries produced heavy casting. One of the best-known exporters was the American Porcelain Tooth Company of Tel Aviv, whose entire stock of false teeth was sold in England.

20 FEB 1985

A portion of the Jewish population still insisted that foreign products were superior. In the winter of 1935-36 a campaign was undertaken to sensitize the Jewish population of Palestine to the importance of purchasing *Totzeret Ha'aretz*. Slogans proclaimed this double-barrelled message – "Consumer! The fate of Jewish industry is in your hands!" and "Consumer! The fate of Jewish agriculture is in your hands!" A national office was opened on Rehov Nahalat Binyamin in Tel Aviv and Pro-

20 FEB 1985

האשה העבריה!

העלי על שלחנך מזון אך ורק מתוצרת עברית!
בזאת תעזרי לבסוס עמדת הישוב העברי בארצו.

התנדבי ל„חבר הפעילים"! השפיעי על כל סביבתך לקנות
רק תוצרת הארץ!

הוראות ואינפורמציה בכל שאלות תוצרת הארץ תקבלי מאת:
המרכז למען תוצרת הארץ, תל־אביב, רחוב נחלת־בנימין 73. טלפון 530.
האגוד " " " סניף ת"א, רח' נחלת־בנימין 73. טלפון 530.
" " " " " חיפה, מרכז־מסחרי־חדש, נח' לוי, ת.ד. 639.
" " " " " ירושלים, ר' בן־יהודה, בית שמשישוילי.

To The Jewish housewife:

Serve Tozereth-Haaretz food only. In this way you will help strengthen the economic foundation of Erez-Israel. Take active part in promoting Tozereth-Haaretz.

Information on all matters pertaining to Tozereth-Haaretz may be obtained from the

Pro-Palestine Products Committee — Head Office.
73 Nachlat Benyamin St., Phone 530, Tel-Aviv.
Tel-Aviv Branch, Pro-Palestine Products Committee,
73 Nachlat Benyamin St., Phone 530.
Haifa Branch — Pro-Palestine Products Committee,
Mercaz Mishari Hadash, Nachlat-Levi, P.O.Box 639
Jerusalem Branch — Pro-Palestine Products Committee,
Shimshilashvilli Building, Ben Yehuda st,.

20 FEB 1985

A call to arms (above); *the Totzeret Ha'aretz symbol on the front of the pamphlet* (below).

How American Jewry discovered Herzl

'As Herzl stood at the desk with his talit and silk hat, he was the very picture of Jewish manhood. An artist might paint him thus and without the slightest idealization make an ideal picture. Tall, handsome, blackbearded, clear-eyed, erect in bearing, suave in manner, he looked as a prince of Israel ought to look.'

David Geffen

THIS DESCRIPTION was penned by New Yorker Cyrus L. Sulzberger as part of his personal recollections of Theodor Herzl. It captured the power of the great leader as he stood in an unusual place for him: he had been called to the Tora at the synagogue in Basle at one of the initial World Zionist Congresses. Even there, he was the center of attention and his bearing revited every eye on him.

Published in *The Maccabaean*, the journal of the Federation of American Zionists in the U.S., the portrait was one of the tributes to the pioneering Zionist leader when he died in 1904. Even though he had never visited America, Herzl's impact was legion upon those Americans he had met. Moreover, he left a literary legacy of challenges to American Zionism during its formative period.

The first known reference to Herzl in an American-Jewish periodical appeared in 1888. In the fall of that year, the *American Israelite* of Cincinnati noted that a Viennese playwright by the name of Theodor Herzl had authored a new play which was then being produced in that city to great acclaim. Though only a news item, its significance was linked to the recognition of Herzl as a budding dramatic and literary figure by Rabbi Isaac Mayer Wise, the founder of the American Reform movement and the editor of the newspaper. Wise, an ardent anti-Zionist, was later to rue the day that he had ever heard of or referred to this prophet of Zion Reborn.

Aside from that reference, Herzl was virtually unknown in the U.S. until his book *The Jewish State* appeared in English translation in 1896. From then his name was known in every Jewish household because his revolutionary approach calling for the restoration of the Jewish people to its ancient homeland appeared to be a fresh attempt to deal with this centuries-old dilemma. Furthermore, when he announced the convening of a World Zionist Congress the following year, the issue was debated fiercely.

In Chicago, in February 1897, Harris Horwich summoned a group of local Jews to form a Zionist society. He wanted to support Herzl, but his initial efforts failed. A few months later, he did succeed and a chapter was founded, one of the first American Zionist groups established in the U.S. In addition, Wolf Schur, editor of *Ha'Ivri*, a Chicago Hebrew weekly, urged that delegates should be sent to the first Congress in the summer of 1897.

Schur's impassioned plea fell on deaf ears. The communities of neither Chicago nor New York could raise sufficient funds to send even a single delegate to the first Congress. The four Americans who did attend and who are in the official picture were a woman journalist, Rosa Sonenschein; an advocate of the "Cyprus Homeland Plan" in place of Eretz Yisrael, Davis Treitsch; the American agent for purchasing land in the Golan, Adam Rosenberg; and a rabbi from Baltimore, Shepshel Shaffer.

THE FIRST reference to Herzl in *The New York Times* was a report of an interview with him by an English journalist, before the Basel Congress, in August 1897: "As detailed to his English interviewer from the *Pall Mall Gazette*, the plan of Dr. Herzl is entirely practical – whatever the case as to its practicability – and he talked not of the fulfillment of prophecy but of the raising of money with which to buy concessions from the Sultan and of the foundation of a democratic monarchy duplicating in great measure that of England."

By September, the *Times* took another line: Adolph Ochs, its publisher, appears to have been influenced by his father-in-law Isaac Mayer Wise. "A couple of agnostics like Herzl and Nordau," an article began, "as the Messiah and Elijah of the Return, is a pretty good joke, but not half so good as the spectacle of a crowd of followers composed of ritualistic Jews who have all staked their whole existence on the letter of the Law....Don Quixote Herzl and Sancho Panza Nordau may be a queer sight but what are they in comparison to the mob which accepts them seriously?"

These American jibes did not slow Herzl down, for he worked feverishly during the next seven years of his brief life for the fulfillment of his vision – a Jewish homeland reborn.

Despite his close relationship with Dr. Gustav Gottheil, president of the Federation of American Zionists, Herzl's first message to American Jewry appeared only in 1899, in the New York Jewish weekly *The American Hebrew*. As we reread it today, we see how understanding Herzl was of the condition of the Jew and of Jewish life.

"If you want to do any work for the Jews, it is necessary to have a strong stomach," he wrote. "I am ever of the opinion that Zionism will reach its goal in the near future; yet the criticism of my Jewish opponents causes me to reflect. I ask myself if it is possible that among any other people, when one has sought to be of service to them, he would be so reviled and set upon."

Herzl continued: "Zionism is a nurse for Judaism. We have stepped in as such a volunteer corps of nurses, and we want, as patients, the poor sick Jewish nation which we wish to restore to a healthful mode of life on the soil of our fathers."

WITH THIS message, Herzl was an even more vibrant personality in the American Jewish community. His followers and his opponents were outspoken in their praise and denunciation. As each Zionist Congress passed under his leadership, a more intense feeling for the Zionist idea came into being. Unfortunately, the American movement was not as successful in harnessing the energies and resources of the community, so there were frequent financial and membership problems.

Perhaps Herzl's most significant message to the U.S. community was his "Manifesto to the Jews of America," which appeared in the *Jewish Exponent* of Philadelphia on July 12, 1901. It was a critical moment for Herzl, and he was anxious to transmit the seriousness of it to his Jewish sisters and brethren in the great republic of America. After laying the groundwork of his arguments, he began to ask pointed questions: "Will the Jews of America in particular forget, in their own happiness in the glorious land of freedom, how heavy is the bondage of their brethren? Now or never is the moment for oppressed Jews of the world to settle themselves in their old historic home."

Herzl was not asking for major funding: "And how much money is needed for this object, for this great historic and religious enterprise? Not more than the sum at which 100 paltry commercial companies are floated – only two million pounds-....Nay, let the Jews of the world but contribute [only] a million and a half [pounds sterling] to the amount already in our coffers – or less than a dollar a head – and this great tragedy of the ages changes its complexion, transforms itself to a drama with a happy ending.

"A ruined people," he emphasized, "regenerates itself into regenerating a ruined soil. The desert blossoms as a rose and an ancient race grows young again in the sweet air of liberty and security."

On July 4 1904, the day after Herzl's death in Vienna, American Jewry mourned deeply. Some wept openly, unashamedly, others were still too stunned for emotion. Many people put on black-rimmed lapel buttons bearing Herzl's picture. Herzl's death had touched the hearts of the American Jews.

From New York to Boston, to the memorial services in Pittsburgh, where the crowd in its anxiety to get into the synagogue broke down the doors, to Chicago where thousands turned out for a memorial parade for Herzl, – indeed across the whole U.S. – much of American Jewry, especially in the immigrant East European community, mourned.

The leading Jewish poet in America, the author of *Hatikva*, Naphtali Herz Imber, wrote an ode in Hebrew in Herzl's memory. Drawings

caught the mood of the people and the question was raised: what will we do without Herzl?

On July 17, Carnegie Hall in New York was the scene of the largest Herzl memorial meeting held in the U.S. More than 5,000 people were present. The evening concluded with the tribute spoken by a young New York Zionist enthusiast:

"The daughter of Zion sits desolate in sackcloth and ashes. Theodor Herzl, the king, is dead. Yea, a king, in mind, in heart, in stature, in speech, every inch a king. Herzl the king is dead. Long live Zionism into which he breathed the spirit of life!"

A treasured legacy

HEBREW MANUSCRIPTS: A Treasured Legacy by Binyamin Richler, Cleveland/Jerusalem, Ofeq Institute, 165 pages, no price stated.

David Geffen 17 AUG 1990

THE AUTHOR of this informative and beautifully produced book is the director of the Institute of Microfilmed Hebrew Manuscripts at the Jewish National Library in Jerusalem. He indicates that today there are about 60,000-70,000 Hebrew manuscripts in public libraries and private collections throughout the world. The two largest holders of Hebrew manuscripts are the Jewish Theological Seminary of America in New York, with just over 10,000 manuscripts and thousands of pieces of Geniza fragments, and the Jewish National Library in Jerusalem, with just over 9,000. Libraries in Great Britain, Germany, Russia and certain Eastern Bloc countries have large collections of Hebrew manuscripts as well. 17 AUG 1990

This book is important in making it clear that existing manuscripts are not just of unprinted books; there are also manuscripts of published works which, because of their datings, frequently help establish an exact text, sometimes correcting the printed one.

Hebrew manuscripts vary in nature and the letters in which they are written, known as Hebrew paleography, differ widely. The Ofeq Institute, headed by Rabbi Abraham Shoshana and committed to the discovery of Hebrew manuscripts and their preservation, underwrote the publication of this work as a means of educating the general public in this important field of Jewish research. Hence, for instructive purposes, it contains illustrations of every major known Hebrew lettering style from Ashkenazi to Sephardi, Yemenite to Italian, Eastern and Byzantine to Persian and Bukharian. Included here are examples of over 50 different scripts.

The author's great hope is that, in this era of glasnost, the Gunzberg manuscript collection, housed in Leningrad, will finally be made available to scholars. In the early years of this century, efforts were made by the Jewish Theological Seminary and the Jewish National Library on two occasions to acquire this important collection of 2,000 manuscripts. The Russian Revolution made the purchase impossible, so only a handwritten catalogue of the collection exists. When this treasure-house of manuscripts is opened to the public, Jewish scholars will have a field day.

The book has many black and white reproductions, but does not stint on colour. In recent years, the general public has become much more familiar with illuminated manuscripts of Jewish books, in particular the Haggada and Mahzor. There are popular reproductions of these texts on calendars, as well as very expensive reproductions issued by firms committed to exact replicas of illuminated manuscripts. This work has its share of colored reproductions from well-known manuscripts.

An addendum to this work is an essay on the Cairo Geniza by Robert Brody. Brody traces the history of the largest group of medieval Hebrew manuscripts. They became known to the world in 1897, when Professor Solomon Schechter received permission from the Cairo community to bring the Geniza fragments to the West. Brody decribes the contents of the Geniza and then deals with its importance in the study of Jewish life from the ninth to the 19th century.

Richler's work will become an important tool, opening up the world of Hebrew manuscripts for the general reader as well as the specialist. □

Army Radio is born

31 AUG 1990

David Geffen

NEWS ITEM, August 1950: An Israeli soldier, a cook's assistant, was sentenced to four and a half months' imprisonment for having in his possession 3.4 kg. of meat and 30 eggs, stolen from the base's kitchen. News item, August 1950: Raphael Halperin, "Mr. Israel," has opened a new gymnasium for physical fitness development in Tel Aviv. Called the Shimshon Gym, it welcomes soldiers and civilians.

That summer, 40 years ago the Korean War broke out. It was the summer the American entertainer, Eddie Cantor, came for a visit and rolled his banjo eyes in army camps throughout Israel, bringing the audiences to their feet with his famous rendition of *Makin' Whoopee*. It was also the summer that Ernest Hemingway broke his 10-year writing silence and published a novel on World War II. And back in Israel again it was the summer when Galei Zahal was born.

Browsing through copies of *Bamahane*, the IDF weekly, for September 1950, we find a welcome to the new station from the publication's editor and a story describing programs to be broadcast. Lt.-Gen. Yigael Yadin was IDF chief of general staff then and he saw the significance of Galei Zahal as a "melting pot for the olim arriving from the many countries of the Diaspora, which will transform them into a united fighting people."

Galei Zahal was budgeted for three and a half hours a day of broadcasting. The evening hours were selected, 6.30 to 10, when "the soldiers are tired and they cannot absorb any new material. At such a time, give them music. Similarly at such hours, when soldiers are accustomed to dancing, folk or ballroom dancing, give them music for dancing."

But the army radio was not intended to be just a music station, rather "one offering information about the country and elements of culture. In the near future, pro-

A renaissance man

KABBALAH, MAGIC and SCIENCE: The Cultural Universe of a Sixteenth-Century Jewish Physician by David Ruderman. Cambridge. Harvard University Press. 232 pp. No price stated.

PICO DELLA MIRANDOLA'S ENCOUNTER WITH JEWISH MYSTICISM by Chaim Wirszubski. Cambridge, Harvard University Press. 292 pp. $35.

14-09-1990

David Geffen

THE STORY of Abraham Yagel, both his life and intellectual activities, as related by David Ruderman of Yale University, is enlightening and exciting. Yagel, who lived in northern Italy from 1553 to 1623, was a Renaissance man with a mastery of Jewish philosophic and kabbalistic sources, a knowledge of magic and the occult, and a thorough grounding both in medicine and in the scientific thought of the period.

Ruderman demonstrates not only a mastery of Hebraic and Latin source material but an ability to shape them in a telling study which brings to life a fascinating period in Jewish and general history.

Ruderman, in recent years, has specialized in the study of the influence of the science of the late Renaissance, and of the early modern period, on Jewish thought. There was a great deal of cultural interplay between Jews and Christians, but it is an area which has not been studied sufficiently because of the need to study Hebrew manuscript sources where much of the material dealing with this topic is found. Ruderman will soon publish an annotated translation of Abraham Yagel's *Gei Hizzayon* (A Valley of Vision), an autobiographical work.

YAGEL was born in 1553 in the small town of Monselice, located south of Padua. By 1570 he was living in Luzzara, near Mantua, and, by 1578, when he began writing his *Gei Hizzayon,* his father was dead and he had to fend for himself. He tried to make his way in banking – his



father's profession – but never really succeeded. As he put it, "behold I am 70 years old and my strength has waned... I am also without money today... for 40 years I have been involved in these kinds of financial controversies." Fortunately, he did not permit his money problems to direct him from his studies in the fields of medicine, astronomy, Kabbalah, the occult, biology and zoology.

One of Yagel's interests – shared with the naturalists of that period – was the subject of the unicorn. Jewish naturalists linked the *re'em,* mentioned eight times in the Bible, with the unicorn. There was, of course, quite a difference between the strong, ferocious beast, which the *re'em* probably was, and the meek, innocent creature described in a third-century work as the unicorn. Yagel described the *re'em,* which had been brought to Lisbon in 1515, as an animal "bigger than the elephant, armed with scales all over its skin, with a thick visible horn on its nose, with which it fights its battles with the elephant and other animals." This was a rhinoceros but for Yagel and others it was the "re'em." For him the unicorn and the rhinocernos were one and the same.

14-09-1990

IN HIS encyclopedic work, *Beit Ya'ar Halevanon,* Yagel was one of the first Jews to describe Galileo's great discovery. He remarks how "in every generation things will be revealed to humanity that never were imagined by the ancients." He continued by citing "the words of a wise gentile man who in our day found several stars from a nebula that the ancients never saw, and he placed their signs and their markings in a book and also spoke of the appearances seen on the moon."

Paraphrasing the Talmudic description of the famous teacher Samuel, which he had used in discussing comets, Yagel registered his admiration for Galileo in these words: "The paths of the heavens are as familiar to him as the streets of Florence where he dwells." Abraham Yagel has been resuscitated in this exceptional study by Ruderman.

THE LATE Chaim Wirszubski, a scholar in the field of classics and the Renaissance, and in Judaica, also devoted much of the last 20 years of his life to a study of the Jewish sources of the Christian thinker Pico della Mirandola. Pico, one of the great minds of that period, lived in northern Italy during the last quarter of the 15th century. In a short life of just over 30 years, Pico mastered much of the philosophic knowledge available at that time.

In addition, he wanted to master the Kabbala, and to do so studied Hebrew. One of his teacher was the philosopher Elijah del Medigo, who translated treatises of the Arabic philosopher Averroes into Latin for his patron, in addition to writing a treatise on the immortality of the soul for Pico. Pico also had another Kabbala teacher, Flavius Mithradites, and his impact on Pico has been fully studied by Wirszubski in several earlier works.

Wirszubski spent a number of years trying to piece together Pico's use of the Kabbala in his famous *Conclusions* presented to the pope in 1486. Pico made use of the Kabbala in these *Conclusions,* thereby opening up the field of Christian Kabbala – a wide-ranging area of study during the Renaissance and the modern period.

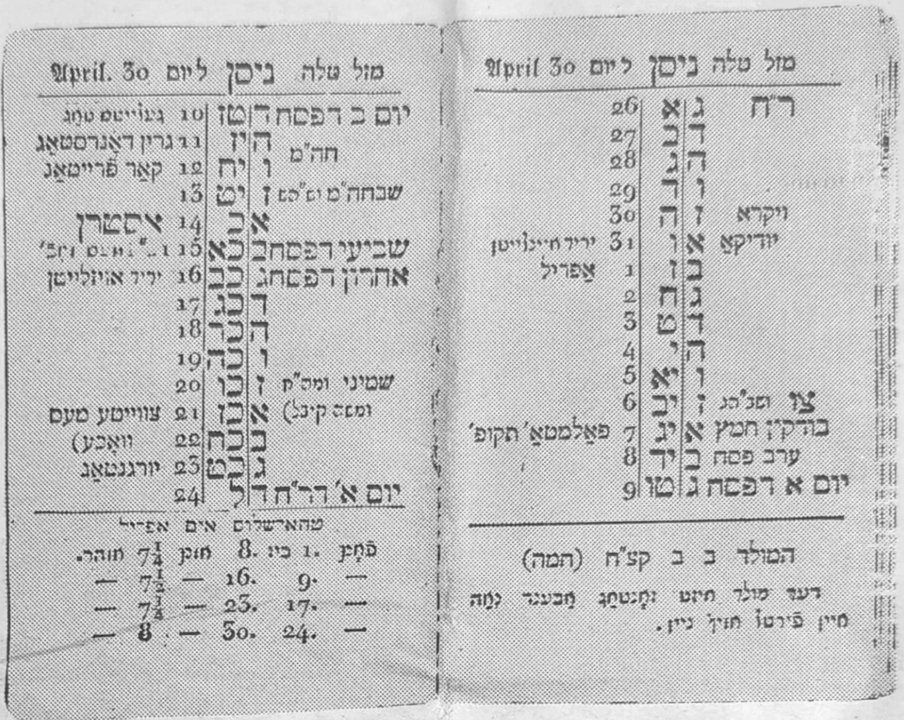
In this work, edited by several of Wirszubski's students, including Moshe Idel, there is a point-by-point analysis of Pico's knowledge of Hebrew, his study of the Zohar and other kabbalistic texts, his interaction with Flavius Mithradites, and the *Conclusions* based on kabbalistic teachings, which served as a way of confirming Christianity. □

-1-

Turning over an old leaf

David Geffen finds amusement, poignancy and pleasure in old Jewish calendars.

1 9 -09- 1990



מזל טלה ניסן ליום 30 April

ר"ח ג א 26
ד ב 27
ה ג 28
ו ד 29
ויקרא ז ה 30
יודיקא א ו 31 יריד
ב ז 1 אפריל
ג ח 2
ד ט 3
ה י 4
ו יא 5
צו ושב"הג ז יב 6
בודקין חמץ א יג 7 פאלמטא' תקופ'
ערב פסח ב יד 8
יום א דפסח ג טו 9

המולד ב ב קצ"ח (חמה)

מזל טלה ניסן ליום 30 April.

יום ב דפסח ד טז 10
חה"מ ה יז 11 גרין דאנרסטאג
ו יח 12 קאר פרייטאג
שבחה"מ ז יט 13
א כ 14 אסטרן
שביעי דפסח ב כא 15
אחרון דפסח ג כב 16
ד כג 17
ה כד 18
ו כה 19
שמיני ומה"ח ז כו 20
א כז 21 צווייטע מעס
ב כח 22 (וואכע)
ג כט 23 יורגנטאג
יום א' דר"ח ד ל 24

פתח	1.	ביז	8.	חוץ $7\frac{1}{4}$	מוהר.
—	9.	—	16.	— $7\frac{1}{2}$	—
—	17.	—	23.	— $7\frac{3}{4}$	—
—	24.	—	30.	— 8	—

Two pages from the Frankfurt *luah* of 5671 (1810-1811) list the holiday of Passover in April 1811. Easter as well as other Christian holidays are also specified in Yiddish transliteration as well as market and fair days. At the bottom of the page are the times when the gates of the Frankfurt ghetto are opened and closed during the month.

1 9 -09- 1990

WHILE serving during the Vietnam War as a chaplain in Ft. Sill, Oklahoma, I annually received a few hundred copies of the Jewish Welfare Board's *Luah Ivri* calendar book, which I distributed to the men before many of them went overseas.

Once I received a letter from a soldier in a frontline position, saying: "Chaplain, the fighting is fierce here and frequently I am not sure whether I will survive. How I wish I could again taste those *latkes* we had last Hanukka... To be honest, you did provide me with an anchor – the little calendar book. Whenever I can, I note in it that I must maintain my dignity amidst all that goes on about me. I look forward to celebrating our holidays, but that will have to wait."

With the arrival of Rosh Hashana, we activate the new *Luah Ivri* for the coming year. But it is more than just an album recording page after page of events in the history of our people; the *luah*, as that soldier in Vietnam discovered, is a guide to Jewish living the year round. As such, it has played a major role in helping to preserve the Jewish people and faith. The annual drama of the year in fact is played out via the Jewish calendar, which has been labeled "the catechism of Judaism." The *luah* guides those who wish to live out its feasts and fasts, its Sabbaths and workdays.

Today, the luah is accessible to all, but that has not always been the case. Witness the fact that only in the last year or so has the *luah* become freely available in the Soviet Union and other Communist countries.

THE JEWISH calendar is a fascinating combination of the lunar and solar cycles. In antiquity, the Sanhedrin proclaimed the beginning of each new month, based on the testimony of two witnesses, and determined at virtually the last moment when a second month of Adar should be added, to bring the lunar calendar into line with the solar calendar so that Pessah should fall in the spring. Today, the adjustments are done mathematically, long

(cont) →

in advance, and the printed *luah* serves as a basis for the uniform celebration of the festivals keeping the Jews as one people the world over.

Though the *luah* has been in existence for over two millennia, it was not widely distributed until the last 200 years. A friend in Jerusalem who collects Judaica recently showed some of the varied types of the *luah* in his possession from the last two centuries. He loaned me some so that I could study them in more depth. I then began to understand the process by which the *luah* had become such a popular item.

First there was the pocket-sized version containing basic Jewish information: candle-lighting times, the weekly Tora portion and Haftara, and Bar Mitzva dates (the calendar gave information for people born 13 years earlier).

It might also have come with other practical information such as the times of high water at London Bridge; the schedule of the closing of the gate of the Frankfurt ghetto; market days throughout the country; the time, distance and cost of a coach ride from London to Brighton or Edinburgh. With information in Yiddish, Ladino, English, Hebrew and many other languages, the *luah* became an extremely practical device.

A second type of *luah* was truer to the original Hebrew meaning of the term, meaning tablet. This form of *luah* was a broadsheet on which could be found all the data pertaining to the entire year, with instructions about observance. A large *luah* of this type still is traditionally hung on the synagogue wall.

A third type was a calendar with illustrations. Some early examples contain pastoral scenes of Eretz Yisrael and portraits of Jewish heroes. In the 1940s, drawings of Jewish children in pre-state Israel and other countries were found on various calendars. In the last 15 years, the reproduction of Hebrew manuscripts has become a highlight of calendar art. However, reproductions of all types of Jewish and general pop art can be found on calendars. At the height of his popularity, the singer Boy George rated a Hebrew *luah* in Israel with a listing of all his hit songs.

A fourth type was of a long-range nature – either 50 or 100 years. One exam-



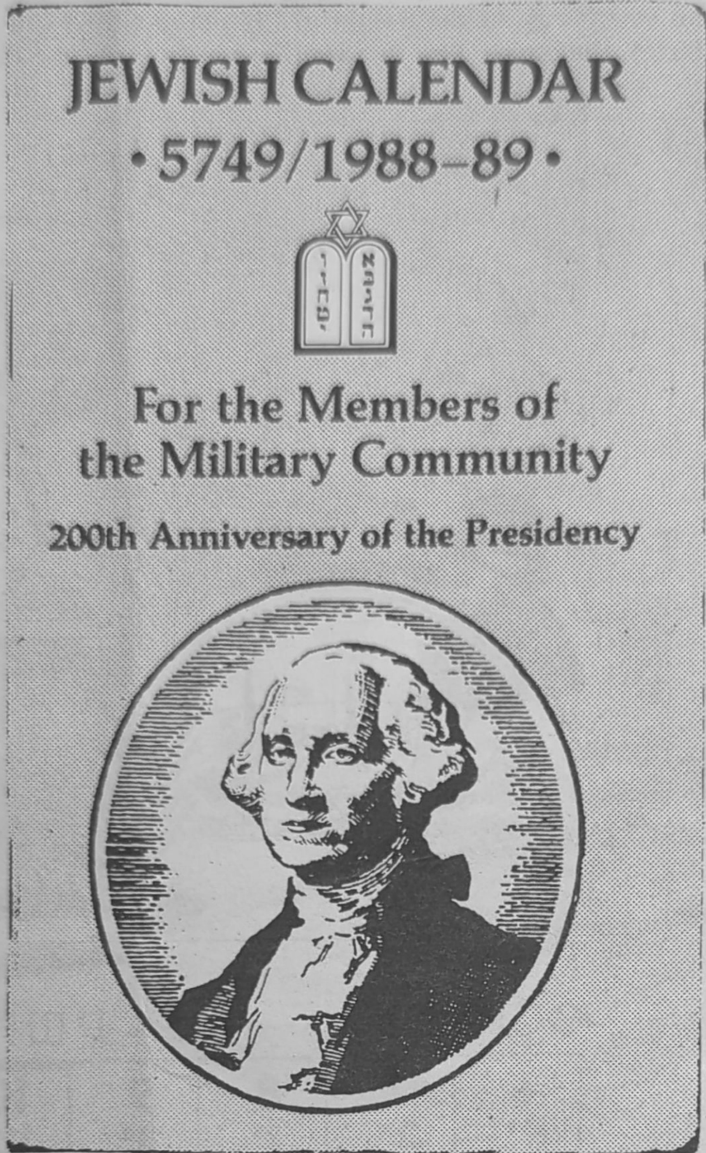
WE HAVE BUILT OUR OWN "SUCCAH" — בנינו סוכה משלנו

OCTOBER 1946 • תש"ז תשרי

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	שבת SATURDAY
6 יא	7 יב	8 יג	9 יד	10 טו	11 טז	12 יז
13 יח	14 יט	15 כ	16 כא	17 כב	18 כג	19 כד

Feast of Tabernacles (SUCCOTH) (1st & 2nd day): Oct. 10/11th — סוכות: 10/11 באוקטובר
Concluding Feast (SHMINI AZERETH): Oct. 17th — שמיני עצרת: 17 באוקטובר
Festival of Rejoicing of the Law (SIMHAT TORAH): Oct. 18th — שמחת תורה: 18 באוקטובר

The children's *luah*, printed in color in Tel Aviv, was created and illustrated by F. Ruschkewitz, a commercial artist.



The Jewish Welfare Board distributed this *luah* to Jewish military personnel in the U.S. armed forces for 5749 (1988-1989). The cover bore George Washington's picture since the 200th anniversary of his inauguration as the first president was celebrated in April 1989.

ple is the 54-year *luah* prepared in 1806 by Moses Lopez of Newport, Rhode Island. This was followed in 1828 by the 24-year *luah* fashioned by Jacob Solis of New Orleans. Many a *luah* of this type was printed in Europe, Eretz Yisrael and the U.S. at the turn of the century.

In 1946, Harry Rekonty, a Hebrew teacher in Norfolk, Virginia published his labor of love, a handwritten 73-year calendar (1927-2000). My grandmother, as a supporter of this enterprise, received one of the 300 copies, which she bequeathed to me.

The handiest *luah* for current long-term calculations is the 100-year calendar in volume one of the *Encyclopedia Judaica*, covering the years 1920-2020.

WITH ITS wide circulation, the *luah's* advertising potential was soon exploited. A 5672 (1911-1912) Jerusalem wall *luah* was a gift from an etrog company in Rehovot. In 5692 (1931-32), the HaZvi taxi company in Jerusalem gave a *luah* to every customer. "Every passenger who takes 18 rides will get a free ticket to Tel Aviv," the *luah* promised. "Anyone making 22 trips to Haifa, Safad, Tiberias and Afula will receive a free ticket to the destination of his choice."

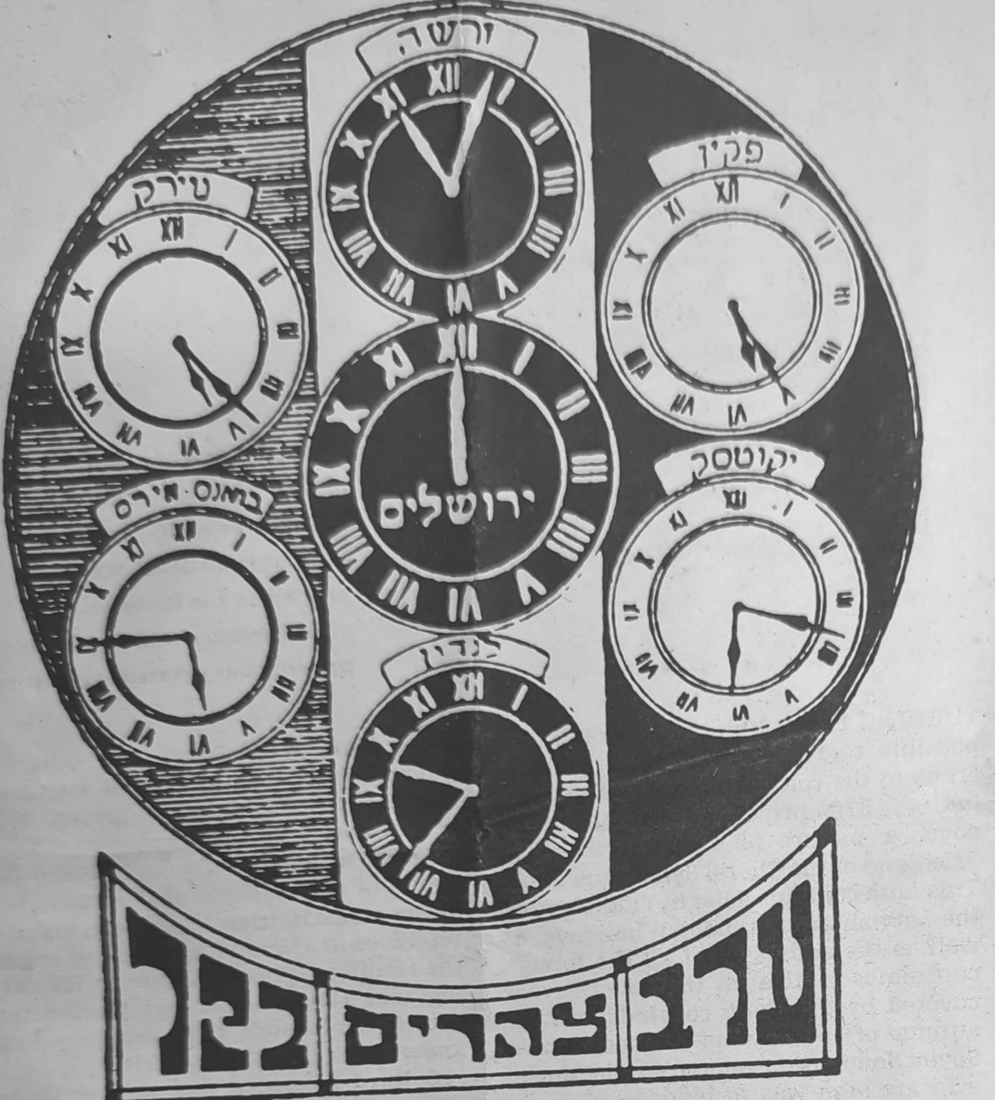
In Atlanta, Georgia, the Morris Lichtenstein and Co. insurance agency gave out a pocket *luah* for 5681 (1920-21) in which the advertising was all in Yiddish. The agency extended blessings for a healthy and prosperous New Year, but added: "No person is certain when he might have an accident in the coming months; hence it is quite important that an individual have adequate insurance."

A 1906 *luah* from Rödelheim, outside Frankfurt-on-Main, is filled with advertisements for hotels, kosher meat and other products of interest to the local Jewish community. The ad for *etrogim* included more expensive ones from Eretz Yisrael.

My collector friend has a very detailed Zionist *luah* printed in Germany in 1912. The centerfold is a map of Eretz Yisrael listing all the settlements. There are pictures of some of the Zionist leaders, and a detailed list of the Jewish press at that time in various parts of the world. The Zionist organizations are listed in various categories, including geographical, and this list provides a Jewish gazetteer of sorts for the time.

In the past 75 years, specialized *luhot* have appeared. One is the children's *luah* particularly developed in Germany in the late 1920s, which continued to proliferate throughout the early Nazi years.

The calendar in this *luah* was secondary to the stories found in the book or



World time chart from the HeHaver student *luah* 5690 (1929-1930) printed in Tel Aviv. Jerusalem is again the center of the world surrounded by Warsaw, London, Peking, Yakutsk (Siberia), New York and Buenos Aires.

booklet. Children were encouraged to read the book and then to use the calendar both for information and to prepare for the holidays and other celebrations. The cover of the 1929 Berlin children's calendar has a fascinating array of Jewish children from around the world in their native costumes.

19-09-1990

In 1935, Jewish life in Berlin was quite difficult, but carried on as usual. In the fall

19-09-1990

of that year, Emil Bernhard Cohen published the fifth volume of his annual children's calendar. The book contained stories of Jewish life, pictures of Eretz Yisrael Jewish life, and a portrait of the English-Jewish boxing hero Daniel Mendoza.

The calendar was a tribute to Jewish ceremonial art and Jewish living. It ended with a message that indicated that hope was not lost: "Children, be sure to mark every day with joy. We Jews have a splendid heritage but it will only go further if each of you follows it to the fullest. Also, make sure that you order your calendar for next year as soon as possible."

A children's *luah* printed in Tel Aviv for 5707 (1946-47) is a small wall calendar that presents a romantic expression of the hopes for Eretz Yisrael, highlighting children at play and the building of the country. There are drawings of fathers returning from service in the British Army and of the preparations being made to defend the country after the Jewish state is proclaimed. Its creator, F. Ruschkewitz, a commercial artist in Tel Aviv, wrote on the last page:

"This calendar is a greeting from Pal-

estine to Jewish children throughout the world. I hope that you will like it, and it will bring you closer to the Jewish Homeland. Every year this calendar should hang on the wall of your room to remind you of the cities and villages, the mountains and fields, and above all the people of Eretz Yisrael, the work of rebuilding, and the happy life of the children of Palestine."

Other calendars were published for doctors, farmers and students. In the 1930s, several pharmaceutical companies in Eretz Yisrael published a *luah* for the physician. In addition to providing basic Jewish information, it also listed the various drugs the company produced and how the physician might use them. The importance of agriculture in the 1920s and 1930s meanwhile resulted in the publication of a multitude of very detailed almanacs. The *luah* for students contained information about mathematics, geography and other educational data. The tradition of the student *luah*, begun here in the 1930s, continues to this day.



The HaZvi taxi company of Jerusalem gave its clients this *luah* as a gift for 5692 (1931-1932). It was printed by the Hatehiya press of Jerusalem noted for popular priced items printed in quantity.



Actual-size reproduction of a 5689 (1928-1929) *luah*, was a gift from a Los Angeles Jewish bookstore. Its diminutive size made it possible to tuck it away in a wallet.

TURNING to the Holocaust period, it is possible to find some poignant references to the role of the *luah*. In 1939, a *luah* for 5700 printed in Riga has on its cover a picture of Cantor Zvi Hersh Friedland of the Choral Synagogue there. This *luah* contains a list in Yiddish of all the Latvian and Lithuanian holidays, as well as the addresses of all the foreign consulates in Riga. By the time the year covered by that *luah* concluded, in the autumn of 1940, Latvia had come under Soviet domination and the publication of a future *luah* was forbidden.

Prof. Dov Levin, a leading authority on the Jews in the Baltic countries during the 1930s and the Holocaust period, has found some very interesting references to the *luah* in his research.

The historian Simon Dubnow, in his last letter to a colleague in Eretz Yisrael, dated March 1941, wrote: "I finally acquired a *luah* after a difficult search. It was the only Hebrew book printed here [Riga] this past year."

Levin, who heads the Oral History Division of the Institute of Contemporary Jewry at the Hebrew University, found a reference in 1939 in the papers of one of the leading rabbis of Lithuania indicating that 10-year calendars were being printed to ensure that people would know when the holidays fell.

A third reference was to a rabbi in Bessarabia who in 1941 secretly printed copies of the *luah* and distributed them to 40 or 50 families.

Thus whether it is a pocket calendar, a magnificent calendar with reproductions, a large wall calendar or a farmer's almanac, all Jewish calendars have their messages for us. W

Phrase and praise

IT IS the "in" thing to be able to laugh or cry at the drop of a Yiddish phrase. Those who don't understand *mamma loshen* are at a definite disadvantage. Now, neither Christian, Jew or Moslem will need to fret, Arthur Naiman's book comes to the rescue. 25-02-1983

From *alter cocker* to *choleria*, from *kishkas* to *maven*, Naiman has brought together well and lesser known Yiddish expressions. He has provided phonetic pronunciations and defined them in a literal, figurative and often humorous fashion.

To explain *nudnik* Naiman shares this joke with his readers. A man goes to a psychiatrist. The psychiatrist says, "What seems to be the trouble?"

The patient answers, "I don't know what to do. I keep talking to myself all day long." "Well now that's not so serious," the psychiatrist says soothingly. "Lots of people do that."

"Yeah, but Doctor, you don't know what a *nudnik* I am."

Naiman throws in some historical and religious terms such as "The Pale," "Marrano," "Ladino," "egg cream" and other terms reflecting different aspects of the Jewish character. If you have time, *gib a kook*.

EVERY GOY'S GUIDE TO COMMON JEWISH EXPRESSIONS by Arthur Naiman, New York, Houghton Mifflin Co. 172 pp. $4.95.

JUST BECAUSE THEY'RE JEWISH by M. Hirsh Goldberg, New York. Stein and Day, 264 pp. $6.95. 25-02-1983

David Geffen

25-02-1983

GOLDBERG'S law, "If anything can be misconstrued about the Jews, it will be and has been," is the basis for this collection of Jewish facts. He breaks down the ignorance about Jews into ten chapters and demonstrates how false most of the so-called truisms are.

With all the present interest in Jewish military capability, Goldberg devotes a chapter to the Jewish fighter. He uses the Israeli army as his springboard, but he refers to many other Jewish warriors. One well-known figure was Uriah P. Levy, the 19th century American commodore. He also cites the comment by the Confederate Secretary of War during the American Civil War, that he could not give Jewish soldiers High Holiday leaves because "it would disintegrate certain commands if the request was granted."

Canada's General Morris Abraham Cohen, best known as "Two-Gun Cohen," who was military advisor to Sun Yat Sen and later to Chiang Kai-Shek, is discussed.

Among other facts, which break down stereotypes, are that in the Fifties Jewish farms in New Jersey were the top egg producers in the U.S. 25-02-1983

Two of the strongest men in the world were the little known Solomon Breibart, and the much better known Houdini, born Eric Weiss. Breibart's most outstanding feat was lifting a platform on which several horses were standing while *Kol Nidre* was being played. "I perform this feat of strength for the honour of the Jewish people," he is reported to have said. □

THE JEWISH WORLD

David Geffen

VOL. LX. No. 21. NEW SERIES.] AUGUST 14, 1903—AB 21, 5663. REGISTERED AT THE G.P.O. AS A NEWSPAPER. [ONE PENNY



The 1903 Kishinev pogrom as depicted by artists of the London 'Jewish World.'

PICTURE OF A POGROM

By DAVID GEFFEN / Special to The Jerusalem Post

AN INTENSE campaign of anti-Jewish polemics filled the Russian newspapers in the late winter of 1902 and early spring of 1903. Government officials appeared to be following a hands-off policy, but in fact were encouraging vilification of the Jews.

As Easter approached, the campaign grew fiercer, and then silence until the following news appeared almost simultaneously in *The New*

Cont

York Times and The Times of London on April 24, 1903, under the headline "Massacre of Jews in Russia":

"Twenty-five Jews were killed, 275 were wounded, many of them mortally, in the anti-Semitic riots of Kishnieff, capital of Besserabia, on April 20, when a number of workmen organized an attack on the Jewish inhabitants."

This was the English-speaking world's introduction to the Kishinev pogroms, which began on Easter Sunday, April 19, in response to a ritual murder charge, and continued into the evening of the next day, April 20, when a halt was finally brought to the killing, burning, raping and pillaging.

Ultimately it was determined that 49 Jews were killed and 500 injured. Seven hundred homes were destroyed and 600 shops and businesses looted. The public outcry was great, around the world and within Russia. The hard facts visibly demonstrated to the world the great hatred of Jews felt by the Russian Government. Accurate information could be utilized to make the world aware of a Jewish tragedy, the actual story of which the authorities had tried to suppress.

In the U.S., daily reports in *The New York Times* and practically every other paper in the country denounced the "Kishnieff Barbarities," "The Complicity of Russian Government in the Outrage," "Darkest Russia and Its Butchering of the Jews." By May 9, $10,000 had been collected by Christians and Jews to help the victims, since it was known that a minimum of 10,000 were homeless.

A petition of protest was circulated in late May and early June. It was signed by thousands of Americans. President Teddy Roosevelt tried to have it presented to the czar, but the Russian Government refused. That petition still resides in the National Archives in Washington.

EYE-WITNESS accounts of the pogroms were published in *The Times* of London, as well as lists of the victims. The tragedy was experienced by the entire English people. Massive demonstrations were held at Hyde Park and the Russian Embassy in London was besieged on several occasions. The newspapers aided by making this outrage a very visible one.

The London *Jewish World* had two artists who regularly drew black and white sketches for publications, as photographs were not yet in wide use in the Jewish newspapers. For the Kishinev pogroms, one drawing was executed from photographs taken of the victims after the massacres. A second drawing was created from a Maxim Gorky description of a pogrom against the Jews.

The power of these drawings was felt not only by Jews, but by everyone who saw them. They were reprinted widely and provided a visual reality for many who could not imagine the horrors of a pogrom or believe that such a thing could happen in a so-called civilized country.

Both Gorky and Tolstoy spoke out against the outrages. Tolstoy criticized "the barbarity of the mob...the bestial ferocity of these pretended Christians and the so-called educated people who stirred up the mob."

The outrages at Kishinev, Tolstoy continued were "the direct result of that propaganda of falsehood and violence which our Government conducts with such tireless persistence.

Gorki's statement about the pogroms, which the censor did not allow to appear, concluded with these words: "The responsibility for these crimes fall upon the depraved public conscience which egged on the mob to assassination and pillage."

The drawings created by a London Jewish paper did not remain only in the Jewish Press. They were reprinted in newspapers in England, France and in the U.S.

The importance of the news media and of arousing world public opinion is no less important today than it was 80 years ago for people who live under repressive governments. And there is still a need to be concerned about the plight of Soviet Jewry.

A PIONEER POET

24-03-1983

By DAVID GEFFEN / Special to The Jerusalem Post

"LIFE HERE feels new, wonderful and free," Jesse Sampter wrote in 1933 in her introduction to *Modern Palestine.* She was then 50, the poet laureate of American Zionism and a woman who had joined the pioneers despite the crippling effects of childhood polio.

24-03-1983

She settled in Palestine in 1919; set up classes for Yemenite women, adopting a Yemenite orphan and becoming a single parent when this was rare; toured the young settlements in the Jezreel Valley, which she celebrated in a volume of poems called *The Emek;* and became a member of Givat Brenner, contributing funds to build a convalescent home in the kibbutz.

This week marked the centenary of her birth on March 22, 1883. Her early years were spent in the serenity of an uptown New York Jewish family, one committed to ethical concepts but whose home was without a Jewish atmosphere.

Quite early, Jesse displayed literary talent, and in 1897, her first poem was published. Caught up in the Zionist fervour that filled New York in the first decade of the 20th century, Jesse came under the influence of giants like Henrietta Szold, Judah Magnes and Mordechai Kaplan.

Henrietta Szold sensed the depth of Zionist feeling in Jesse Sampter and recruited her into the newly created Hadassah organization in 1912. Jesse was given the responsibility of preparing a basic handbook on Zionism, and she proved herself up to the task.

This major project was financed by Justice Louis Brandeis and became the volume entitled *A Course in Zionism.* A collection of essays and data on the roots of Zionism, the Zionist movement and its personalities, the book first appeared in 1915. It become a bestseller. The book was completely updated and reissued in 1920 as *A Guide to Zionism.* Following her aliya in 1919, Jesse Sampter was asked to prepare a third edition, which came to be known as *Modern Palestine.* The change in the title reflected not only a new spirit in the wake of the Balfour Declaration, but also the fact that Jesse was now actually residing in the country itself.

"The chief anxiety and test of the *Halutzim,* the young pioneers," she wrote "is the education of their children in their own spirit. The first pioneer children are now growing up. They are staying in Palestine, staying on the land. Hope follows their movements."

24-03-1983

JESSE initially lived in Jerusalem, where conditions were extremely difficult. There were heavy snowstorms during her first winter in the city. In October 1920, she wrote home about the food situation: "It is hard to get good milk, but Dr. Helena Kagan has her own cow, so that problem is solved for us."



Jesse Sampter

While in Jerusalem she set up classes for Yemenite working girls, adopting one. Moving to Rehovot in 1922, she continued her intensive efforts to establish classes for working girls.

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Of special interest was her sensitivity to the Arab-Jewish question. In an article on the "Jewish Ideal of Nationalism," she wrote that we must first "make the Arabs realize that our economic interests are identical with theirs and our political and cultural aims complementary to theirs."

Our second task, she emphasized, "is to develop our institutions in such a way that they will give the Arab masses the impetus and possibility to attain an approximately equal standard of life with our own, that is, in literacy, economic and social-hygenic conditions."

Jesse realized the difficulty of attaining such goals. But in her own dramatic style, she called for action. "So far we have done very badly. Consequently we are in great danger... We need a school of Prophets to go out alike to Arab and Jew, to dwell as shepherds in the Arab villages and explain and expound. They will be opposed by both Arab and Jew, yet they will be none the less Jewish for Jewish opposition."

In 1938, Jesse Sampter died at Kibbutz Givat Brenner, where she had settled five years earlier. Her name is not remembered like those of other great figures in American Zionism. Yet she is a symbol, not only of the Zionist idea, but also of its personal realization — of aliya, of individual hardship and effort and satisfaction.

Till life became a legend of the Dead.
But ah! what once has been shall be no more!
The groaning earth in travail and in pain
Brings forth its races but does not restore
And the dead nations never rise again.'

"Jewish action all over Europe and in all the civilized world prove the Jews to be very warmly and thoroughly alive, and not at all in need of miraculous resurrection to establish their nationality."

The second event of April which stirred Lazarus and pushed her forward as the champion of the Jewish people was a scathing article by a Madame Ragozin in the literary journal *The Century*. The article argued that the Jews themselves were responsible for all the abuse that had been inflicted upon them. For her part, Lazarus could no longer hold back in asserting her pride in the Jewish people and in Judaism. Her answer to the article appeared in May and marked the turning point of the rest of her career as a writer and poet.

Inspired by her link to her people, her answer to Ragozin's charges took on an even more resolute stature. When her adversary contended that "a vast dualism essentially characterizes this extraordinary race," that there are two kinds of Jews, the poet's reply demonstrated her ability to demolish an argument in the most precise fashion.

"The dualism of the Jews," she wrote, "is the dualism of humanity; they are made up of the good and the bad. May not Christendom be divided into those Christians who denounce such outrages as we are considering, and those who commit or apologize for them? Immortal genius and moral purity, as exemplified by Moses and Spinoza, constitute a minority among the Jews, as they do among the Gentiles."

THE CHOICE to "return to her people" that faced Emma Lazarus at this juncture was also expressed in poetic form:

Soul, choose thy lot!
Two paths are offered; that, in velvet-flower
Slopes easily to every earthly prize.
Follow the multitude and bind thine eyes,
Thou and thy sons' sons shall have peace with power.
This narrow track skirts the abysmal verge
Here shalt thou stumble, totter, weep and bleed,
All men shall hate and hound thee and thy seed,
Thy portion be the wounded, the stripe, the scourge
But in thy hand I place my lamp for light,
Thy blood shall be the witness of my Law,
Choose now for all the ages.

She chose to cast her lot with her people.

"She was singularly free from the prejudice and antagonism felt by most affluent and established Jews of the earlier immigrations, the Sephardi and the German, toward the masses of impoverished ghetto Jews pouring into the country (U.S.) from Eastern Europe," Louis Harap writes in the chapter on Emma Lazarus in his book *The Image of the Jew in American Literature: From Early Republic to Mass Immigration*.

"The motives of Emma Lazarus in speaking out for Eastern European Jews," he continues, "were purer than those of most middle-class Jews. She felt none of the repugnance for her lower-class brothers and sisters and showed a deep understanding of their situation."

Another influence on the poet's growing Jewish consciousness was provided by George Eliot's book *Daniel Deronda*. This novel, espousing the return of the Jews to their ancestral homeland, had its impact on many early Zionist thinkers.

Lazarus, in particular, was moved by the passionate argument for the rebirth of a Jewish land. She began her play *Dance to Death* with this dedication to the English author: "This play is dedicated, in profound veneration and respect, to the memory of George Eliot, the illustrious writer, who did most among the artists of our day towards elevating and ennobling the spirit of Jewish nationality."

Furthermore, in the fall of 1882, the poem she penned for Rosh Hashana also contained a section which indicated her feelings regarding the return of the Jewish people to Eretz Yisrael:

In two divided streams the exiles part,
One rolling homeward to its ancient source,
One rushing sunward with fresh will, new heart
By each the truth is spread, the law unfurled
Each separate soul contains, the nation's force
And both embrace the world.

What is clear from her verse is that she saw the Jews flowing to two lands. One was to be a "secure asylum for oppressed brethren of less fortunate countries." The other was the United States, about which she made the following statement without hesitation: "For the most ardent supporter of the scheme (re-establishment of the homeland) does not urge the advisability of an emigration en masse of the whole Jewish people to any particular spot.

"There is not the slightest necessity for an American Jew, the free citizen of a republic, to rest his hopes upon the foundation of any other nationality soever, or to decide whether he individually would or would not be in favour of residing in Palestine."

15-11-1987

FROM THE fall of 1882 through the winter of 1883, the poet published as individual articles her 14-part *Epistle to the Hebrews*. They appeared intially in the *American Hebrew* and were collected as one volume in 1900 by the Federation of American Zionists. She also wrote a number of poems and prose pieces on Jewish themes and spoke to gatherings on the same topics.

In her essay "The Jewish Problem," published in May 1883, she wrote: "The melancholy and disgraceful fact being established [is] that in these closing decades of the 19th century, the long-suffering Jew is still universally exposed to injustice, proportioned to the barbarity of the nation that surrounds him, from the indescribable atrocities of Russian mobs, through every degree of refined insult to petty mortification, the inevitable result has been to arouse most thinking Jews to the necessity of a vigorous and concerted action of defence... blind intolerance and ignorance are now forcibly driving them into that position which they have so long hesitated to assume. They must establish an independent nationality."

Lazarus felt it necessary to travel to Europe both to expand her horizons and to discuss the pressing issues of the day with Jewish leaders there. She also sought to meet other poets and writers. Via the novelist Henry James, she received an introduction to Robert Browning. In the fall of 1883, she visited him in his home and they discovered each other to be kindred spirits.

In the late fall, she returned to the United States and was asked by the former secretary of state William Evarts to aid in the campaign to raise funds for a pedestal for the Statue of Liberty which had been given to the United States by the people of France. At first hesitant to participate, her sonnet, "The New Colossus," which was auctioned off, captured the spirit of America as the land most open to receiving the refugees fleeing from countries of oppression.

Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
'Keep, ancient lands, your storied pomp!' cries she
With silent lips. 'Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!

One of America's noted literary critics and poets, James Russell Lowell, who earlier had rejected Lazarus's poems for publication in the *North American Review*, was now filled with praise for her.

On December 17, 1883, he wrote, "I liked your sonnet about the statue much better than I like the Statue itself. But your sonnet gives its subject a raison d'etre which it wanted before quite as much as it wants a pedestal. You have set it on a noble one, saying admirably just the right

word to be said, an achievement more arduous than that of the sculptor."

The final four years of her life saw Lazarus active in a variety of projects, continually writing new poetry. Then tragedy struck. Her father died in 1885 and she herself was diagnosed as having cancer. For two years she travelled again to Europe, trying to be productive even as her strength ebbed, then returned home where she was cared for until her death on Saturday, November 19, 1887. The funeral was conducted at her home by Rabbi H. Pereira Mendes, the rabbi of the Spanish and Portuguese Synagogue. On the following Shabbat, practically every rabbi in the United Staes eulogized her.

As a poet of the Jewish people, Emma Lazarus has left a rich heritage, waiting to be mined yet again by a new generation who perhaps still know her best by her words welcoming "the tired, the poor, the huddled masses."

MORE ON BRIDGETOWN

To the Editor of The Jerusalem Post

Sir, – The following two points may be added to the interesting article by Michele Chabin on the Bridgetown synagogue (December 18).

23 DEC 1987

The original iron chandelier, which hung in the synagogue in Bridgetown, can be seen today in the dining-room porch on the fifth floor in Winterthur. A 120-room mansion which belonged to a member of the DuPont family, Winterthur is now a museum of colonial American furniture and fine art located just outside Wilmington, Delaware, USA. There are also 10 sconces from the synagogue in Winterthur. The chandelier and sconces were purchased by Mr. DuPont in the late 1920s when he was amassing this imposing collection of colonial artefacts.

Buried in the Bridgetown cemetery is the Hebron native, Rabbi Haim Yitzhak Carigal (1733-1777). Carigal, a *shadar* (Holy Land emissary) in the 18th century, came to the West Indies in 1773 after preaching a major sermon on Shavuot at the Touro synagogue in Newport, Rhode Island. He served briefly as a rabbi in Surinam, and then, from 1774 to 1777, he was the spiritual leader of the Bridgetown synagogue. He succumbed before he could bring his family from Hebron. Carigal's portrait hung for many years at Yale University, placed there by his friend, the Christian Hebraist and President of the University, Reverend Ezra Stiles.

DAVID GEFFEN

Jerusalem.

Making contact

David Geffen

"DO NOT forsake us when we have grown old, when our strength faileth do not abandon us."

These words from the liturgy of the High Holiday services are taking on a new meaning in this country today, thanks to the activities of a number of agencies dealing with the aged, including the Association of Americans and Canadians in Israel (AACI).

15-12-1987

The ageing of a large proportion of the population of North American immigrants in the last two decades, and its growing need for support and referral services made it imperative in the mid-1980s to develop new frameworks for these individuals.

While North American senior citizens and other English-speaking olim participate in the ongoing life of the country, they continue to have to deal with language barriers and cultural differences. Their age at the time of aliya prevented many of them from mastering Hebrew, and they still feel much more comfortable attending activities and programmes conducted in English. For the last 15 years, the AACI has run an active seniors division, working closely with such individuals and providing them -- often on a daily basis -- with a wide variety of programmes.

While many of these older immigrants live in their own apartments, as they have become older, their needs for additional services have increased. Most importantly, they need to be contacted regularly to ensure their physical and mental well-being.

In 1983 the office of the Central Region of the AACI, encompassing Tel Aviv and much of the Dan region, decided to initiate a pilot project -- a Senior Citizens Outreach Network. This model programme was set up to maintain regular phone contact with English-speaking senior citizens.

First, the region was divided geographically and an assessment of the immigrants' needs was made. Once the fundamental groundwork had been laid, target populations were selected for the networking process. After a preliminary trial period, the programme was actually launched two years ago. The communities being serviced today are located in Tel Aviv, Ramat Gan and Holon.

In each geographical area, volunteers are in continuous phone contact with seniors and may even occasionally make home visits, but the majority of these are usually made by a small sub-committee of outreach staffers specifically trained to meet the needs of the elderly.

The network's prime goal, according to the AACI, is to help seniors help themselves. Regular contact is established, among other reasons, to inform them about the services and activities in which they may want to become involved.

According to Joel Rubin, the assistant director of the Central Region of the AACI and the staff person working with the programme, there are 30 volunteers who form the team of the outreach network. To keep themselves up-to-date and to exchange information about their phone contacts, these volunteers meet on a monthly basis.

The outreach committee of the Central Region is chaired by social worker Paula Susswein, who is also a volunteer. When a new worker enters the network, he or she is trained and supervised by her. At each monthly meeting discussions focus on such subjects as emergencies, serious health problems, sudden hospitalization, post-hospital care, and depression due to the loss of a spouse. The volunteers are trained in how to react to various situations which a senior citizen might describe when phone contact is made. Referral to various institutions must often be made and follow-up contact must also be established by the volunteers.

In order to maintain awareness of what types of services and programmes the community has to offer senior citizens, the outreach committee has regular briefings. The committee also maintains a close relationship with social service organizations, both public and private, in Tel Aviv, Ramat Gan and Holon. Thus, the network itself can be a referral service when necessary. There have even been occasions when the outreach committee has served as an advocate for senior citizens by exerting pressure on the public welfare system.

-12-1987

Four or five times a year the AACI outreach committee holds afternoon teas in order to become more acquainted with the volunteers and their contact persons. At least four times annually, normally around the holidays of Rosh Hashana, Hanukka, Purim and Pessah, the network distributes gifts to senior citizens who are homebound, in nursing homes, hospitals and at institutions for the aged.

A true leader

By DAVID GEFFEN
Special to The Jerusalem Post

WE WELCOMED Dr. Martin Luther King, Jr., on the evening of March 25, 1968, with the singing of "We Shall Overcome" in Hebrew. He had come to the Concord Hotel in upstate New York to participate in the celebration marking Professor Abraham Joshua Heschel's 60th birthday being given at the 68th annual convention of the Rabbinical Assembly. Colleagues in the civil rights struggle, Professor Heschel and Dr. King had marched hand-in-hand in Alabama, from Selma to Montgomery, in the summer of 1965. The two had challenged the clergy of America to enter the struggle for black civil rights.

"Martin Luther King," Professor Heschel stressed in his own inimitable fashion, "is a sign that God has not forsaken the United States of America. His presence is the hope of America... His mission is sacred, his leadership of supreme importance to every one of us." Then he called upon "every Jew to hearken to King's voice, to share his vision and follow in his way." As Heschel called King forward, the audience of conservative rabbis and their wives rose, as one, to give this non-violent leader and Nobel prize laureate a standing ovation.

After a few opening remarks, Dr. King immediately commented on our song of greeting. His face shining, he noted that "We Shall Overcome" was "something of the theme song of our struggle," and that hearing it in Hebrew, for the first time, was a "beautiful experience."

He did not deliver a speech that evening, instead answering questions which we had submitted earlier. A preacher in the southern tradition, he had a passionate softness in his words. When he urged us to "take a stand for that which is just," his use of the words of Amos "Let justice roll down like the waters and righteousness like a mighty stream" was perfectly natural. His career had been one of striving for equality for blacks but, in a sense, it was a wider struggle for the just treatment of all mankind.

Most of the questions focused on the civil rights movement, but, at one point, they turned to black-Jewish communal relations. He argued that anti-Semitism, in its historic sense, did not exist in the black community, but he did not rule out the fact that other forms of anti-Semitism might be present. He was very forthright as to what had to be done.

"I think our responsibility in the black community is to make it very clear that we must never confuse 'some' with 'all' and certainly in the Southern Christian Leadership Conference (King's group) we have consistently condemned anti-Semitism." Then he underlined a basic tenet of his philosophy which made him unique among black leaders. "We have made it clear that we cannot be the victims of the notion that you deal with one evil in society by substituting another evil. We cannot substitute one tyranny for another, and for the black man to be struggling for justice and then turn around and be anti-Semitic is not only a very irrational course but it is a very immoral course, and whenever we have seen anti-Semitism we have condemned it with all our might."

Just after this moving statement, Dr. King made his last and most often quoted pronouncement about Israel. "I think it is necessary to say that what is basic and what is needed in the Middle East is peace. Peace for Israel is one thing. Peace for the Arab side of that world is another thing. Peace for Israel means security and we must stand with all of our might to protect its right to exist, its territorial integrity."

Then he waxed eloquent as only he could. "I see Israel, and never mind saying it, as one of the great outposts of democracy in the world, and a marvellous example of what can be done, how desert land almost can be transformed into an oasis of brotherhood and democracy. Peace for Israel means security and that security must be a reality."

Ten days later, on April 4, 1968, he was dead, the victim of an assassin's bullet in Memphis, Tennessee. The voice of Dr. King had been silenced, but his spirit lived on, bringing change to America and serving as an example to the rest of the world.

BORN IN Atlanta, Georgia in 1929, King was raised in his father's Ebenezer Baptist Church. Earning a doctorate at Boston University, he became a pastor in Montgomery, Alabama in 1954. In that city, he initiated his non-violent campaigns, boycotts and sit-down strikes aimed at rolling back the segregation laws then in existence there and in other parts of the South.

Returning to Atlanta in 1960 to be co-pastor with his father, he subsequently organized the Freedom Rides of the early Sixties and, among other memorable acts, the demonstration against the infamous Bull Connors in Birmingham, Alabama. During the summer of 1963, as the leader of the march on Washington D.C., he delivered his famous "I Have a Dream" speech on August 28 at the Washington monument. In 1964, at the age of 35, he was the youngest man ever to be awarded the Nobel Peace Prize. Four years later, at the height of his powers, he was assassinated.

Today, on what is in the U.S. a national holiday, Martin Luther King Day, the State of Israel is recognizing Dr. King and the importance of his work. The process began several years ago when the King Memorial Forest was planted in Galilee.

THE CITY of Jerusalem and the State of Israel have chosen two ways to mark his memory. At noon today a street next to Liberty Bell Park will be named in his honour in the presence of Acting Prime Minister Yitzhak Shamir, U.S. Ambassador Thomas Pickering and Mayor Teddy Kollek. Rabbi Alvin Sugarman, rabbi of the Temple in Atlanta, a close friend of the King family and an activist in the ongoing Jewish-black dialogue, is now visiting in Israel. He and his wife will be participating in the ceremony. He believes that "the dedication of this Jerusalem street in King's memory will serve as a beacon of inspiration to all those wishing to bridge the gap between the people of Israel and all peoples in the Middle East."

Later in the day, a reception at the Chagall Hall in the Knesset will be addressed by Shamir, Pickering, Minister without Portfolio Moshe Arens, MK Abba Eban and Henry Kissinger. When the session of the Knesset opens, a tribute will be paid to King's memory by Knesset Speaker Shlomo Hillel and Education Minister Yitzhak Navon.

Twenty-three years ago, while Dr. King was leading the march on Washington, my wife and I were students in Jerusalem. The newspaper and radio descriptions conveyed some of the meaning of that event. It was only a week later, however, while attending a movie, that we really understood its universal impact. As we watched that famous march on a newsreel preceding the feature film, a young Israeli behind us stopped cracking his sunflower seeds and listened as King intoned the words "I have a dream." "*Zeh manhig* (that's a leader)", he said aloud to his girlfriend.

In the city of Jerusalem, a city of prophets and dreamers, Martin Luther King, Jr. Street will ever be a testimony to that great leader who "stood for freedom, for justice and an end to bigotry."

25 MAR 1986

Preserved for posterity

Oral and written records give us a glimpse into the colourful ceremonies of weddings past, writes David Geffen.

WEDDINGS in this country during the last century were marked by a colourful tapestry of ethnic traditions which, fortunately for us, have been preserved for posterity both in oral and written records. Since the largest segment of Palestine's Jewish population at that time was of Sephardi origin, quite a bit of information has been preserved about their customs.

Elderly Sephardi Jews, residing today in Jerusalem and Tiberias, remember seeing or hearing about how their sisters – frequently less than 10 years of age – would be called into the house to meet the rabbi or *hacham*. The ceremony of *kinyanim* marking an engagement was overseen by the religious leader. The fathers sat together beforehand, making the preliminary arrangements and working out all the details. The *kinyanim* were finalized by the future couple taking hold of a handkerchief held by the rabbi, as a sign that a match had been made. Whether the couple was very young or of an immediate marrying age, their fathers were responsible for drawing up the terms of the agreement.

An exchange of small gifts would now occur in the next few weeks, and this officially sealed the match-to-be. On the Shabbat following the giving of these gifts, the bridegroom was called to the Tora for an *aliya*. During the day, both he and his bride-to-be would be visited in their respective homes by relatives and friends. The official name of this celebration was *siman* – a sign.

While the Ashkenazi tradition employed the congratulatory term *mazal tov*, the Sephardi tradition utilized the term *siman tov*. Since the word *mazal* actually means "constellation or planet," the fate of the individual was related to the location of the stars. His *mazal* was, in a sense, his "star of destiny." In western and eastern European countries, the term *mazal tov* became the prime expression with which Jews expressed wishes for good luck.

In those countries where Sephardim lived, it should be noted, there was an emphasis on signs, objects and occurrences which were characterized as either good or bad omens. Since the Talmud utilized the term *siman tov* to indicate a good sign, the Sephardim, because of their approach, drew upon it as their means of offering congratulations and good wishes.

Returning to the Sephardi wedding celebration in Palestine in the 19th century, we find that a few weeks before the ceremony itself, the bridegroom sent a shoemaker to the bride to make shoes for her. This officially attested to the fact that a date had been set for the marriage ceremony.

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Just eight days before the marriage itself, there was a festive occasion at the bride's house known as *ashugar* – a Spanish word for trousseau. The bride's entire outfit was arranged and displayed as if on exhibition.

Many people attended this celebration, which had a definite purpose. An appraiser, recognized by the community, estimated the value of each item. A scribe recorded every figure and arrived at a total. This number was doubled and, to this, the amount of the dowry was added. Then, extra amounts were added in honour of the bride's and the groom's families. The total sum became the amount written in the *ketuba*, and it was always penned in much larger letters than the rest of the document. In some circles, an effort was made to ensure that the last digits of the dowry amount were all "fives." We are familiar with this number via the *hamsa* – the good luck hand sign of the five fingers.

Traditionally, the wedding was set for Friday just after noon. On the Wednesday night before, the bride was attended at her home by her girl friends. Attired in a long veil, she sat on a chair watching as her friends amused themselves by playing various kinds of games.

The next day, Thursday, the bride was escorted to the *mikve*. Flanked by married women and younger girls, she was followed by men carrying torches. The entourage was accompanied by musicians who played and sang. After the ritual immersion, the bride returned home but along the way, the doors of every house were opened. As she and those with her passed by, they were offered sweetmeats and lemon water.

Thursday evening at the groom's home, the tonsorial arts were performed. The barber carefully cut the groom's hair, and then all those present tipped him before he left. With that completed, merriment galore filled the house with all celebrating late into the night.

Early on Friday afternoon, the actual marriage ceremony was held. One wedding canopy was set up at the house of the bride and one at the house of the groom. Both were elaborate and fashioned from ark curtains. The real ceremony itself occurred at the bride's home. The couple were initially wrapped in a new *tallit*, and the groom recited the prayer over it as well as the *shehecheyanu* blessing. Then they stood under the *huppa*.

The ceremony also included prayers over the wine, the ring ceremony, the reading of the *ketuba* and the seven marriage benedictions (*sheva brachot*). The ceremony concluded with the breaking of a glass which had been carefully wrapped in a handkerchief. The splinters of the glass were carefully preserved, either buried or hidden away, as it was felt that the bridegroom could, in future, be cursed via these glass slivers if they were not kept under surveillance.

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Following the ceremony, the couple marched to the groom's home where the seven days of feasting took place. The *huppa* in the groom's home became the focal point for the couple for the entire week, since they sat under it whenever they were up and about.

After the completion of the first meal following the wedding, the bride and groom were placed on seats in the centre of the room and each was given a lighted torch to hold. The guests began to dance wildly around them, continually trying to extinguish their torches. When the groom's torch went out, he had to rekindle it from the bride's. When her torch was extinguished, she would have to relight it from his.

These festivities lasted until the beginning of the Sabbath, and then the service for *kabbalat Shabbat* was held at the home of the groom. "*Siman tov*" and "*Shabbat shalom*" greetings filled the air, marking the beginning of a new life for this couple.

While not too many written descriptions are available of wedding ceremonies that took place here last century, there are interesting – albeit fragmentary – accounts of them in diaries, letters and even consular correspondence.

Another source of information relating to marriage ceremonies are records kept in European and American synagogues from where money was either sent directly or given to individuals as contributions to dowries for girls being married in Palestine.

This practice, incidentally, continued into this century. During my rabbinate in Delaware, there were numerous occasions on which I was visited by bearded emissaries from Jerusalem, B'nei Brak, Safad, Tel Aviv and Petah Tikva seeking funds to aid in the commandment of "*hachnassat kala*" – helping a bride get married.

The best evidence, however, of the marriages which took place in this country during the last century, is to be found in *ketubot* (marriage documents) that have been preserved. These *ketubot*, both printed and hand-written, had a special character all their own. For instance, the noted blind editor and author, Avraham Luncz, published a lovely *ketuba* in the 1890s, examples of which are to be found in various collections and in households of descendants of the couples who were referred to in the documents. The Luncz *ketuba* was quite popular and was even sold in the U.S. where rabbis used it for ceremonies in the first decade of this century.

Museums here have varied examples of hand-illustrated *ketubot* from

History of the Haggada

17.4.1981

More than 3,000 different versions of the Haggada have been produced over the centuries. DAVID GEFFEN looks at some of them.



(Above) *Baking of the matzot, from the Birds' Head Haggada, Upper Rhine, Germany, c. 1300. Note medieval 'Jew's hat.'*



Frontspiece of Haggada printed in Amsterdam in 1695. (Below) *The*

Messiah and Elijah the Prophet entering Jerusalem, Woodcut illustration from Haggada printed in Venice, 1609.

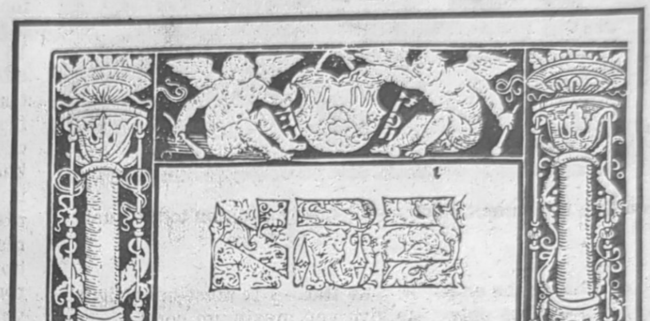
(From the Israel Museum collection of ancient Haggadot.)



(Below) *Colourfully illuminated page from Book of Exodus, Tabriz, Persia, 1686; Page from 1526 Prague Haggada:*

17.4.1981









Two versions of search for Hametz — Prague (1526), New York (1859).

APART FROM the Bible, more copies of the Haggada are produced than of any other Jewish book. Printed or handwritten in practically every language spoken by Jews, it has become a unique volume in world literature.

The basic text of the Haggada as we know it today was formulated by Rabban Gamliel in the second century C.E. And the first complete text is found in the 10th-century *siddur* of Sa'adia Gaon. As its recitation became an integral part of the Seder ceremonial in the home, it was felt that it should be separated from the Siddur, the prayerbook, and become a book on its own.

To be used properly, it was essential that it should be not only read but understood. Translations of the Hebrew text into the languages of the Diaspora began to appear very early, so that Jews in any country could follow the Seder ritual as it was conducted by the celebrant. But it was several hundred years before illustrations were added, not only as an art form but to engage the interest of the old and the young around the table.

The transformation of the Haggada into an illuminated and illustrated manuscript was possible because it was not regarded as a religious book. This transformation can be dated back to the beginning of the 14th century, and it resulted in the creation of a new form of Jewish pictorial art

Basically, there are two types of mediaeval illustrated Haggada manuscripts. They are either the Sephardi or Spanish type and the Ashkenazi or Franco-German, although those coming from Italy display some of the characteristics of both schools.

The earliest surviving illuminated Ashkenazi Haggada is the Birds' Head Haggada in the Israel Museum. Produced around 1300, it substitutes birds' heads for the human face, thus circumventing the prohibition of the Second Commandment. All the figures wear the familiar medieval "Jew's hat," so even those who could not read could not mistake their identity.

THE SECOND great revolution in the production of Haggadot came with the invention of printing in the middle of the 15th century. What is believed to be the first printed Haggada was produced in the Spanish City of Guadalajara in 1482. But the one extant copy, which is now in the Schocken Library in Jerusalem, is a rather modest affair, with no illustrations or even decorative initial letters.

Four years later, the Italian publishing house of Soncino published a *sidorello*, a small prayerbook. The library of the Jewish Theological Seminary in New York has a copy of this, bound together with a Haggada in the same format and using the same typeface. In this, woodcut initials are to be found at the beginning of several of the prayers.

The best known of the early illustrated Haggadot is the one printed by Gershon Cohen in Prague in 1526. Here, woodcuts are employed for all the pictures. They were all probably made by a Jew. The figure of the head of the house searching for the leaven became the stereotype of the Jew of the late Middle Ages. The architecture in the pictures of Pitom and Ramses is Bohemian rather than anything remotely approaching Egyptian, and might well have been copied by the artist from buildings in Prague itself.

MORE THAN 3,000 different versions of the Haggada have been produced in various parts of the world over the centuries. One of the most interesting ones is the 17th-18th century Chinese manuscript of the Jewish community of Kai-Feng-Fu. The remaining portions of two separate manuscripts of the text, located at the Hebrew Union College in Cincinnati, were linked together and reprinted in a facsimile edition in 1967. The text includes instructions in Parsic written in Hebrew characters, which indicates that the Jews of China derived their religious teaching from Persia. Written with a reed pen on rice paper, the letters have a somewhat Chinese look. This Haggada contains none of the traditional Seder songs.

A Haggada was produced for the Bene Israel community in Bombay in 1846. It is in the local language, Mahariti, with the Hebrew text alongside. A second edition printed in Poona 28 years later has illustrations showing women in typical Indian dress baking matza with specific shapes provided for the three matzot used at the Seder.

illustration from facsimile edition of Kai-Feng-Fu Haggada, printed in U.S. in 1967.



DURING WORLD WAR II, even the Nazis showed respect for one of the greatest medieval gems of Jewish art, the Darmstadt Haggada, produced in the 15th century in southern Germany. They kept it hidden in the Offenbach Leather Museum, so that it did not share the fate of thousands of other Hebrew books and manuscripts.

Another precious treasure, the Sarajevo Haggada, one of the best known Sephardi Haggada manuscripts of the 14th century, was saved for posterity by the initiative of a local school principal. A German officer was sent to Sarajevo to pick up the Haggada from the school in which it was housed. The principal had a quick copy made and hid the original in a nearby cave, where it lay until the end of the war, when it was placed in the Bosnian National Museum.

New versions of the Haggada appear every year, each reflecting the particular outlook and interests of the people for whom it is designed, like the many kibbutz Haggadot, which form a literature of their own. □

Leading men

David Geffen

MEET OUR SAGES by Jacob Neusner. New York, Behrman House. 128 pp. No price given.

17.4.1981

PROFESSOR Jacob Neusner of Brown University has been a pioneer in the study of Talmudic literature and history during the past two decades. The author of a multi-volume history of the Jews in Babylonia during the Talmudic period, he has written a number of other scholarly monographs and popular works on the study of the Talmud. With the encouragement of Behrman House, one of the most creative publishers of Jewish educational materials, Neusner has drawn upon his expertise to produce this innovative textbook.

Meet Our Sages presents leading figures from the Mishna and the Talmud both from an historic and contemporary perspective. The author selects stories about these sages to illustrate their basic philosophy of life and their approach to Judaism. A believer in the necessity of utilizing source material in its original form, Neusner focuses his book on five stories presented in their Hebrew and/or Aramaic versions with lucid English translations. 17.4.1981

He approaches each story the same way: First, he describes its purpose and the central concept, or concepts, behind it. Second, the story is presented in linear fashion, original and translated versions next to each other, followed by a vocabulary list of key words. Third, the author indicates elements which bring life to the story and how they mesh together to achieve the story's purpose. Fourth, he repeats the story, indicating how the principles described in it fit into the framework of Jewish belief.

Most helpful in guiding the student's thinking about the story — which is the basic material under study — are the incisive questions at the end of each brief chapter. They reflect the author's detailed study of Talmudic literature and his analysis of contemporary Jewish life, and they are intended to teach the students how to examine a story and to understand all its implications.

This is the first in a series of three books. The latter two will be entitled *Learn Mishna* and *Learn Talmud*. □

17.4.1981

David Geffen

The seeds of hatred

JEWS IN THE EYES OF THE GERMANS FROM THE ENLIGHTENMENT TO IMPERIAL GERMANY by Alfred D. Low. Philadelphia, Institute for the Study of Human Issues. 509 pp. $17.95. 15.5.1981

David Geffen

IF THERE ARE STILL individuals who question why the Holocaust was born and bred in Germany, then this very comprehensive book should be required reading for them. Almost a victim of the Holocaust itself, this book originally written and set in type in Germany in 1938, but only published now, documents the growth of German hatred of the Jews, beginning with the issue of the Edict of Tolerance in 1781 and concluding with the writings of Nietzsche at the end of the 19th century. 15.5.1981

As one views the line-up of German intellectuals mouthing anti-Jewish sentiments, it is no surprise, with the wisdom of hindsight, that a tyrant could call on his countrymen to annihilate the Jews. That the German populace responded so readily can be best understood via the seeds of hatred that had been sown not only by a Nietzche or a Treitschke but by Hegel, Kant, Fichte and Schiller as well.

Anti-Jewish feelings have a long history in the principalities which ultimately became Germany; however, the systematization of these sentiments is to be found in the philosophic and artistic thought of the 19th century.

Professor Low, in this well-researched book, depicts the development of these ideas in all the German intellectual and creative enterprises. His analysis, as an historian of ideas, is directed at the thought of rulers, statesmen, politicians, philosophers, scholars and political writers, as well as poets, novelists and dramatists. 15.5.1981

A BOOK of this type makes us recognize the validity of the line of a song in *South Pacific* — "You have to be taught to hate." Antagonism to the Jews was to be found in all the vehicles of expression, and ultimately it filtered down into the general culture of Germany. Just as it took a society of Akiba-like individuals to produce one unique Akiba, so it took a country sensitized to thinking in anti-Semitic terms to produce a Hitler, directing his people along the path of destruction. 15.5.1981

The author claims the original purpose of this work, when he first wrote it 43 years ago, was to prove that not all great Germans were "champions of Jew-hating." Following the Holocaust, he qualified that somewhat by evaluating more closely "the depth and intensity of anti-Jewish sentiments" in the period under analysis.

Since this was a study disproving the Nazi claim that all the German intellectual giants were anti-Semites, it is puzzling why anyone in Germany in the late '30s would take such a chance. However, when the book is viewed as an act of open defiance against Nazi hegemony over the thought processes, then no one can argue about its creation.

After rewriting the book in English and bringing it up to date, Professor Low believes it to be an intellectual tool which may help in the understanding of anti-Semitism today. His sentence characterizing the non-Jewish approach to the Jews might be slightly rewritten to serve as a reminder for those who tend to be overly optimistic. "The eye of friendship [toward the Jews] is perhaps never entirely closed, but the eye of hatred is always open."

For those who seek enlightenment on the roots of the German thinking that culminated so tragically in the death of six million Jews, this book is a must. □

New Year gift from Europe

15 SEP 1985

By DAVID GEFFEN / Special to The Jerusalem Post

ICE APPEARED to be the most important concern of the inhabitants of Tel Aviv and Jerusalem during the first week of September 1945. The newspapers brimmed with articles about the mechanical problems of the ice-making machines. Only on Thursday, September 6 – , the day before the eve of Rosh Hashana – , did a report appear stating that every Jerusalem resident would get his ice ration of nine kilograms.

Ice aside, though, a larger drama was unfolding in the Mediterranean.

On September 3, the British ship Maratora sailed from Toulon, France, carrying 990 Holocaust survivors bound for Palestine. Unusual for the time, it was not an "illegal" operation: all had entry permits.

During the voyage, the number of passengers grew to 991 when a baby boy was born at sea. The only difficulty about the voyage was that the ship would not arrive before Saturday, September 8, the first day of Rosh Hashana.

15 SEP 1985

Articles published at the time do not reflect the tensions over the ship's docking. Meetings between representatives of the British high commissioner and the Jewish Agency were held throughout the week.

A major partner in these discussions was Ashkenazi Chief Rabbi Isaac Halevi Herzog. He was asked to rule on whether the passengers could disembark immediately upon arrival since the ship was staying in Haifa port only a few hours before proceeding to Egypt.

These problems faded as the final preparations for Rosh Hashana and for the olim were made.

As the first New Year celebration after the terrible war years, it was to be the beginning of a new era and the new arrivals would be a symbol of that.

That morning, local residents went to synagogue or to beaches and forests. After noontime, members of women's organizations began to set up tables in the port area. At 2:20, as an article in *Ha'aretz* records it, the ship was sighted from the Carmel. Word passed quickly and large crowds started to descend on the port.

As the ship approached the dock, its passengers unfurled blue and white flags and started singing Hebrew songs. Just before the ship docked at 3, *Hatikva* could be heard throughout the port area. Tears filled the eyes of many there.

Once the gangplank had been lowered, Haifa Chief Rabbi Yehoshua Kaniel, a municipal official and a Jewish Agency functionary boarded the ship. Ambulances were driven to the area in case some of the new arrivals had to be taken to a hospital. The British officials began their numerous checks and only at 4:30 did the passengers begin to disembark.

Rabbi Kaniel had already assured the hasidim and other religious passengers on board that Chief Rabbi Herzog had ruled that they could disembark though it was Shabbat and Rosh Hashana.

The youngest arrival was David Lowenberg, the son of Yoheved Lowenberg from Holland. He had been born aboard ship. Mother and child were taken to the hospital just to make sure they were well.

The arrivals numbered 460 men, 412 women, 98 children and 21 infants. According to press reports, 354 men and women were trained agricultural workers. They had been prepared at camps around Europe.

Among the movements represented were No'ar Zioni, Maccabi Hatzair, Dror, Mizrachi Hatzair and Hashomer Hatzair. They came from Switzerland, Belgium, France and Germany.

Eighty-seven were Buchenwald survivors and had prepared themselves at the "Buchenwald kibbutz" before making aliyah. Fifteen were survivors of Dachau. Walking on the soil of Palestine was something few of them had ever expected to be able to do.

AS THEY disembarked, they were given sandwiches, cold drinks, fruit and cake. The Mizrachi women gave them all honey and pomegranites in the spirit of the day. The religious carried their Torah scrolls "onto the soil of The Holy Land." A real joy could be seen in their faces.

The most notable arrival was David Frankfurter, considered by many historians to have been the first to take up arms against the Nazis. In 1936, while studying in Switzerland, Frankfurter had shot and killed Nazi agent Wilhelm Gustloff. Sentenced to 18 years imprisonment, he had been released at the end of the war. He was coming to Palestine accompanied by his brother Alphonse who had been a prisoner of war, captured while serving with French partisans.

David Frankfurter was the centre of attention. He had sparked the conscience of the world by his defiant act and at last, he was free and had come home. His words, as recorded in the Hebrew papers, still convey the poignancy of that moment 40 years ago:

"Today is an historic day in my life, because I have walked for the first time on this holy soil. At this moment, my heart is overflowing and my feelings of thanksgiving are difficult to describe.

"Today, I can be happy with my lot, but the millions of innocent victims call to us from their graves not for joy but for work, to build anew and to rebuild what was destroyed.

"There is one command we must fulfill at this hour: to summon all our productive energies to rescue the remnant of Israel. In this significant task is the hope for our people's future. I am only a simple, humble oleh, but I pledge my efforts to the best of my ability."

Frankfurter was to marry and live in Israel until his death in 1982. Employed by the Defence Ministry, he wrote an autobiography a few years after his arrival. A documentary film was produced about his killing of the Nazi agent in Switzerland. His role in the struggle against the Nazi terror is remembered with reverence.

Shortly after sundown, the new arrivals were taken to the train as permitted by Rabbi Herzog and escorted to the Atlit camp. There they would be processed before being permitted to settle. On arrival at the camp, those bearing the *sifrei Tora* placed them in the ark and prayed the evening service for the second night of Rosh Hashana.

As one paper put it, their arrival was a gift for the New Year.

— end

Festivals of water and dance

David Geffen looks at Succot and Simhat Tora traditions, past and present. Photos of hakafot processions at Kfar Habad by Joel Fishman.

THE WAIL of a clarinet split the early morning silence. The sound flew from the open window and reverberated off the Jerusalem stone buildings. Peering through that window one could see hundreds of yeshiva students, men and boys of all ages, dancing round and round, arm in arm, singing loudly. Then the beat of the drums and the loudly amplified accordion overpowered their voices.

This particular site was the Hebron Yeshiva in the Givat Mordechai neighbourhood of Jerusalem at 2 a.m. on one of the nights of Succot. Every year during the holiday week this scene is repeated throughout the city in yeshiva after yeshiva. The word is passed on as to where the "action" will be each night. Then from all parts, as if drawn by a magnet, young and old descend on the chosen spot of the day. Symbolically entitled Simhat Beit Hashoeva – the Water Drawing Celebration – the festivity itself has roots in the Second Temple period.

Throughout that era from 535 BCE until 70 CE, the pilgrimage to Jerusalem for the Succot-Tabernacle festival had a dual significance. Not only was it a thanksgiving of the completion of the harvest, it was also a rain beckoning festival, as Succot falls just before the start of the unpredictable rain season.

The exact dating of the Prayer for Rain, recited on *Shmini Atzeret* the eighth day of Succot, is not known. On one of the intermediate days of Succot, celebrated at the Second Temple, a water drawing or libation ceremony was instituted. The Tractate of Succa in the Talmud describes it in this fashion:

"He who has not seen the rejoicing of the Water Festival has never seen rejoicing in his life. At the conclusion of the first festival day of Tabernacles, the priests and Levites descended to the court of the women where they made a great enactment. There were golden candlesticks topped by four golden bowls and four ladders to each... From the worn-out drawers and girdles of the priests they made wicks and with them they kindled the lamps, and there was not a courtyard in Jerusalem that was not illumined by the light of the place of the water-drawing."

The Talmud continues to describe the exaltation and exuberance: "Men of piety and good deeds used to dance before them with lighted torches in their hands and sing songs of praise... They said of Rabbi Simeon ben Gamliel that when he rejoiced he used to take eight lighted torches, throw them in the air, and catch one and throw one and they did not touch one another...Levi used to juggle with eight knives, Samuel with eight glasses of wine, Abaye with eight eggs..."

This joyous celebration lasted into the wee hours of the morning as Rabbi Joshua Ben Hanania taught: "When we used to rejoice at the place of the water-drawing our eyes saw no sleep." In fact, to ensure the morality of the festivities a separation of men and women was ordered.

The modern versions of the celebration are not even symbolically water-drawing ceremonies; they are really "warm-ups" for the unrestrained outpouring of Simhat Tora in which the Tora is the focal point of the celebration.

Simhat Tora in Jerusalem has many faces to it. Once the solemnity of Hoshanna Rabba is completed with the final flailing of the willow leaves on the ground, then all thoughts turn to the Simhat Tora celebration in the evening. The synagogues are decorated with festive colours, and the arks are filled with additional Tora scrolls which appear as if by magic. With the setting of the sun, the festive air captures the city. The singing blends together to create a memorable melody which lifts Simhat Tora to an emotional peak, the climax of the holiday season.

The Moroccan synagogues have a special flare to them in that multi-hued silks grace the scrolls. The dancing with the Tora in hand is ecstatic. In some Jerusalem synagogues the Simhat Tora hat is still worn. This is a unique type of headgear donned by the leaders of the congregation and honoured individuals. The dancing for the *hakafot* Tora processions builds to a fever pitch. The children gaily wave their flags and proudly embrace their small scrolls. Little children adorn the heads of their fathers. Many women's galleries have an open curtain policy so that the women can view the scene to the fullest. Moreover, for several years, recently there have even been women's *hakafot* at private homes in Jerusalem.

Late into the night the dancing continues, but not too late because the following morning the main attraction cannot be missed. After seven more *hakafot* the next day, often spilling into the streets, at times even moving from various locales to the Western Wall, a calmer mood prevails. A peacefulness reigns as the morning service continues, and each worshipper is called to the Tora. Even the children get turns. Standing under a canopy of several large *tallitot* children who have not reached bar and bat mitzva chant the blessings together.

Then in the most ancient of traditions, in a formula preserved for centuries, the *Hatan Tora*, "Bridegroom of the Tora" – the man called for the reading of the first section of Genesis – proceeds forward escorted by members of the synagogue and walks under the *huppa*. He stands proudly as the reading of the Tora is completed and the entire congregation rises for that moment when together they resound

Hazak hazak ve'nithazek! "Be strong be strong and let us be strengthened!"



Palestine Products branches were set up in the three major cities.

For the *Totzeret Ha'aretz* window sticker, the committee selected a shield on which were interwoven three smokestacks and the Decalogue tablets, emblazoned with the Hebrew letters *aleph* and *yod* standing for Eretz Yisrael. Hundreds of stickers were printed and began to appear throughout the country. Even children's books were written to further the campaign.

In the major cities the committee's local representatives approached store owners asking them not only to display the symbol but to urge their customers to purchase *Totzeret Ha'aretz*. A directory listed all storeowners supporting the campaign.

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In July 1936 a countrywide effort was launched. Meetings were held, advertisements put in the papers and billboards plastered with the campaign symbol. One item preserved from that campaign is a booklet entitled *Totzeret Ha'aretz la-Akeret Habayit* (locally-made products for the housewife).

"Over 200 products used daily in the home are now being made in our land," the text stressed, " so shop only where the *Totzeret Ha'aretz* symbol is displayed." The booklet listed the items and where they could be bought. The committee had the added responsibility of trying to assure a steady flow of goods.

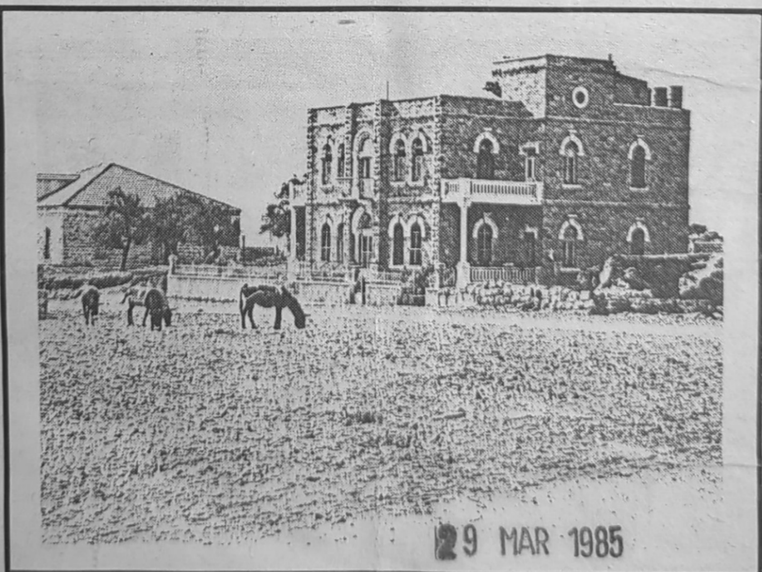
Those early efforts encouraging the purchase of *Totzeret Ha'aretz* created a pride in workmanship, a pride in production and a desire to increase the number of items which could be included in this category. Those campaigns of the past were the prelude to the much larger efforts of the present to urge the population to buy what is locally produced.

End

Green thumbs of the Twenties

29 MAR 19

David Geffen finds a 1928 Garden Handbook was 'a welcome addition to Jerusalem reading.'



MOST people probably take the trees and plants in their neighbourhoods for granted. But it is amazing to look at photos and see how the vegetation around us has exploded in the past five or six decades.

The greening of Jerusalem, as well as of other Israeli towns and cities, did not happen by itself. In the capital, for example, a definitive contribution was made by the Jerusalem Horticultural Society, which was founded in November 1927. Under the leadership of its first president, Lady Annie Constance Plumer, the society broke new ground – both literally and figuratively – in encouraging the residents of the city to beautify their environs with seeds, bulbs and plants. The society both distributed these and provided information on how to plant them.

As with any gardening venture, perhaps the most important item to have is a guidebook. The society, soon after its establishment, commissioned such a booklet and worked quickly to see that it was produced and distributed. In March 1928 the *Garden Handbook* was issued, a welcome addition to the Jerusalem reading list.

In her introduction, Lady Plumer, wife of the high commissioner, noted that the booklet was a labour of love.

"I am quite sure," she wrote, "that if the booklet really helps the dwellers in Palestine to improve and make beautiful their gardens, the writers will be amply repaid for all the time and trouble that they have expended on it."

The handbook had 20 sections and covered a wide variety of topics. There were sections on soil, types of manure, garden pests and diseases. Specific types of flowers were dealt with separately...bulbs, roses, chrysanthemums and shrubs.

E. Ha-Reuveni, the noted Jerusalem botanist, was asked to write a special section on the wild bulbs and roots of Palestine, an area in which he was considered to be an expert. There were also chapters on vegetables, seedlings and, last but not least, grasses.

The lessons of the *Garden Handbook* are, interestingly enough, still valuable today.

Among the more relevant pieces of advice that were offered were the 10 commandments of soil preparation and plant protection. These were prepared by George Hertz, a "seedsman of Haifa," and read as

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follows: "The soil on which vegetables or flowers are to be raised must be dug up several times with the spade; fertilizer must not be applied to the soil at the time of sowing the seed, but at least two weeks before sowing; in general, the seed is to be planted at a depth equal to two or three times its diameter; small seeds and sensitive young plants must be protected from the hot sunshine and also from the dry east winds and the western sea winds. During the growth of the plants the soil must be kept mellow by hoeing frequently.

"Regular watering in summer time is necessary but only late in the afternoon or early in the morning, not in the heat of the midday; destroy carefully all weeds, especially quick-grass; keep away all injurious insects and pests, such as ants, mice, etc; if diseases appear, ask immediately an expert gardener what to do. Only in their early stages can diseases be successfully combatted; use only the best seeds suitable for the country and the best garden tools."

Two of the sections of the handbook which continue to be applicable today are those entitled "Calendar of Flowers Suited to Jerusalem" and "Colour Schemes." A Mr. Tansman, writing about Jerusalem flowers, grouped them according to the months in which they begin to bloom. He specifies the name of the flower, the exact time it should be planted, how long it blooms, and what it grows from. It is as valuable a guide for today's Jerusalem gardener as it was for his predecessor over half a century ago.

G. W. Heron authored the section on colour schemes. His words in the Twenties could well have been an inspiration for Teddy Kollek's municipal gardeners who frequently try to outdo themselves with the floral colour patterns they produce.

Heron noted that "in the wild, there is no clash in colour because nature provides a background of green or of weathered rock against which wild flowers of all shades and colours appear to blend and do.

"Therefore," he continued, "to produce the best effects, one cannot do better than follow nature, arrange the setting and concentrate on background." Being practical, he stressed "the hiding of blank walls with trees, shrubs or creepers... and secluding flower gardens by suitable trellises from unsightly buildings or dusty roads."

Then Heron urged the following: "Let the foliage at the back of the border or on the trellis be of such depth of colour as will show up to advantage the flowers in front."

A final section of the handbook dealt with lawn grasses, and advice is given based on experiments in countries with weather and soil similar to that of Jerusalem.

The Jerusalem Horticultural Society, after publishing its handbook, felt that the public would best be introduced to its work through a flower show. On November 12, 1928 at the Citadel, the society sponsored a chrysanthemum show.

Hundreds of people attended from the Jewish, Arab and Christian communities. Tremendous interest was generated and the work of the society was dramatically underway. For the next 10 years it was to have a major impact on the gardening interests of the city. Today, we are the beneficiaries of those pioneering efforts.

End

Thread of tradition

Interweaving religious interests with artistic pursuits, colonial American Jewish girls produced beautiful quilts. David Geffen reports on an old craft.

ABIGAIL FRANKS, one of the matriarchs of New York's Jewish community in the late 18th century, wrote to her family in England that her daughter was being trained in embroidery, quilting and other types of needlework. These were the "genteel artistic pursuits" of girls and women in the American society in which the colonial Jewish families lived. Since these early settlers also stressed their Jewish identity, they were able to interweave religious interests with artistic pursuits.

Another element in this art acculturation process is noted in the introduction to the catalogue for the recent exhibit on American Jewish folk-art at the Jewish Museum in New York. The curators of the exhibit suggested that the arrival of Jewish immigrants in the mid-19th century brought a repository of "cultural traditions and artistic conventions... rooted in the faith of Israel." Two American art forms which reflect these Jewish interests are the quilts and samplers made by Jewish women and men in the 19th century.

Quilting is the well-known process in which two layers of fabric are stitched together with a soft thick substance between them. This inner layer can be cotton, wool, or another type of stuffing material. The stitching through the quilt helps to keep the stuffing properly distributed, but even more important, it offers an opportunity for artistic expression in design and execution.

Though quilting was known as early as the 14th century, development of this art-form occurred in North America in the 18th and 19th centuries. In the U.S. in the 1700s quilts were made from coloured fabrics, appliqued on a white muslin background or sewn together as patchwork. The quilting stitch frequently echoed the shape of the patchwork or appliqué pattern. In the 19th century quilts were made with multiple units or repeated designs. A well-known variety was the album quilt in which separate squares of varying number are laid out and stitched together in a manner approximating items in an album.

The vivid designs in an American Jewish album quilt fashioned by a woman in Maryland in 1846 have maintained their beauty through the 140 years of its existence. In this quilt, the woman, expressed her understanding of Jewish tradition.

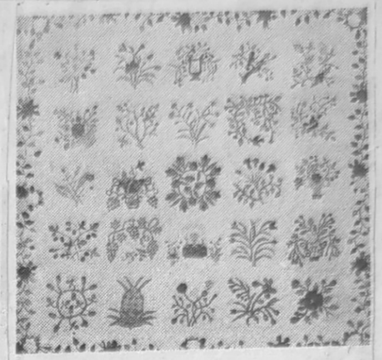
The quilt sewn by Katie Friedman Reiter in 1891 in McKeesport, Pennsylvania, with the help of her mother, indicates that she had assimilated the American methods utilized in such work. Her residence in a small steel community exposed her to this art-form and gave her an opportunity to become proficient in it. The major images and motifs which she presents have a floral pattern and are typical of Pennsylvania-German appliqué. But the joy of the quilt's design is tempered by personal tragedy, as she was mourning the loss of an infant and her brother's drowning. It has been suggested that the two black riders in the quilt represent her son and brother. Though the quilt symbols are not markedly Jewish, there is a blending of the American and Jewish immigrant consciousness in its format.

Another quilt of interest was executed by a tailor, Adolph Schermer. Since many 19th century Jewish male immigrants were in the needlework trade, they did not hesitate to use their professional skills in developing folk-art forms indigenous to the U.S. Born in Austro-Hungary, Schermer came to New York in the early 1880s and settled on the Lower East Side, where he married, and raised seven children. Although he never worked as a tailor in America, he did fashion a number of quilts, one of the better known ones dated 1887. That Schermer creation was kept by his daughter and then given to the Hudson River Museum in Yonkers, New York.

In the late Victorian period, the quilt evolved into a "collage of silks, velvets and fragments of ribbon fancifully embellished with embroidered designs." The Schermer quilt has circular petalled motifs, setting it apart from the traditional patterns found in similar sewn works of that era. A variety of other types of designs, such as wheels within wheels, pentagrams and stars, combine to provide this quilt with fascinating imagery. To display his Jewishness and Americanism, he created a Magen David with stars and stripes in its centre. The poignancy of such symbolism demonstrates how Schermer blended both heritages together.

A second art-form practised by American Jewish girls in the 18th and 19th centuries was the carefully planned and stitched sampler. From the 16th century on girls in upper-class families in Europe and the colonies created samplers of stitches, alphabets, numerals and designs, both as a form of reference and as an indication of skill. In the early 1700s pious inscriptions, mottoes, verses and biblical quotations started to appear on samplers. The sampler also became personalized as its designer inserted her name and the date.

At the recent exhibition at the Jewish Museum, five examples of American Jewish samplers were displayed. In their design it is possible



to sense the intensive education in the sewing arts given to Jewish girls so that they would possess the same feminine graces as their Christian counterparts.

The two 18th century samplers were executed, respectively, by Elizabeth Judah in Montreal in 1771 and by Rachel Gratz in Philadelphia in 1773. Elizabeth was eight at the time, Rachel was nine. The Judah sampler in green and red on a linen background contains the Ten Commandments in a poetic rendering. The Gratz sampler follows the "rigid pattern of alphabet, numerals, perhaps a text," and she signed her name at the bottom, adding the initials of her parents and sister.

The other three samplers on display were from the 19th century. S.G.M. left an 1813 sampler which utilized the regular motifs, but includes the Hebrew alphabet stitched in small and large letters.

The second sampler was executed by Rachel Sexias and contains the text; "Oh may I seek in early youth. What guards from future harms, Religion, Modesty and Truth, for these have always charms." Rachel's family was among the most distinguished of the early American Sephardi.

The last of the samplers is from the Smithsonian Institute collection in Washington and was executed by B. Lazarus in 1843. At the top there appears to be a verse in Hebrew, but unfortunately it is not clear enough to read.

Eskimo shana tova

THE JEWISH HERITAGE IN AMERICAN FOLK ART: An Exhibition by Norman L. Kleeblatt & Gerard C. Wertkin. Universe Books. 124pp. $10.95.

David Geffen

"THE LACK of distinctive folk art forms in the colonial period and in the first years of independence was also the result of a confluence of historical circumstances. The truly folk-art heritage – rich and multifaceted – did not reach North America until the arrival of large numbers of Jewish immigrants in the mid-19th century. These new immigrants brought with them cultural traditions and artistic conventions that were firmly rooted in the faith of Israel."

This key observation to help one understand the periods of art forms is made by Kleeblatt and Wertkin, curators of the recent exhibition, at the Jewish Museum of American Jewish folk-art. They stress this point in their seminal essay "Jewish Folk Art in America: Traditional Forms and Cultural Adaptation," which, along with the essay, "Aspects of American Jewish History: A Folk Art Perspective," constitutes the introduction to the catalogue of the folk art exhibit.

Extensively illustrated, the catalogue has individual descriptions of the 120 objects displayed. There are 17 full-colour reproductions which capture the spirit of the various objects. In particular we are witness to the enormous emphasis Judaism has placed on the word - be it spoken, written or sung - and this has had an impact on Jewish folklore. The curators note that in the exhibit it is possible to see "the word, decorated and adorned...at the very heart of Jewish folk arts." The *Sofer* has used the Hebrew script in "...an unbroken tradition through the continuous writing of Torah scrolls."

As an aside it might be mentioned that there is no documentation as to when the first Tora was written in the USA though the following reference from a New York paper (August 1889) throws some light on the subject. "The first scroll of the Holy Law that was ever written in a synagogue in America has just been completed by the great scribe from Wilna, Russia, Rev. David Cohen." To establish the uniqueness of this event, the report adds that "it is the first and only Torah written by the aid of the electric light."

THE 120 objects described in this catalogue include paintings, silhouettes, woodcarvings, papercuts, illuminated manuscripts and *pinkasim*, embroidery, quilts, samplers and metalwork. In particular, the topics analysed in the exhibit itself are certain stylistic developments in American folk art, European antecedents of these works, and the influence of Jewish law and ritual as it relates to the creation of these works.

Since the Jews in 18th century America were members of the mercantile class, and lived in urban centres, they cultivated the type of art forms prevalent in that part of society. Two examples of folk art of this group are 18th century samplers. They were executed by Elizabeth Judah, age 8, in Montreal in 1771, and by Rachel Gratz, age 9, in Philadelphia, 1773. The Judah piece is green and red on a linen background, and contains a poetic rendering of the Ten Commandments. The Gratz sampler contains rigid alphabet patterns, numerals, a text and the maker's name and date. A sampler from 1813 is the first American one to have Hebrew letters.

AS THEY entered American life in the 19th century, the Jewish immigrants not only utilized traditional sets of designs and motifs but also displayed their allegiance to the country by using patriotic symbols. A papercut from 1861, and a Tora binder, wimpel, from 1869 each have its own American flag. A third example of the flag's use is in a quilt by Adolph Schermer, in which he has a panel containing a *Magen David* as a background with an American flag prominently placed in the middle of the star.

There is an ark in the catalogue from the Adath Jeshurun synagogue in Sioux City, Iowa, handcarved by Abraham Sulkin in 1899. The piece of carved pine has a wood stain with gold coloured bronze paint. Depicted in the catalogue in full colour, the ark grew out of the type of art found in the wooden synagogues in Poland, and has echoes also in American woodcarving.

More in the mainstream of American folk art are the Lions and Decalogue in wood, along with a carousel horse, all executed at the Brooklyn workshop of Marcus Charles Illions. Arriving in America from Lithuania in 1888, he worked in woodcarving and created hundreds of carousel figures and animals. He also opened a workshop on Ocean Parkway in Brooklyn, where he employed immigrant Jewish woodcarvers. The picture in the catalogue from his workshop is a story unto itself.

Perhaps the most unusual piece in the catalogue is the walrus tusk New Year greeting from Nome Alaska 1910. Eskimo carvers, natives of the region, had centuries of experience with walrus tusks. However, in the late 1800's they began to copy illustrations and photographs on whale bones and walrus tusks. A Bering Strait Eskimo, known as Happy Jack, perfected a technique for engraving tusks with a fine needle. The resulting pictures looked like newspaper halftones. The man on the tusk has a high hat and a clipped beard, his wife wears a wig. This suggests that Alaska had its own Orthodox Jews at this period.

Finally, Lindbergh's maiden flight in 1927 is recalled in the painting of a plane, The Spirit of St. Louis, which was put on a Tora binder made that year. Events of the time were not to be forgotten and could even be used to wrap the Tora. □

U.S. ARMY SEDER

By DAVID GEFFEN/Special to The Jerusalem Post

5 APR 1985

Only a few months had passed since I had taken up my post as Jewish chaplain at Ft. Sill Oklahoma. In fact it was only the beginning of December, but there it was on my desk: the official circular authorizing the celebration of Passover *Sedarim* at my post. The document instructed me to meet with the chief warrant officer, in charge of the commissary, to make proper provisions for food appropriate to the holiday.

When I called the warrant officer, he assured me that there would be plenty of time to put in my order after the Christmas season. Thanking him very much for his concern and wishing him a happy holiday, I made an appointment for the first week in January.

Prior to that meeting, I started doing my homework. Leafing through the files of the chaplain's office I learned how some of my predecessors had prepared for Pessah. There were suggestions how to insure that no preparation was left to chance.

My meeting with the warrant officer that January almost 20 years ago was a pleasant one. "Chaplain Geffen," he drawled out my name unrecognizably, "I have helped a lot of you rabbis get ready for Passover, and I will do whatever I can. What I need are lists where I can get this holy food."

I explained to him that the food was not holy, but required certain labels if it was not fresh fruit or vegetables.

Then I took out my menu, which I had carefully prepared with my wife's guidance.

The warrant officer slowly read it over. Then he looked up at me, "Chaplain, where's that flat stuff that looks like cardboard?"

"Matza, the unleavened bread," I answered him. "Well, that's sent to me from New York so we won't have to worry about it, though it would be nice to have some in the commissary during the holiday for those who want to buy it for their house or their barracks."

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I also had specifically left out wine, because that is categorized as sacramental by the army, meaning I had to get that from my ecclesiastical authority, the Jewish Welfare Board.

"Chaplain Griffin," he said, warming up a bit and mispronouncing my name the way most Southerners did, "what is this geefilte fish?" Quickly I assured him that this could be bought in large jars and cans and was fully prepared.

"You need special chickens don't you; you can't use the birds I buy regularly." I thanked him for his understanding and gave him the name and address of a wholesaler in Dallas who carried a full line of kosher-for-Pessah chickens and other foods as well. He seemed to relax a little more, but then as he read over the list again, he paused and asked what kind of horseradish I needed.

"Well if it's at all possible I would like to get fresh horseradish roots, which can be grated for the Seder. I'm sure that they'll be available at that time of the year – somehow they always seem to appear." I also made it quite clear that I would get a recipe for the sponge cakes and maybe even a volunteer baking crew.

NOW THE REAL negotiations began.

"How many do you plan to serve?"

"At least 250 and maybe 300 each night – Jewish soldiers are arriving here every two weeks, as the new artillery courses start. With more and more men needed in Vietnam, especially cannoneers, I'm sure there'll be a lot of troops here come April when Passover starts."

"Two hundred and fifty to 300? Chaplain you're going to need your own mess hall."

"Well, sir, you got it just right – a mess hall and I'll need it for ten days before and eight days for the holiday and a few more to clean up."

My cards were on the table, and now I waited to see what the reaction would be. He did not hesitate for a second.

"Chaplain, you'll have your mess hall, and a mess sergeant and whatever else you need."

Quickly I moved on since he was being so cooperative. "We've also got to have new dishes, new silverware, new pots and pans. Everything has to be unused."

"This is the U.S. Army, chaplain; we've got warehouses of stuff – we'll just pull it out, you'll use it first and then it will be pressed into regular service."

Then he stopped, and I was a bit concerned.

"The only thing is, chaplain, I haven't been to a Seder for years, in fact since my buddy Goldstein invited me in Korea. You think me and the missus could come, too?"

"No problem, whatsoever," I assured him.

The next few months flew by. The numbers of Jewish soldiers at the base increased dramatically, as the war required more and more artillery men. In my correspondence with the Jewish Welfare Board plus a few phone calls, I found that the JWB not only provides matza and wine, but also gefilte fish and canned chicken. They also send, for those men out in the field on maneuvers, a solo seder, neatly packaged with matza, Hagadda, canned food, wine and even macaroons. I made my order and waited for the shipment to arrive.

The warrant officer and I met several times. He gave me a choice of mess halls, and after a couple of inspections I picked the best one. My mess sergeant was to be Antonio Lorenzo of Italian descent, but "he was born in Brooklyn" I was told.

A PESSAH seder is quite an event at a military installation. Traditionally invitations are sent to Christian chaplains and the post commander, in this case a two-star general. Replies to my invitations poured in. Practically all the chaplains would be there, either the first or second Seder. But not a word from the general's office. Then about two weeks before the Seder, the general's aide called and apologized; the post commander could not come but his second in command, a one-star general would be there.

Sergeant Lorenzo and I checked out the mess hall 10 days before Pessah, and I signed for it. Then the equipment began to arrive – dishes, silverware, large serving pieces, tremendous pots and pans, all brand new. A quick call to the warrant officer assured me that the chickens, a thousand frozen ones, were on their way from Dallas. He was to call me as soon as the refrigerated truck arrived, so I could check them myself. "I got 30 pounds of horseradish roots in my warehouse, and it's mighty potent stuff," he assured me. Several hundred pounds of matza meal for kneidlach and whatever else we could make from it had also been ordered, and it was in transit. My wife had lined up a crew of officers' wives to bake sponge cakes in the ovens in the mess hall.

A week before the Seder, a detail of seven enlisted men reported to Sergeant Lorenzo for the next 10 days. How they cleaned that mess hall. It shone. You could, as they say, eat off the floor.

Preparing food for 300 people for each Seder seemed a mammoth task, but the sergeant, an old hand, took it all in stride.

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EREV PESSAH I was still working hard on the seating at the head table. As chaplain, I was entitled to sit in the middle of the table with my wife, but after that every seat had to be exactly according to protocol.

The general had to be on my wife's right and his wife at my left. Then each officer and his wife according to rank in descending order. I particularly wanted to make sure that my cooperative warrant officer had a place of honour along with his wife.

For me the closing moments of the Seder wove everything together. Following my personal custom, learned in my grandparents' home, we sang "The Star Spangled Banner," "God Bless America" and then "Hatikva". We all stood and sang together – general and private, black and white, Jew and Christian. There was a message in that tableau – one that I will never forget.

Forgotten episode

THE SECRET ARMY by David J. Bercuson. New York; Stein & Day. 278 pp. $19.95.

David Geffen

WHILE Colonel Mickey Marcus's contribution to the Israeli War of Independence is well known, the participation of the 5,000 other non-Israeli volunteers in that war has been played down, and frequently almost forgotten. Bercuson's book goes a long way to remedying that situation, since he has done extensive research, and tells the story of these individuals in a very readable style. There are various books on the Israeli army and the War of Independence, but none gives much information on these volunteers who formed the *Mahal* units. Bercuson has resurrected these individuals lest they be forgotten.

His book achieves two purposes. It documents the role of the foreign volunteers, and it describes some of the work which was done in a variety of countries to smuggle arms into Israel when the United States and Britain had embargoed all arms to the Middle East. The American story is well known through Slater's book *The Pledge*, but some of the other secret exploits make for fascinating reading.

After Bercuson tells the story of *Mahal* volunteers, in the various units in which they served he writes a concluding chapter in which he points to some of the problems that have made Israeli memory a bit short in relation to these individuals. Let me cite one passage, in particular, which captures the spirit of the encounter even to this day.

"The morale problem... arose, when, for the first time, large numbers of Diaspora Jews met large numbers of Israelis. Each group had expectations that the other could not possibly fulfil. The foreign volunteers' views had undoubtedly been coloured by the legend of the noble tanned pioneers labouring in the Palestine sun. Instead they found a tough, independent, self-relient community that was confident of its own abilities and demanded, as a matter of course, the support and assistance of foreign Jews. The Israelis had been led to believe that Diaspora Jews were soft, complacent, and timid. Instead, they found these veterans as tough and as unyielding as themselves."

This clash of two different perspectives did not prevent the volunteers from writing the first military textbooks for Israel which made it possible for the Israeli army to develop much faster even without foreign experts since they had their own volunteers. This confrontation did not dampen the spirit of the volunteer pilots, air crews, air-Intelligence personnel and ground maintenance staff through whose exploits Israel gained control of the skies over the battlefield. The volunteers' experience in conventional warfare also was invaluable. Unfortunately, there was little effort to encourage these *mahalniks* to make *aliya*. Most returned to their former countries, and always remembered, even to their dying day, that they had fought for the Jewish state.

The presence in Israel of those Jews in the war years of 1948-1949 made it clear to the Israelis that world Jewry not only cared through its pocket but was also prepared to come and fight for the new state. Bercuson has told the story of the "secret army" well, and it should be translated into Hebrew so young Israelis can better understand what the concept of *Am Yisrael* means to those who live in the Diaspora. □

Reform translation

THE FIVE SCROLLS ed. by Herbert N. Bronstein and Albert H. Friedlander. Illustrated by Leonard Baskin. CCAR Press. 383 pp. No price stated.

David Geffen

THE COVER looks out at the reader *viā* a Leonard Baskin painting of King Solomon, or is it King David, and invites the interested person to peruse this volume designed for use in Reform synagogues. Opening from right to left, the volume contains the five scrolls in Hebrew and English, plus some very well thought-out introductions to each of them. In addition, there are creative services for the four holidays and the one fast day when these are read. The volume concludes with *Hallel* and *Yizkor*, and other elements of the more traditional morning service.

While the new Reform translation of the Tora has enlightening notes and a new translation, this volume has neither of these elements. The translation, as the editors note, is based on the 1851 *Jewish School and Family Bible* presented by Dr. A. Benisch to Sir Anthony de Rothschild in London. That version is very readable, which is what the editors are seeking. In some instances they sacrifice clarity in the translation because of this decision. However, since this is not a scholarly text, but a volume to be read, savoured and studied, there is nothing wrong with this approach. Two decisions, both of them relating to the same point, evaded me in the presentation of the text. Since traditionally the next to the last line of *Ecclesiastes* and *Lamentations* is repeated, when they are chanted publicly, I was surprised that there is no reference to this practice.

THE FINE binding of the volume, and the illustrations of Leonard Baskin, really make it a book worth having. Baskin has proven in the past that he has a deep understanding of Jewish tradition, and his illustrations for the *Hagada* have become classics in their own right. He has done an outstanding job here, also, and several illustrations should be singled out. Baskin has woven the text of chapter 3 of *Ecclesiastes* with illustrations which capture the "times of life." When he portrays Haman, he forms his Hebrew name with the forbidden animals and fishes, which seems to indicate that the enemy of the Jew also was an advocate of unkosher food. This goes with the proverb "a man is what he eats." The joy of *The Song of Songs* rings clear in the brilliant colours used by Leonard Baskin, and the agony of *Lamentations* has a hue all its own.

This volume is another in the series of Reform publications, all of which prove how the elements of tradition have been reintroduced to the Reform liturgy. □

Biblical map – of America

04-07-1985

ON THE television screen a lonely hobo is trying to hitchhike on a highway somewhere in America. A car stops briefly and then drives away. We hear the man calling out, "But I only wanted to go to Salem." He turns to the camera and speaks.

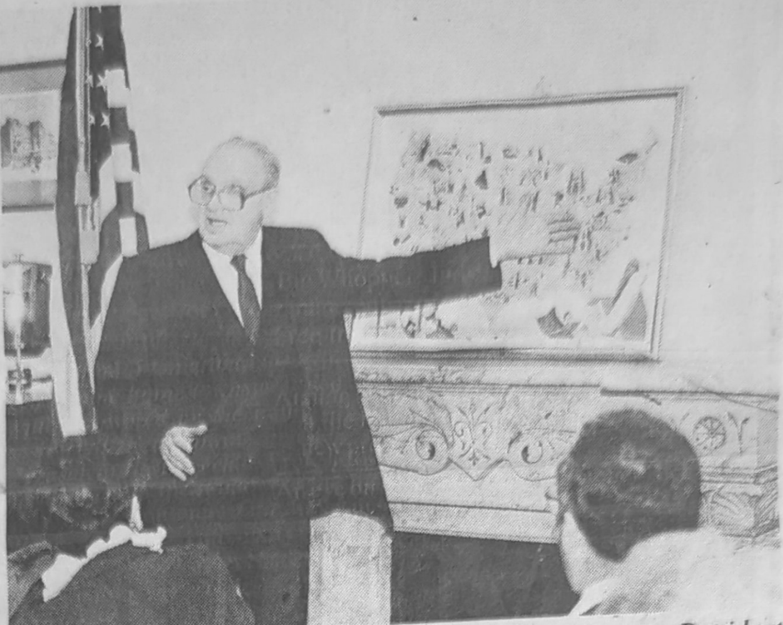
"There's a Salem in Alabama, Florida, Connecticut, Indiana, Kentucky, Utah, South Dakota... lots more. If you send a letter to a party named Smith or Brown in Salem... you'd better put the state down in plain writing... because there are 27 states that call a village or a town or a city by that name." 04-07-1985

This scene from programme entitled *Land of Our Fathers* appeared on American TV 31 years ago.

The programme was based on a map, also called "Land of Our Fathers," prepared in the early 1950s by Lottie and Prof. Moshe Davis, later the founder of the Institute for Contemporary Judaism at the Hebrew University of Jerusalem. The Davises undertook researching the sources of biblical place names after being fascinated by evidence of the Bible's influence on early American settlers.

In their early years, the American colonists gave their children, not only their settlements, biblical names. And in 1776, Benjamin Franklin, Thomas Jefferson and John Adams were assigned to choose a seal for the U.S. Their first suggestion was a seal featuring the Israelites safely crossing the Red Sea as Pharoah and his hosts drown. The seal's motto was, "Rebellion to tyrants is obedience to God." The seal was not chosen, but the theme is instructive.

When they studied the matter, the Davises found, for instance, that



Prof. Moshe Davis presents his 'Land of Our fathers' map to President Reagan last March.

04-07-1985

David Geffen

Salem, Massachusetts, one of the earliest settlements, was given its name by the pilgrims because there they received corn from the Indians. The pilgrims related the occasion to the passage in Genesis 14 when "Melhizedek, king of Salem, brought forth bread and wine" to Abraham's battle-fatigued warriors.

In Minnesota, the north and south Jordan creeks were named after the "River Jordan in Palestine." An 1880s issue of the *Jordan Times*, a community paper of Jordan, New York, recalls that a local Jordan River was named by early settlers who remarked that "the water was as clear as the River Jordan." In Utah, Mormon pioneers called a river they sighted Western Jordan, to distinguish it from the Jordan River in the Holy Land.

The U.S. has 21 Carmels, 11 Pisgahs, nine Nebos and four Gilboas. Canaans are to be found in eight states, Sharons in 20 states and Goshens in 21 states. There are also 22 Lebanons.

One of these Lebanons, in Boone County, Indiana, got its name when one of the three commissioners asked to find the site a name woke up from a nap under a tree in the area and said sleepily that the tree reminded him of the biblical description of the cedars of Lebanon. His colleagues promptly named the town just that.

But some biblical-sounding names have nothing to do with the Bible. Mt. Jordan, in California's Sequoia National Park, was named for a Prof. Jordan, a leading Stanford University figure of the 1920s, the couple found.

The Davises brought their research together in a map that highlights biblical place names with illustrations. "We wanted to demonstrate that special relationship and intuitive feeling that Americans have for the Holy Land and the Bible by creating a map which would capture these sentiments," they say.

Next to the town of Ai, in Fulton County, Ohio, for example, the map shows the battle of Joshua at the biblical city of Ai. Havilah, in California, is described in Genesis 2 as a locale well watered by one of the rivers of Eden and a land containing gold. Named hopefully by an early settler searching for gold, it is illustrated on the map with several gold nuggets. Tekoa, in Washington, was illustrated with Amos and his prophecy as related in Amos 9:13.

The reverberating biblical names sometimes bounce off one another. In 1976, when the Hebrew University was planning a bicentennial exhibition to mark the 200th anniversary of the U.S., letters were sent to the U.S.'s four Jerusalems and 27 Salems. A letter to the mayor of Jerusalem, Arkansas, was returned unopened. The postmaster there wrote by hand, "No mayor here – return to sender." The letter bears the postmark of Jerusalem, Israel and Jerusalem, Arkansas.

One Bethlehem, in New Hampshire, a town of colonial origins, has had something of a "return" to its biblical source. The town, a typical New England village annually visited by throngs of tourists, was discovered by New York Hassidim in the early 1970s, and has become a hassidic resort.

At first, the Orthodox Jews spent the three weeks between the fast of the 17th of Tammuz and Tisha Be'Av in the town. With each succeeding summer, they stayed a few extra weeks to beat the New York heat. Most recently, the Satmar Hassidim have purchased several of the Bethlehem hotels, turning them into glatt kosher establishments.

Today, the summer visitor to Bethlehem will see hundreds of Hassidim lining the streets and giving this New England town a distinctly *shtetl*-like flavour. 04-07-1985

Since 1954, when the "Land of Our Fathers" map first appeared, it has been printed in 15 languages, though surprisingly not in Hebrew. The map hangs in the office of the American ambassador to Israel, and most recently it was hung in an even more prominent place.

Last March, when representatives of the America-Holy Land Project, founded by Prof. Davis, were invited to the White House, the Davises presented the map to President Reagan. It now hangs in the presidential library of the White House.

Wedding on the March

17 -07- 1985

A ceremony in mid-river solved the problem of a Hungarian couple in a hurry to get married, David Geffen writes.

WEDDING sites in Israel are often chosen for the picturesque background they provide for photographs. But probably none of them is as unusual as the raft on which a wedding ceremony was performed in mid-river 85 years ago, and which captured the interest of an artist who left us a pictorial record of the happy event.

17 -07- 1985

When Herr Sander Weiss and Fraulein Hermine Schwed, natives of Hungary, wanted to get married in Austria in 1900, they discovered that there was a lot more involved than finding a rabbi and two witnesses.

Austrian law required that non-residents receive government authorization before they could get married. Getting the papers involved a lot of red tape and could drag on for weeks. The couple did not want to wait, and for family reasons could not get married in Hungary.

So Weiss and Schwed decided to do the next best thing. They would have the ceremony performed on the March River, which separated the two countries and was considered to be neutral territory.

A large raft was built and enclosed by planks and then was anchored in the middle of the river. On the day of the ceremony, arriving guests were ferried in rowboats to the raft which could safely hold over 50 people. A string quartet on board provided background music.

The rabbi was ferried out, and finally came the groom followed by the bride. Though she could not walk down the aisle, she made a grand appearance as she arrived by boat, dressed in all her finery.

As the bride and groom stood under the *huppa* for the ceremony, an artist sketched the scene. After the drawing appeared in an Austrian newspaper, *the Jewish Chronicle* of London republished it under the heading, "A novel Jewish wedding." It was literally anchors aweigh in 1900 to the newlyweds, Sander and Hermine Weiss.

A turn-of-the-century diary

14 AUG 1985

Kate Goldey of Wilmington, Delaware visited the Holy Land with her husband in 1910 and spoke about the trip for 30 years, David Geffen writes.

"MOST TOURISTS of today go to Palestine by way of Egypt. The steamer leaves Port Said about six in the evening and arrives at Jaffa in the morning. The steamer anchors about a half-mile from the shore and the passengers have to be taken ashore in small row boats.

"A reef of rocky ledges line the shore. When the sea is calm it takes very experienced oarsmen, said to be the finest in the world, to land the passengers safely..." In this way, Kate Goldey of Wilmington, Delaware, began her description of her and her husband Henry's trip to Palestine in 1910. "As the shore comes nearer," she continued, "surely every tourist feels a thrill as one feels that very soon the feet are to touch the Holy Land."

The thrill of her visit to the Holy Land never left Kate Goldey and she spoke about it for 30 years. Henry only lived for a few years after his return and never really expounded on the meaning the pilgrimage had for him.

Henry Goldey was a native of Pennsylvania who moved to Wilmington in the early 1890s. A man of initiative, he quickly established the first business school in the city and soon expanded it into the Goldey Business College. Kate, one of his students, fell in love with him, and they were married at the Methodist church in the city.

Active in church work, the couple had always hoped for an opportunity to visit the Holy Land. In January 1910 they left Wilmington for a trip around the world, sailing from New York on the *Celtic*. The trip's highlight was visiting Palestine and its holy sites.

14 AUG 1985

Arriving in Jaffa at the end of February, they spent three months touring the country and meeting with residents, ministers and church workers. Kate, an expressive writer, kept a diary of the trip and later used it as a source for lectures which she delivered on her return to Delaware.

One of the best stories the Goldeys heard on their trip dealt with the trains in the Holy Land. To warm up her audiences, I was once told, she loved to tell this anecdote:

"The first locomotive arrived in Jerusalem in 1892. One native, on seeing this smoke-belching invention, told his tribe the following: It's like a great big iron woman. It gives one screech and then runs away." This story always brought down the house and then Kate would go on to relate the tale of the pilgrimage in her own inimitable way.

"Jaffa," she noted, "is the 'Joppa' of the Scriptures. In the 9th chapter of *Acts*, we read that Peter, hearing of the death of Dorcas, came to Jaffa and restored her to life. Then he abode many days in the house of Simon the Tanner. How thrilling it was for us to be taken to a house built on the supposed site of the house of Simon!"

She also referred to a visit to an orange plantation near the city.

"The finest oranges in the world," she stressed, "are grown at Jaffa. We visited one of the orange groves where all the trees were so heavily laden with fruit that it was necessary to prop up the limbs." The Goldeys were given clippers and instructed to go and cut some of the fruit for themselves, which they readily did.

Taking the locomotive – which had been built in Baldwin's Philadelphia concern – the Goldeys rode through the coastal plain. Kate particularly took note of Yazur, where Samson bound the burning firebrands to the tails of the foxes, and Beit Dagan, where the "ark of Jehovah" finally came to rest after several years of wandering.

"Then the village inhabitants," she wrote, "suffered so because of the ark that they finally returned it to the Israelites." Kate seemed to know every kilometre of Palestine geography, as if she had been raised here.

"As we near Jerusalem, the country becomes more and more mountainous. For an hour before reaching the city, we travelled entirely among the mountains." Then she again called upon her familiarity with the Bible.

"We were reminded of the passage in Psalms: 'As the mountains are round about Jerusalem so Jehovah is round about His people.' "

One of the first places the Goldeys visited was the Church of the Holy Sepulchre. Kate described the secular activities near the entrance:

"We enter the court where the people are buying and selling...beggars, guides, pedlars, human beings of every race and condition."

Then she referred to the religious elements: "Five different denominations are worshipping there. In all, there are 37 different chapels, shrines, altars and holy places in the site. The interior is lavish in adornment but tawdry.

"Near the entrance is the Stone of Unction, a marble slab that they

believe Christ was laid on when he was taken from the cross." She observed that "the chapel of crucifixion was ornamented with gold and silver and filled with strange odours. Priests in black robes, others in brown, others in ornamented tunics, all were coming and going as the pilgrims constantly prostrated themselves."

Kate concluded by noting that there were "pilgrims rich and poor from all parts of the world...they kiss the marble slab, where Christ was laid, while tears roll down their faces. How sincere they are in their devotions!"

Really a country girl at heart, Kate wanted to convey a sense of the majesty of the areas outside the cities.

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"It is rural Palestine that we associate more closely with our Lord. In many sections it is quite probable the roads are about the same now as when He travelled over them. Travelling through the country, one can obtain a better knowledge of the people, manners and customs of living which illustrate the Scriptures...Transportation is almost entirely done on the backs of donkeys and camels. Caravans of camels heavily loaded are ever a common sight."

Capturing the beauty of the countryside, she wrote: "The soil is mostly fertile and in the spring is a vivid green, being sown with wheat and barley. Wild flowers are everywhere in endless variety. The scarlet anemone thought to be the 'lily of the field' to which Christ referred provides a most brillant show."

Travelling throughout the areas of Judea and Samaria, the Goldeys arrived at Nablus the day before Easter. On Easter Sunday they attended services there at the Mission Chapel of the Church of England.

"The service is in Arabic," she wrote. "The congregation is entirely composed of the people of that section. As we could not enjoy the sermon, is it any wonder our thoughts were busy and in thought, at least, we were worshipping with loved ones in the homeland [U.S.].

"At the close of the service the clergyman and his wife cordially greet us and at their invitation, we go to their home where we hear of the good work being done. Through caring for the bodies of this people, they are finally leading them to the Saviour. No harder field for a missionary can be found."

In Nablus, the Goldeys also took the opportunity to visit the Samaritan synagogue. They met the "High Priest" and he showed them an ancient scroll which he said "was written by the grandson of Moses." The couple, who only knew of the Samaritans from the Bible, were surprised to find a community of 200 living in Nablus. They even bought a small Samaritan scroll which has been preserved till today. Its text is written in the Samaritan alphabet and is said to contain verses from the Samaritan Tora.

One of their most strenuous trips was the ride up Mount Tabor.

"Mountain climbing," Kate wrote, "on horseback is not very enjoyable, especially to novices. When we reach the top, the dragoman tells us we have travelled 28 miles...over muddy roads and on a poor horse with a poor saddle has made a very strenuous day. How glad we were to reach the top. The monks give us a cordial reception and a good dinner."

The Goldeys then visited Nazareth. They toured Capernaum and as they forded the Jordan at one point, their wagon overturned. Luckily they were saved from the rushing waters. Truly it was a trip to remember.

"Travelling in Palestine," Kate emphasized, "the Bible is a new book. Places visited pertaining to the Old and New Testament help to draw the two divisions together. Indeed, for us the Bible now seems as one book."

Returning to America, the Goldeys urged other people to make the pilgrimage so that for them, too, the Bible would become an even more vivid and spiritual work.

— End

SS MATAROA IMMIGRANTS

To the Editor of The Jerusalem Post

Sir, – I was pleasantly surprised to read David Geffen's article of September 15 about the boat which brought me from Toulon (France) to Palestine, exactly 40 years ago ("New Year Gift from Europe").

I would like to add a few details.

The name of our ship was the SS Mataroa. Among the 990 immigrants on board, only 910 had official certificates. The rest (80) were smuggled on and off the boat under the watchful eyes of the French and British. The entire operation, called Aliya Gimel, was directed from Paris by Hagana Commander David Shaltiel, who came on board the Mataroa to supervise.

I was one of the four young girls, none older than 22, who were given the task of shepherding four groups of 20 illegals, survivors from Buchenwald. In my group there were two pregnant women who could have given birth during our passage; this luckily did not occur, as I was to be the babies' official mother! This whole episode worked out beautifully and is included in my forthcoming book: *Arza Alinu (Coming to Eretz Yisrael)*.

I would be very pleased if other passengers on this memorable trip would contact me. 17-10-1985

RUTH ILAN-PORATH

Beit Hashita.

Old directions

David Geffen discovers the first made-in-Israel 'talkie.'

"SYMPATHIZERS with the building of a modern homeland for the Jewish people in Palestine are sure to be cheered up by a visit to the Cameo Theatre. For, after seeing the pioneer work and triumphs of more than 50 years summarized on this screen in about an hour in *This is the Land*, a Hebrew film made by a Tel Aviv company, they hardly can doubt the ultimate success of this social, political and religious experiment." 17-10-1985

This review appeared on July 11, 1936 in *The New York Times*, and its praise of the film, first shown the year before in Palestine, brought to the attention of American viewers both the pioneering efforts and the pioneering film work of the Jewish settlers there. Since using film as a medium for telling the story of the Yishuv had been recognized quite early, it is no surprise that when talking films became a reality this technique should have been utilized as well.

A PIONEERING figure in the film industry in Palestine was Baruch Agadati. Together with writer Avigdor Hameiri, he made *This is the Land*, his first talking movie. He wrote the script, and Agadati with his Aga company served as the director. It was not a "propaganda" film but a film with a story to which all who saw it could relate. It combined historical footage with contemporary events and dramatic sections were accompanied by musical selections. *The New York Times* reviewer referred to "the clever contrasts between the thriving all-Jewish city of Tel Aviv and the blooming colonies," as a significant part of the film.

According to Marilyn Koolik, curator of the Jewish Film Archives of the Hebrew University and the World Zionist Organization, *This is the Land* was the first Hebrew talkie to be filmed in Palestine. It had its premiére in early 1935 at Mograbi Cinema in Tel Aviv, where it was enthusiastically received.

17-10-1985

More information concerning this (and other) films can be found in the Agadati collection at the archives.

Call for a boycott

17-10-1985

By DAVID GEFFEN

Most encyclopedias and history books refer to Thomas Jefferson, American president, scientist and intellectual, as the man responsible for the proliferation of tomato eating. Jefferson, however, does not take credit himself. Instead, he affords the honour to a fellow Virginian, Dr. John de Sequerya.

The good doctor, from a Portugese Jewish family in London, grew up in the Bevis Marks synagogue and studied medicine in Holland. In 1745, he moved to Williamsburg, Virginia, where he practised for the next half century until his death.

17-10-1985

WHY in the world would an English Jewish physician living in Virginia push the tomato? According to Jefferson, Sequerya knew of its wondrous vitamin content and defused the poison theory by eating them regularly. He gave all his patients samples from his own garden and never hesitated to encourage consuming the new food. So it's not the Wasp Jefferson we can blame, and it's not an Ashkenazi plot – it's a Sephardi one.

Still not satisfied, I turned to the Hebrew word for tomato in search of another answer. "Love apple" was a nickname for the tomato, coined by the Indians and picked up by the explorers. This is reflected in the Hebrew word for the tomato. In the Book of Ezekiel the verb *"agav" – ayin, gimel, bet,* – is used frequently for lusting after women, after foreign deities and idols. The root was a natural for the love apple, and so we have *"agvania,"* the Hebrew tomato. So that's it: this uncontrolled desire, at all costs, for the tomato is subliminally a sexual plot.

Well, Sephardi, sexual or just good to eat, the tomato has become the bane of our existence. Avraham

STANDING near a stall in Mahaneh Yehuda, I watched people pressing forward to give away their hard-earned money for those little red squishies – tomatoes for eating, and not for cooking, at the "reasonable" price of IS 1,000 a kilo. I wondered where in the world I was. Was this some surrealistic dream? Snapping back to reality, I recalled that this was Israel. Here, consumers are to be exploited and to be made a laughing stock of, because we will always come back for more.

You're being too hard on your fellow citizens, I said to myself. There has to be more to this "lust" for the tomato than what meets the eye.

A Wasp or Ashkenazi plot, I thought. They're always responsible. The tomato, for centuries a wild fruit (vegetable) grown in South America, was a favourite of the Indians living there. Explorers in the 16th and 17th centuries brought samples back to Europe. No one would touch it – sure it was poisonous. The cautious Europeans let the new world take the big tomato plunge.

Even Shoshan states that the most important use of the "love apple" is being served fresh in salads. People buying those red squishies in the market must never have read the entry in his dictionary. They just let themselves be squeezed too far.

Fellow consumers, realize that the growers and sellers can put tomato pie on our faces only as long as we keep buying, only as long as our shekels prime the pump and keep the prices spiralling.

In *Pirkei Avot* we are told *Veim Lo Achshav Eimatai* – if not now, when? Now is the time for the Tomato Boycott. Now is the time for you to live without them in your refrigerator, on your table and in your felafel. Now is the time to realize that tomatoes are not life and death. Now is the time to stop giving your shekels away. Now is the time for the sellers to be told – if you want expensive tomatoes, eat them yourselves.

In the U.S. the Grape Boycott in the '60s achieved its end, and the Lettuce Boycott in the '70s succeeded. A few years ago the Orange Boycott in Israel brought results. Now is the time for us to unite and halt this exploitation. If we don't, then we will just look like a big bunch of rotten tomatoes.

The writer is a freelance journalist living in Jerusalem.

– end

Pictures from the past

David Geffen traces the evolution of The Jewish World, the London paper that eventually merged with The Jewish Chronicle.

LONDON'S *Jewish World* began its career with an editorial policy stressing a critique of Christian doctrine and belief. Only after being challenged by William Gladstone, then Britain's prime minister, did the weekly paper tone itself down.

In the early 1880's, the paper sent a correspondent to Russia and lent its editorial support to the cause of Russian and Rumanian Jews. Established in 1873 by George Lewis Lyons with Myer Davis as its first editor, the newspaper held its own in the Anglo-Jewish world for 40 years, despite being shadowed by the prominent *Jewish Chronicle*, founded 30 years earlier. In 1913 it was purchased by *The Chronicle*, and, in 1934, they merged.

The Jewish World billed itself as a "Weekly illustrated paper." With the turn of the century, when John Raphael took over as editor, bold ads declared that *The Jewish World* was "light and bright; smartly up-to-date; eminently readable; absolutely independent; produced in first-class style; and published at a popular price." That price was one penny, and with its "high-class illustrations and weekly pictorial record," it was the "communal paper."

Raphael had been a reporter for *The Weekly Sun* and an assistant editor of the *Army News*. He was noted for his articles on both military and general subjects, and was highly regarded for his illustrated articles. He provided the text and an artist drew the accompanying sketches. Raphael introduced the concept of sketches of community events as a regular feature of *The Jewish World*. His four-year tenure as editor was a time for new directions in Anglo-Jewish journalism.

The three key artists who did sketches for *The Jewish World* were A. Biguard, Mark Weinberg, and Mayer Klang. Little is known about any of them as the newspaper never wrote about its artists. The assumption was that they just provided the visuals, receiving a credit line and, hopefully, payment. Biguard was represented much more frequently in the paper than the other two. Weinberg's style developed as he continued to draw for *The Jewish World*. He even crossed the line a few times and produced sketches for *The Jewish Chronicle*.

In 1906 it is assumed that Weinberg left for the U.S. because in the spring of 1907, his drawing of a *matza* factory in New York appeared in the *American Hebrew* newspaper. (*The Jerusalem Post* published that drawing in April 1980).

Mayer Klang appears to have been self-taught and his sketches are not on the same level as the other two artists. His ghetto types look a lot like caricatures. None of these artists are discussed in any of the major histories of Anglo-Jewry; only an exhibition or the reprint of a collection of their sketches could document their contribution. The subjects covered in the artists' work span the whole gamut of the community's activities, from Zionist demonstrations to Commission hearings to Gilbert and Sullivan productions.

We see the elite of the community, the working people, and children in their fancy costumes. The Yiddish theatre comes to life; the statistical society is at work; and the chief rabbi and his wife serve at the soup kitchen. There's the new Jewish market, the Purim party at the home for the aged and the annual camp of the Jewish Lad's Brigade. Israel Zangwill, Lord Rothschild, Herbert Bentwich, Sir Marcus Samuel, L.J. Greenberg all come alive again. The dress of the time is faithfully reproduced. The Gilbert and Sullivan Costumes are especially well made; reviews of these productions were often illustrated with sketches of key performers.

Raphael, as editor, seemed to have an intuition about people on the rise. He commissioned Weinberg to do a sketch of Rufus Isaacs at the bar, when Isaacs was elected to Parliament on the Liberal ticket in 1904. The stately Englishman in his wig and robes was the very picture of success for Jewish immigrants, who made up much of the paper's public.

Who could have predicted that Rufus Isaacs (1860-1935) would be knighted and appointed attorney general in 1910? In 1913 he was elevated to the post of lord chief justice of England and assumed the title of Lord Reading. After World War I, he was appointed viceroy of India, and served until 1926. When he returned from India he took on the chairmanship of the Palestine Electric Company.

After Raphael left the paper, a Yiddish supplement was added. By the end of the first decade of the century, the newspaper was beginning to include photographs regularly, and those slowly replaced the illustrations as they were doing in other newspapers everywhere.

Tour de force

David Geffen tells the story of how the first automobile came to Jerusalem.

ELIEZER Ben Yehuda called it *davar hadash biyerushalayim* — "something new in Jerusalem." The *New York Times*, at the top of its front page of March 14, 1908, stressed that "It was the first motor car ever seen in Jerusalem, and created a sensation among the populace." The Reuters dispatch from Jerusalem noted that "The first motor car ever seen in Jerusalem entered the city amid crowds of bewildered onlookers." The driver of the first motor car in the Holy Land was Charles J. Glidden of Boston, the well-known adventurer, whose round-the-world trips to prove the versatility of the automobile covered every continent during the first decade of this century.

March 13 coincided with the 32nd day of the famous New York to Paris automobile race sponsored by the *New York Times* and the Paris *Matin* — an event which made front-page news. Charles J. Glidden and his wife, not racers but tourists, drove their car into Jerusalem. According to Ben Yehuda, writing in his newspaper *Hashkafa*, the interpreter and the guard of the American consulate in Jerusalem went as an official delegation to Motza to meet the Gliddens and ride triumphantly into Jerusalem with them. The trip from Jaffa, including a one-hour rest stop, took only four hours, amazing speed for those days when a carriage trip between the cities lasted two days. As they rode up to Jaffa Gate, a crowd assembled to see, as Ben Yehuda put it, *hapele hazeh* — "this wonder."

The fullest description of the trip is a report entitled "The Glidden Motor Tour in Palestine," sent to the U.S. State Department by Thomas Wallace, the American Consul in Jerusalem on April 15, 1908. One of the conclusions of that report was the following: "Mr. Glidden has fully demonstrated the practicability of touring in Palestine with a motor car. Not a single accident or mishap occurred to mar the success and pleasure of this tour, which is a historic event in the annals of Palestine." Would that the history of motoring in Israel continued to be so safe!

This report of Consul Wallace was found in the U.S. State Department archives during the research for the America-Holy Land Project, an enterprise led by Prof. Moshe David of the Institute of Contemporary Jewry at the Hebrew University. That report provided an American view of the road system of the country 75 years ago, with additional insights into other aspects of life in the country at that period.

Charles J. Glidden was born in Lowell, Massachusetts, in the middle of the 19th century and won his way into the hearts of all Americans by helping Alexander Graham Bell set up the first commercial phone exchange in Lowell itself. After earning a sizeable fortune from his telephone interests, Glidden retired at the turn of the century and resolved to popularize the automobile as a vehicle for travel anywhere in the world. Starting in 1901, he led the Glidden Tours on to every continent during the next decade, covering over 45,000 miles in the process. A noted adventurer, he became a balloonist as well, and made over 50 ascensions in the United States and in other countries. His favourite travel companion was his wife and together they became the pioneers of automobile touring. To insure proper advice for auto travellers, he helped found the American Automobile Association (AAA), today one of the largest motor associations in the world.

Since the port at Jaffa made the landing of Glidden's car too difficult, the ship on which they were travelling docked at Haifa, where unloading the vehicle proved much simpler. "The American motor tourist and his wife," as the consul called them, were now ready for their excursion. The car, whose make is not known, had a four-cylinder engine of 24 horse-power strength, high clearance, and weighed 3,500 pounds with a seating capacity of five. The car ran on gasoline, which, according to the report, was available at the sea ports, Haifa, Jaffa, and Beirut.

Unfortunately, there was no good coastal road south from Haifa to Jaffa, since most travel between those two ports was by sea. "The roads were impassable in places, owing to heavy rains, just preceding their arrival," the consul wrote, but added that after the rainy season the road would be "quite practicable for the motor car." Even then Haifa had its tourist problems, since the consul suggested that "proper facilities" for landing should be built at Jaffa, because from that city, Jerusalem and the other parts of the country were much more accessible.

The tour itself covered [illegible] miles, including the following locations: Haifa, Jaffa, Ramle, Jerusalem, Bethlehem, Jericho, the Jordan, the Dead Sea, Ramallah, Hebron, Nablus, Nazareth, the Sea of Galilee, Damascus and Beirut. Wallace stressed "the ease with which the tour was made," also noting that roads such as those to Jericho and Nablus, considered not practicable for motoring, were traversed without difficulty.

"The journey to Jericho includes the Jordan and the Dead Sea," and Wallace pointed out that such a trip usually required two days by carriage or horse and was a wearisome ride. Both in the consular report and in Ben Yehuda's article it was noted that on Saturday, March 14, Glidden left Jerusalem at 9.00 a.m. and returned at 6.00 p.m., having visited Jericho and all its surroundings. The icing on the cake was Wallace's note that, "The parties accompanying Glidden said it was the most pleasant trip they had ever made to these points."

In his report, the consul emphasized how courteously the Gliddens were received by the "natives" wherever they went. In Hebron an American missionary suggested that the car's arrival was attended by the "wildest and most enthusiastic time Hebron has experienced since the crowning of King David as King of the Jews."

Always alert to commercial potential, Wallace concluded his report with several suggestions as to how to develop the use of the motor car in Palestine. First, he pointed out that the type of vehicle "must be a light strong car with good clearance and sufficient power to make the grades....a good hill climber of medium price." Second, he added that a repair and supply shop, and a garage "would add greatly to the chance of sales."

It appears from the report that the Turkish authorities had been opposed to automobile travel in the country. However, "The carefulness and courtesy shown by Mr. Glidden in driving his car, has removed the prejudice among the officials here and will render the task of others following less difficult," the report concluded.

The last paragraph of the document demonstrated how the American consulates throughout the world were on the lookout for ways of encouraging and expanding American business interests. "It should be known by dealers who desire to compete for trade in this line of business, that there are few very wealthy families in this country..." — but Wallace believed that their numbers were increasing. "It would seem that opportunity is opening for a good business, if taken advantage of before the field is occupied by the European firms."

Charles Glidden's visit opened up a new era in this country, and his "wonderful machine" left an impact which can be witnessed today in the multitude of motor vehicles which fill our highways and byways. •

emphasized that in "the pre-World War I desolation of Judea and Galilee have sprung up modern cities, teeming with every brand of human activity, equipped with all the marvels of modern technique."

The words of John Gunther, the American political analyst, provide another view: "The standard of living of the whole country has been enormously increased. The immigrants from the ghettos of Lemberg, Czernowitz and Prague not only tilled the soil but built the foundations of the villages and towns. Under their hands, the remarkable town of Tel Aviv arose on Jaffa sands; with their determination, Haifa became a major port. These upright, alert, self-sufficient individuals, with pride in their work and in themselves, showed what could be built."

South African immigrant Harry Levin was, for a while, after his aliya, the Palestine correspondent of the London *Daily Herald*. He worked for the Jewish National Fund as a publicist, wrote a book on the siege of Jerusalem in 1948, and later served as a diplomat for the State of Israel. He decribed the growth of housing in Jerusalem, Tel Aviv, and Haifa in a report he prepared in 1939.

"In probably no other city in the world, proportionately, have such vast sums from charitable sources been spent in combatting housing distress as in Jerusalem. But because these expenditures lacked expert guidance the slum problem has been intensified. In recent years, a comprehensive town plan was completed and provision made for a primary need – more open space."

He continued by referring to what the real potential was as the building in the newer areas had demonstrated. "Yet many of the houses in the suburbs and a number of public buildings are models of simple-lined beauty and dignity – qualities not difficult to attain by use of the magnificent pink-and-white stone that abounds in the nearby hills.

"Tel Aviv, risen from the sand, is built principally of concrete and brick," Levin went on. "Because of its phenomenal growth in under 30 years it has more jerry-building and crudities than any other city in the country." This would not hold the city back, however, in his mind. "Tel Aviv is striving toward a new urbanity, beginning to distinguish between dignity and gracelessness, between essentials and inessentials in comfort and decoration, and learning how best to fuse the essentials that remain."

South of Tel Aviv was a suburb for workers, then called Kiryat Avoda. Shikun, then the housing corporation of the Histadrut, had built this community. Levin was pleased to report that the suburb had "mastered the tyranny of the sand dunes all around it. Families live in houses containing two or three rooms, a large veranda and an airy tiled kitchen and domestic offices, and is fronted by a neat garden. The architectural inspiration," he concluded, "of these workers' houses may be humble, but they solve an acute problem."

Perhaps the most interesting decription was that provided by Levin of "the residential zone" – the villages above Haifa.

"Because communications are excellent, both by road and railways, men working in Haifa may live in the residential zone without inconvenience. Their children go to school near home and, because it is so planned, need cross no major roads to get there. Their wives have shopping facilities at hand. Traffic disturbances and dust are practically nonexistent.

"Besides the open spaces for parks and boulevards and for seaside resorts, each cottage or apartment building has its flower garden, some having enough land also for a vegetable garden. There is privacy for everyone, yet each quarter forms a closely-knit community."

The growth of the cities of Haifa, Tel Aviv and Jerusalem in the first two decades of the Mandate period reflected the many needs of their inhabitants. Each expanded and matured in its own fashion, shaping the foundation for further development after World War II, and for major strides after the establishment of the State of Israel.

– End

Centrally located

Occupants of Jerusalem's Central Hotel are either very religious Jews – or Christian pilgrims. David Geffen reports.

24 DEC 1985

EVERY YEAR, on Christmas eve, a delegation from the Ministry of Religious Affairs goes to the city of Bethlehem to join Christian dignitaries celebrating the holiday. They are graciously hosted at a festive meal. To ensure that no one feels ill at ease, these officials are served food prepared in the kitchen of the Central Hotel in Jerusalem. This is just one of the unusual features of this well-known hotel, a landmark in the heart of the city since its establishment the year after the reunification of Jerusalem.

The history of hotels in Jerusalem goes back to the 19th century. But a strictly kosher, Sabbath-observing hotel did not exist until much later. The Goldschmidt Pension attracted some Orthodox clientele as did the Eden Hotel. They were considered to be *heimische* places, but for those who were very exacting in kashrut standards, no proper hostelry existed. Hoteliers meant well, but were not equipped to deal with the needs of their strictly religious guests.

During the period between 1948 and 1967, very few hotels were built in Jerusalem. Because of the division of the city into Israeli and Jordanian sectors, tourism was at a low ebb since few visitors spent much time in the city.

24 DEC 1985

Prior to the Six Day War, MK Rabbi Menahem Porush met with a group of investors from the U.S. and Mexico to build apartments near the entrance to Jerusalem. They were rented to young couples with large families. After renting an apartment for eight consecutive years, they had the option to purchase the apartment. The war, however, terminated further construction and development of the plan. When the war was over, Jerusalem was a reunited city, with a need for hotels to house the thousands of people who wanted to visit the sites which had been inaccessible for 19 years.

The site where the Central Hotel now stands was occupied by a British police station during the Mandate. People were afraid to walk too close to the area because the British policemen enjoyed firing their guns at passers-by. That part of Jaffa Road was under constant surveillance. Immediately after the British left in May 1948, the building was crowned with an Israeli flag, the first building to fly the blue and white colours. It was known to Jerusalemites as *Beit Hadegel*, The Flag Building. Part of Hadassah Hospital moved into the building, remaining there for several years prior to moving to its new premises in Ein Karem.

Torn down for the construction of an office building, which had already begun to rise before the war started, the area took on significance as a possible locale for a hotel. Porush, using his investors' funds, purchased the partially constructed building to transform it into a hotel. While the building was being completed, the owners were besieged with requests from those who wanted to stay there. Jerusalem could not cope with the mammoth increase in tourists after the Six Day War.

Even before the hotel's official opening in 1968, people were

already sleeping there. According to Porush, it was named the Central Hotel because it would always remain in the centre of Jerusalem despite the city's growth.

"We decided that the hotel had to have certain aspects which would make it distinctive and offer a warm welcome to Jerusalem visitors who had special needs," says Porush. "So we built two ritual baths, one for women and one for men. We also made sure that all our meat was glatt kosher and freshly killed. We made it possible for people to feel completely at home – for those who come from Europe or other countries seven or eight times a year, it is a home away from home." Porush adds, "We only lose our regular customers when they purchase their own home in Jerusalem."

While the majority of guests in the Central Hotel are Orthodox Jews, 40 per cent of the hotels occupants are always Christian tourists. Special efforts were made in 1975 to encourage Christians to stay in hotels in west Jerusalem. No such effort had previously been made.

"When Christian pilgrims from Scandinavia and Europe come to Israel, they are seeking "the Holy Land" and the "Holy City. These pilgrims have a mental image of what they hope to see. Their tour agents have brought them to Jerusalem, the Jewish holy city. At the Central, they find what they seek," says Melvin Heftler, the director-general of the hotel who came here from the U.S. 12 years ago with his family. "These pilgrims find the Orthodox environment of the hotel very meaningful to them. They enjoy the kosher food tremendously and even ask for recipes. 24 DEC 1985

The Central Hotel has published a special booklet which each non-Jewish guest receives to acquaint them with the rules and regulations of the hotel – that is the rules of halacha. Explanations are given about the Sabbath day and the rules pertaining to kosher food. The Christian guests know that they cannot receive any calls on the Sabbath because the switchboard is closed. They are aware that their bus cannot drive up to the hotel to pick them up on that day.

When the well-known rebbes come to Jerusalem, the Central is where they stay, and the Central is the address for Agudat Yisrael parleys. When a Christmas eve meal is required, it is provided by the Central. When pilgrims come to Jerusalem, they stay there. A hotel for everyone, it is always in the centre of the life of Jerusalem, both spiritually and geographically.

— end

25 -12- 1985

A VOYAGE INTO HISTORY

David Geffen attends a reunion of people whose personal hardship and bravery as immigrants, some 'illegal,' reflect one of the dramas preceding the founding of the state

"TO MY KNOWLEDGE, at least two groups were in fact 'illegal'," remembers Dr. Yohanan Moser. Now a physician in Kfar Sava, Moser was one of anywhere from 80 to 206 "illegal" immigrants who, along with 900 legal immigrants, arrived in Palestine aboard the s.s. Mataroa in September 1945. "The group to which I belonged," he continued, "mostly survivors of concentration camps, had been secretly assembled in the Netherlands and Belgium and outfitted in "borrowed" British uniforms. We travelled as a military convoy in U.S. Army trucks until Paris, where accommodation was provided by what was to develop into the Mossad." From Paris, Dr. Moser and his group were taken to Bandol, on the Riviera, where they were prepared for their aliya, then to a camp near Marseilles, and finally to Toulon, where the Mataroa was docked. With fake identity cards, they were able to board. For one group of "illegal" immigrants, this was how the Mataroa voyage began.

The s.s. Mataroa was a British ship built in the late Twenties for pleasure cruises and later pressed into service as a troop carrier. Its voyage into contemporary Jewish history began in Toulon on September 3, 1945 and ended in Haifa on September 8: Rosh Hashana. On November 26 1985, 77 of the ship's passengers held a reunion at Kibbutz Beit Hashita where they revealed the full story of their adventure, fast becoming known as the Mataroa Miracle.

THE PERIOD immediately following World War II was a difficult one for the survivors of the Holocaust who, once they began to regain their health, had to contend with the question of where to live. Initial efforts at repatriating them to their countries of origin failed in the face of open and latent anti-Semitism, and many survivors opted for aliya. They were assigned to training camps in Holland, Switzerland, Belgium, France and Italy. After a period of preparation under the watchful eye of the Mossad, the Jewish Brigade and the Hagana, these individuals were, for the most part, put onto ships as "illegal" immigrants – "maapilim" – to be smuggled into Palestine.

Unlike the "maapilim" ships, the Mataroa was the first ship, and one of the few on which both legal and illegal immigrants were sent to Palestine. Overall responsibility for this mission was in the hands of David Shaltiel, the Paris representative of the Mossad. One of his lieutenants, At (now Yosef) Linevill, a Dutch Jew and noted underground leader, was directly in charge of the operation.

DURING THE FIRST ten days of August, while the atomic age was being ushered in at Hiroshima and Nagasaki, Ruth Marx (Ilan-Porath) and three other young women were invited to Paris to meet David Shaltiel. Ruth, a 21 year old German native who had spent most of the war in hiding in France, was the sole surviving child of her parents. Her brother Kurt had been exterminated in Auschwitz. She and the other three women had been recommended to Shaltiel. At their meeting Shaltiel charged each of them with the responsibility for bringing 20 illegal immigrants on board the Mataroa, providing for them during the trip, and ensuring that they disappeared before the head count at the detention camp in Atlit. The four women were sworn to secrecy and instructed when to be in Marseilles to prepare for the voyage.

Among those slated for passage on the Mataroa was a Dutch woman named Yocheved Loewenberg (Lavie). Mother of a one and a half year old infant, and in her ninth month of pregnancy, she and her husband and their child had certificates of entry for Palestine. When they arrived in Marseilles, Yocheved was given a ride in the cab of a truck loaded with prospective immigrants. Whenever the truck stopped, those riding in the back were sure Yocheved had gone into labour. "I had completed my ninth month," she remembers, "but I knew that were I

to give birth before we left, I would be eliminated by the authorities from the list. Somehow, I knew that I had to hold on, and with encouragement and resolve I did."

Ruth Marx was working with At Linevill learning about her charges and assisting him at daily meetings with new arrivals. Many of the trains bearing the immigrants did not arrive on time. One religious group of Mizrachi Hatzair coming from Switzerland was scheduled to be in Marseilles on Friday afternoon. Constant delays, according to Yosef Burlowitz, a 40 year old resident of Kibbutz Shluhot, pushed off the arrival until Friday night after the Sabbath had begun. Permission was granted for the children aboard to be trucked to the camp outside the city. The men and women, religious pioneers, hiked the 14 kilometres to their destination. "We marched through the streets of Marseilles," Yosef recalls, "exhuberantly singing all the way. At every major intersection some of us guarded the way so that no vehicles would get through and our friends could pass."

By Monday afternoon, September 2, one train had still not arrived. At, Ruth and a Jewish agency official drove from Marseilles following the railroad tracks. They travelled for several hours until they met the train and were assured it would get to its destination. By the time they returned to Marseilles, it was after midnight and At's car was out of gas. They pushed it to a filling station. At started pumping in gas, but something was preventing it from entering the tank. He stopped to see what the matter was. At that point, the agency official, who will remain unnamed, lit a match. The car, along with At's face and chest, burst into flames. Instinctively, At rolled over on the ground and succeeded in extinguishing the flames enveloping him. The car was completely destroyed.

Badly burned and only partially coherent, At asked for his jacket. No one knew where it was. "All the certificates and documents were in that jacket," At told the participants at the reunion, most of whom knew nothing about At or his role in their voyage. "For over an hour we searched the area. Finally, the jacket was found in a ditch several hundred meters from the site of the fire. The jacket was partially burned, but the documents were intact," Ruth, whose hair was scorched by the blaze, and the agency official, the unwitting cause of the explosion, carried At several kilometres back to the camp. When Ruth awakened a few hours late at 6:30 a.m., At, covered in bandages, was outside organizing the group for the convoy to Toulon.

To this day, Ruth does not know how At managed to get around that day. "I was determined to complete my mission," At said. That was my responsibility as long as I could stand up." The convoy moved out to the strain of Hebrew melodies. The passengers knew that the final leg of their journey was about to begin.

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THE SCENE at Toulon harbour was one not to be forgotten. Here were the British officials and soldiers, 500 of whom wefe to board the ship. Moving about were Mossad and Hagana operatives, French officials, American soldiers and, of course, the immigrants themselves. Among the latter were three pregnant women, including Yocheved, who was the furthest along. "As I went below deck, my water broke. Delivery time was near," Yocheved speaks calmly now, forty years afterward.

The section was cordoned off with Navy blankets and transformed into a delivery room. Two doctors, Alphonse Frankfurter and Yohanan Moser, were in charge. They told Yocheved that she had to delay the birth until the ship was out of French territorial waters, or else the officials would take her and the baby off the ship. Yoheved recalls being given a shot of morphine, "and I really was quite hazy after that." As the ship got underway, the labour grew more intense. Finally, with the aid of pocket flashlights, Yocheved was delivered of a baby boy. Unknown to Yocheved, the baby stopped breathing shortly after birth. The doctors and nurses went back to work. "I got down on my knees," one of the nurses told Yocheved at the reunion, "and feverishly used whatever methods I could think of to get him to breathe. After an hour or so the crisis passed." That Mataroa baby lives today with his family at Moshav Hayogev.

"CONDITIONS on board ship were of course somewhat overcrowded," Dr. Moser remembers, "and there was not a bunk for everyone. But spirits were high and no one seemed to mind." There were classes in Hebrew, singing day and night, and the immigrants were constantly dancing the hora. The morning silence was broken each day with the sounding of the shofar, heralding the approach of Rosh Hashana. The "illegal" immigrants enjoyed the fair weather, but were careful to avoid contact with the British soldiers bound for Egypt.

One incident on board ship was seared into Ruth Marx's memory. "Since there was only one shower room in our section of the boat, the different sexes used it alternately either morning or evening. One morning, while several of us were taking showers, the door to the room was flung open and several British seamen strutted in with a hose. 'We've c[illegible] to clean out the Jewish pollution,'' they called out. 'Come on, let's finish what Hitler started.' We were huddled closely together in our nakedness," Ruth says with much emotion. "These sailors forced us out of the shower room with streams of water, herding us on to the deck to add to our humiliation."

By Friday, September 7, the eve of Rosh Hashana, all was in readiness for the next day's landing. The ship resounded with the traditional melodies of the holiday service. On Saturday morning, United States Army Chaplain Reuben Marcus addressed the worshippers. At 1:30 p.m. Carmel was sighted. At exactly 3:00 p.m., the ship docked at Haifa.

IN THE WEEK preceding the Mataroa's arrival, a controversy had raged in Palestine. The Mataroa was scheduled to arrive on Rosh Hashana and the Sabbath, days on which Jewish Law forbids disembarkation. The ship, however, was to leave for Egypt within hours and the captain had made his intentions clear: "If they don't want to get off the ship in Haifa, we'll take them to Alexandria." The question was finally brought before Chief Rabbi Herzog, who ruled that the passengers were not only permitted to disembark, but were, under the circumstances, obliged to do so. His only proviso was that the luggage be carried ashore by non-Jews.

The passengers, legal and illegal, disembarked. Somehow, the latter remained undetected. Ruth remained on board to watch the luggage. She had twenty bags in her name: all the luggage belonging to the "illegal" immigrants. Finally, when everyone was ashore, she took her Jewish flag, waved it proudly and marched down the gangplank to the shouts of the crowd.

The best known of the arriving immigrants was David Frankfurter who, as a student in Switzerland in 1936, had shot and killed Nazi agent Wilhelm Gutsloff. The Swiss government, refusing to turn him over to Germany, had tried him in the local courts. Sentenced to 18 years imprisonment, he was released only at the end of World War II. The first Jew to take up arms against the Nazis was now returning to his ancient homeland.

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THE ARRIVALS, pursuant to another ruling by the Chief Rabbinate, were led from the ship to a waiting train bound for Atlit. for some, the train brought back all too recent memories of the Nazi boxcars that had brought them to the camps.

"It was pitch dark when we arrived at the Atlit station," Dr. Moser recalls. "We were ordered to leave the train and walked, loosely grouped and closely watched, over the sand dunes. When I and the other members of my group came to the still existing row of palm trees near the Atlit road, our leader was standing in the shadows and whispering: 'to the right!' So we complied and disappeared into the bushes." They were guided from there to kibbutz Ein Hayam (Neve Yam). "The British never learned of our existence," the doctor stressed. Nor did the British learn about any of the other "illegal" immigrants who also disappeared before entering the Atlit camp. To this day, the number of "illegal" aliens arriving on the Mataroa remains a mystery.

"We were elevated in spirit," wrote Ruth, describing the first Mataroa reunion in forty years. The seventy-seven participants had "shared with each other the difficulties of those days but, thankfully, they were now far away. Here we sat, an honourable group of people, who had succeeded in our forty years in the country. The land which we had helped to establish had also built us." The story of the Mataroa and its passengers is now part of the history of our people.

A LOOK AT ATLANTA

By DAVID GEFFEN / Special to The Jerusalem Post

AS ONE OF the U.S. Southern and Sunbelt cities to which American Jews have been moving from the North and the East in recent decades, the Jewish population of Atlanta has increased by over 500 per cent since the end of World War II, from 9,630 to 59,084 at the end of 1984. The portion of Jews in the population thus more than doubled, from 1.5 per cent to 3.2 per cent.

But the portion of Atlanta Jews affiliated to any Jewish institution or organization – synagogue, the Atlanta Jewish Federation, or any other social, cultural and philanthropic group – has dropped from 90 per cent in 1947 to 44 per cent of the 26,155 households counted in the recently published *Metropolitan Atlanta Jewish Population Study*.

So the 230 participants in the Atlanta Jewish Federation Study Mission in Israel due to arrive next week, the first of its kind, will have a vital role to play in fostering a dynamic Israel orientation in the community as growing Atlanta Jewry consolidates its institutions and forms and sets its priorities for the end of the 20th and beginning of the 21st century.

The mission, the majority of whose participants are coming to Israel for the first time, will be here under the auspices of the United Jewish Appeal's Israel Operations office, headquartered in Jerusalem. But the visiting Atlantans will also have a reunion, organized by the Association of Americans and Canadians in Israel, with former *landsleit* living in Israel at the Laromme Hotel in Jerusalem on Saturday night, January 11. About 120 Atlanta "household units" – i.e., including singles – are on the AACI rolls.

THE FIRST JEWS came to Atlanta in 1845, just before its name was changed from Marthasville. Peddlers and small shopkeepers of German origin, they started various businesses and also travelled to outlying areas to sell.

As a result of the Civil War, the population dwindled. But after the city was burned to the ground by the Union Army, a new sense of purpose was engendered by the returning citizenry, non-Jews and Jews alike.

In 1867 the Hebrew Benevolent Congregation, the Temple, was established as the first permanent Jewish institution. With the arrival of the Eastern European Jews in the 1880s, the community began to diversify as the city itself became a growing metropolis, situated as it was at the hub of the railroad system in the south.

By 1910, 4,000 Jews were living in Atlanta, comprising 2.6 per cent of the city's population. The next 35 years saw the city grow more than the Jewish population. Since the end of World War II, Atlanta Jewry's growth has been steady.

The population study referred to above documents the fact that Atlanta has become one of the main areas in the U.S. where the Jewish population is growing.

The average age in the Atlanta Jewish community is much less than in most U.S. cities. One quarter of the Jewish population is 18 and below; 22 per cent are in the 30-39 category. Only 12.6 per cent are 60 and above. The largest concentration of the elderly is in the city of Atlanta itself. In Gwinett and Cobb counties, in the north of Metropolitan Atlanta, are the largest numbers of the youth population. It is no wonder then that four or five synagogues have come into being in these counties.

> 'Quite low on the priority list of 23 majority community needs are Jewish educational programmes for high-school students and for adults. Israel aliya programmes were 23rd on the list. But as someone suggested, at least in Atlanta, it's on the list'

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Like their co-religionists in the North, Atlanta Jews tend to buy a condominium in Florida to which to retire.

The number of synagogues in Metropolitan Atlanta has increased from seven in 1970 to 15. Synagogue membership has increased by 65 per cent.

A KEY FACET of the population study is the community-needs assessment as perceived by those interviewed. Six of the eight priority-need items were linked to the aged: meals on wheels, transportation, friendly visiting, homemaking services, daycare centres, and respite care. Quite low on the priority list of 23 major areas of community needs are Jewish educational programmes for high-school students and for adults. Israel aliya programmes were 23rd on the list. But as someone suggested, at least in Atlanta it's on the list.

On the other hand, the most-used services in the community relate to cultural, social and recreational needs of adults and children. "The less-needy majority use Jewish services for leisure-time pursuits, while they consider the services they actually use least (those for the more-needy minority) to have the highest community priority."

The most distinctive characteristic of those who use community services is their orientation toward religious practice. "While less than 70 per cent of all Jewish households report attending synagogue at least a few times a year, over 85 per cent of the community-service users are in this category," the report stresses. "Nearly twice the percentage of service-using households report attending synagogue several times a month as do the Jewish population as a whole."

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With this statistic in mind, the leaders of the Atlanta Jewish Federation decided to try a new tack in composing the Israel mission: they asked the rabbis and synagogue lay leaders to encourage their members to go on the mission.

All concerned hope that as a result of the mission, Atlanta Jewry will be better able to cope with a problem facing many other newly growing Jewish communities in the U.S. – namely, that as the Jewish population increases, the institutional and organizational membership lists include a decreasing percentage of the community.

The writer, a former Atlantan living in Israel, is a historian of the Jews in the American South.

CONSUMERS EXPLOITED

To the Editor of The Jerusalem Post

Sir, – I read with interest David Geffen's article of October 17, "Call for a boycott."

The consumers in this country generally get a poor deal, and I should like to draw your attention to one of the worst examples of Israelis allowing themselves to be exploited.

Major items such as refrigerators, furniture etc. which have to be ordered and delivery of which usually takes from six weeks to three months and more, have to be fully paid for when the order is placed.

This is a method to increase prices, because of loss of interest to the buyer. However, if anything is wrong, it is extremely difficult for the buyer to get redress. There is also no reason for a firm to meet the promised delivery date.

Perhaps it is time to change the system to one of a small deposit and cash on delivery, as is common in many countries. The Israeli consumers should get together and refuse to be exploited.

DENA SACKER
Jerusalem.

Palestine's Roaring Twenties

David Geffen

THE EARLY 1920s witnessed an increase in Jewish tourism to Palestine. The costs of travelling were reduced, and the fact that the country was under the British Mandate made it much more desirable to visit. In the United States, strenuous efforts by the Zionist organizations prodded the Jewish population into considering a trip to the ancient homeland. Even though the trip was a lengthy one, and even though there were really no first-class hotels yet available, it was argued that a trip to Palestine was essential. Moreover, the country was not that far from the great tourist centres of Europe.

A 1922 letter from Jerusalem, sent by Dr. M.J. Wissotsky, described the attraction of the land and was later quoted by various American Zionist leaders. "There is no more wonderful summer climate than in Jerusalem," he wrote, "better than in Los Angeles." His home was that California city so he could make the comparison.

Wissotsky continued: "Still all say that Zfath (Safad) is much better, The fall and winter is first class in Tel Aviv. Still they say it is much better in Tiberias. The spring here is a dream everywhere." Then he gave a classic piece of advice, which holds true even today: "You can stop rushing from Florida to Los Angeles hunting for a good place, you have it all here."

The years following World War I, the Roaring Twenties, were a time when world travel was expanding rapidly, and Palestine was added to many itineraries. The perspective provided by the tour guides in Palestine, however, was a problem for many Jewish tourists. For the most part, these guides were Arabs, who presented a slanted picture of the country. Wissotsky refers to this problem in his letter when he writes, "The pilgrimage last Pessah did not benefit Jews here at all. Cook (Cook's Travel Agency) and others were directing them here and were intentionally boycotting Jewish places, Jewish drivers of autos, etc." Cook's, in particular, was noted for its anti-Jewish policy. This agency assigned Arab guides to Jewish tourists, and deliberately by-passed any Jews who could be considered as guides.

The situation began to change slightly toward the end of 1922 when a school was established by the Zionist executive to train and license Jews as guides. After an intensive course of study, the first four guides were certified in December 1922. Harry Hannaux, of Jerusalem, was the first licensed guide.

The problems, unfortunately, continued. The travel agencies refused to employ the Jewish guides, and the tourists, for the most part, were unaware of their existence. The arrival in February 1923 of William Topkis, an American Zionist leader from Wilmington, Delaware, provided a force for change.

Topkis, an entrepreneur, established an American Information Bureau on Jaffa Road in Jerusalem. From that office American tourists were provided with Jewish guides.

An interesting tourist in the summer of 1923 was Rabbi Louis Witt, a reform rabbi then serving a congregation in St. Louis. Witt, then 45, was vacationing in Europe when he decided to come to Palestine and evaluate what was transpiring in the homeland. An avowed anti-Zionist, he reacted both positively and negatively to what he saw. Witt's diary, and a subsequent article written for a San Francisco newspaper, provide a telling picture of 1920 Palestine and its inhabitants.

"I noticed with mingled feelings that at every (train) station the name as well as the directions were in Hebrew as well as in English and Arabic," Witt wrote. "It was evident that I was to that extent at least in a Jewish land."

Upon reaching the walls of Jerusalem's Old City, Witt wrote: "I saw a crowd of people trading noisily over a heap of watermelons that numbered in the thousands. I turned and rode through the opening in the Jaffa Gate that had been made for the German emperor. Less that 100 yards from the gate was my hotel – the New Grand," Witt continued. "It was neither new nor grand and I thought that I had made a mistake, but I came to the conclusion that Jerusalem afforded no better hotel. I was given a room with a balcony from which I could see the throng of people that passed through the Jaffa Gate, which was only a few yards away."

Not wasting any time, Witt immediately engaged a guide, a non-Jewish one, because he wanted to see "the things of Christian interest that day in order to be free the rest of the time." He was taken through the Old City to the various Christian holy places, and as he went he was appalled by the "stores that are miniature stalls in which most of the time there is unspeakable filth, and where the merchants squat and gossip."

After viewing the Christian sights in Jerusalem, Witt traveled to Bethlehem and visited the Church of the Manger. On the return trip he stopped at the Mt. of Olives and then was dropped off in town. A walk up Jaffa Road brought him to the Bezalel store, next to which was the American Information Bureau. There Witt engaged a Jewish guide "to take me to the colonies."

Witt's guide was Harry Hannaux, his driver was Jewish, and his touring automobile was an American Dodge. "The Dodge," he wrote "took the hills and the rocks as though it enjoyed nothing better. It was with me on the four-day tour of Palestine and did not give even the slightest trouble, although it travelled a whole day through sandy and rocky hills with scarcely the sign of a road."

The tour proceeded from Jerusalem down to Jericho and the Dead Sea area. Witt responded favourably to this area. "The mountains," he wrote, "were not so steep and high and ragged as in Switzerland. In comparison, the Palestine mountains look like hills. They are more round and soft and rolling, although I did not see them at their best as the harvest season is over. They are beautifully rich in their colouring. At any one time I could see soft brown, a chalky white, a sandy yellow, a reddish tinge, and a jet black caused by passing clouds. I never saw a land that was so sensitive and responsive to the colourings in the sky."

Before returning to Jerusalem they stopped at the Jordan River. "I was stirred at the sight of it for in some respects it ranks as the most famous river in the world," he emphasized. Then, calling on his

American background to draw a comparison, he added, "It was a bit low at this season and muddy-looking like the Ohio or Mississippi,

surprisingly narrow at this point, being no wider than a wide street in a large city."

After a brief stop in Jerusalem to gather his belongings, Witt and his guide, driver and another Palestinian Jew whom he had befriended, all started off for Tel Aviv. Their initial stop was Rishon Lezion. "It was," he pointed out, "the first time in my life I visited a Jewish colony. I walked in a large orange and lemon garden there and picked a small lemon for a souvenir. The big industry of this colony is wine-making, and I visited the factory which is regarded as one of the largest in the world. A stalwart young man who was born in this colony took me through the factory and showed me how wine is made."

His real enthusiasm, however, was reserved for Tel Aviv: "The only city of its kind in the world, it is composed of 10,000 to 15,000 people – everyone a Jew. It was founded by Jews, has a Jewish mayor, keeps the Jewish Sabbath, speaks the Hebrew language." 18-11-1985

Then Witt penned this tribute to the budding metropolis: "There is scarcely a summer resort in America, including Atlantic City, that can equal it. It has broad paved streets and sidewalks, electric lights, pure water, and new comfortable houses. Its growth has been phenomenal and it feels itself to be just beginning. It has plans for a city 10 times as big as itself."

Since Witt arrived in Tel Aviv after the Sabbath had begun, he had a real problem because everything was closed. "I could not get my shoes shined," he moaned, "as no Jew would shine them on the Sabbath, and there was no one in town but the Jews!"

From Tel Aviv, Witt traveled north and lunched in Zichron Ya'acov. He was then taken to Haifa where he visited Elijah's Cave and saw the *halutzim* (pioneers) who were tented out around the city. The trip continued through the Jezreel Valley, Nahalal, Ein Harod, Deganya Alef and Bet, and Tiberias. Witt was impressed by the spirit of some of the people he met, and recorded their responses to his questions.

In Deganya, one of the colonists was showing his American relatives around, when he was stopped by Witt. According to Witt, the gentleman said: "Had I remained in New York, I too could be riding in a Rolls-Royce like these relatives of mine; yet here I am living in an unsanitary makeshift of an Arab house, with my one child nearly having died from typhoid fever. But I am helping to build the land, and I am happy." 18-11-1985

At another settlement Witt asked a young woman working in the fields whether she would not like to come to America. "What has America to offer me?" she retorted; "only money."

Witt never became a Zionist, but he did have a sense of the meaning of building the land anew. A few years later he wrote: "The most stirring thing in Palestine is the spirit of the Jews who are settling there. The task is indeed prodigious, for everywhere in the land one can see arid mountains, bleak wilderness and desert. But the spirit of the Jew is equal to the magnitude of the task. He brings to it a passionate love and an indomitable will."

In 1923 this tourist characterized the challenge of rebuilding the land, a challenge that remains today.

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'With their own hands'

David Geffen discovers colourful descriptions of the building boom in the Holy Land during the Twenties and Thirties.

"THEY REBUILT the streets of the ancient city of Jerusalem, and encircled it with boulevards and suburbs. They made old Mount Carmel, looking out into the Mediterranean, a cluster of bright, colourful villages beckoning to the traveller. They made possible a new Haifa, through whose port thousands of ships pass; with their own hands they built the jetty of Tel Aviv, which reaches out into the sea, a new beacon of liberty for the oppressed race."

In this picturesque fashion Louis Lipsky, the first editor of the American Zionist periodical, *The Maccabaean* and president of the Zionist Organization of America in the Twenties, described how the Jews had transformed the face of Palestine in the Twenties and Thirties. The building of the three major cities – along with monumental developments in agriculture – was a major symbol of the renewal of Palestine during the British Mandate period.

"The wonder was not solely in the rebirth of the land," he continued, "but in the redemption of the redeemers. An ancient people for 2,000 years kept under the heel of oppression, suffering humiliation and distortion of character, the bitterness of endless exile (tenants everywhere, nowhere with title to a home), were recreated through their devotion to the ancient homeland.

"They discarded the pursuits of exile," Lipsky stressed. "They became metal-workers, carpet-weavers, house-builders, road-makers, stone-cutters."

Home-building boomed in Palestine in the 1920s and 1930s. The first major surge occurred in 1924 when there was an economic revival in Palestine. The citrus and tobacco crops yielded considerable harvests, and various small industries were established by Polish immigrants, who brought capital and experience with them. 20-12-1985

Available housing fell far short of the needs of the growing population, particularly when 13,000 Jews immigrated to Palestine in 1924 – twice as many as had arrived the previous year. According to the Mandate report of 1924, "There was a notably increased immigration of persons of independent means – merchants, shopkeepers and manufacturers. By opening small industries and creating a demand for housing, this class of immigrant has made possible a greater influx of (working class) immigrants."

The following year marked the peak of Mandate-era Jewish immigration: close to 34,000 came. Since one-third of them were of the "small capitalist class," a sizeable number of workers were also given certificates to immigrate. They, upon their arrival, were put to work building, primarily because there was not enough housing.

At this juncture, the economic capacity of the country became a criterion used by the British in determining how many immigrants would be allowed to immigrate. Thus the depression in 1926 and 1927 dramatically reduced the number of olim allowed to enter. In 1927, for the first and only time during the Mandate era, more Jews left Palestine than settled here.

The construction of the cities was characterized by observers in various ways. The well-known American writer Pierre van Paassen

the 19th century. A well-known one in the collection at the Hebrew University library features several cypress trees as part of its design. (Flora of many varieties were illustrated on many 19th century *ketubot*.) The cypress trees were used because of their proximity to the Temple Mount. The native artist who decorated this *ketuba* in 1860 wanted to relate the couple's future happiness to the antiquity and beauty of the Temple of ancient days. The printed Luncz *ketuba* not only features the columns of the Temple but also displays other contemporary 19th century scenes, with the name of Jerusalem written in large Hebrew letters.

25 MAR 1986

One individual of note did leave us an actual drawing of a 19th-century Jerusalem wedding. Colonel Claude Conder, the noted explorer and surveyor of Palestine and Jerusalem, maintained contact with his mother in England in the 1870s via letters. The ceremony he sketched in a letter to her in 1875 occurred near one of the synagogues in the Jewish Quarter. In Conder's inscription on the picture, however, he does not refer to it as a wedding. As you look at the grouping of people, however, it is clear that the crowd is massed around a *huppa* under which are standing the bride and groom. The ceremony is in progress, with Ashkenazi Jews – their fur hats and black coats clearly demonstrate their identity – participating.

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A WRONG RIGHTED

David Geffen looks at the Leo Frank case, one of 'the most blatant anti-Jewish incidents in U.S. history.' It closed last month after 73 years.

16-04-1986

MARCH 11 WAS a historic day for the Jews of Atlanta, indeed of the entire state of Georgia. On that day, a statement was issued that people had waited 73 years to hear: "The State Board of Pardons and Paroles, in compliance with its Constitutional and statutory authority, hereby grants to Leo M. Frank a pardon."

In 1913, in an atmosphere of hatred fanned by the newspapers and populist leader Tom Watson, Leo Frank was convicted of the murder of a teenage Christian girl fellow worker at the Atlanta factory where he was a superintendent. Two years later, he was lynched. The lynching released a torrent of hatred against Atlanta Jewry, recalling the blood libels directed against Jews in other countries.

Leo Frank moved to Atlanta from Brooklyn in 1910, married the daughter of the well-known Selig family, and became the superintendent of the National Pencil Factory. On April 27, 1913 the lifeless body of 13-year-old Mary Phagan was found in the factory basement.

The murder of this southern child at a factory run by a Yankee Jew raised the ire of the community, and Frank was accused of the crime. Most unusual for that era Leo Frank was convicted on the basis of testimony by Jim Conley, the factory's black janitor.

16-04-1986

For the next two years, appeals on all levels were filed and were turned down. When that avenue proved fruitless, Governor John Slaton commuted Frank's sentence to life imprisonment, thereby committing political suicide. The prisoner was moved to a state penitentiary in July 1915 and within a few days his throat was slashed by a fellow prisoner. Frank survived that attempt on his life. But several weeks later he was dragged from the prison by masked vigilantes and lynched in Marietta, Georgia, near Mary Phagan's home.

Four years ago, the late Alonzo Mann, then 83, who was a 14-year-old office boy at the factory when the murder was committed, came forward and described what he claimed really occurred. On Saturday, April 26 1913, he saw Conley carrying the limp body of the girl. He was told by the janitor, "If you ever mention this, I'll kill you."

Mann raced home and told his mother what he had seen. She advised him to keep silent.

Although called as a witness to the trial, he was only briefly questioned since he offered no information.

After living with this for close to seven decades, he broke the story to newspapermen from Nashville, Tennessee. They put him through lie-detector tests before finally releasing the scoop. "At least I am able to get this off my heart," Mann said. "When my time comes, I hope God will understand me better for having told it. That's what matters most."

This new evidence, buttressed by additional depositions, was submitted in 1983 with a petition asking the Georgia State Pardons and Parole Board to declare Frank innocent in full and to grant a posthumous pardon.

16-04-1986

In December 1983 the pardon was denied on the basis that there was "no conclusive evidence proving beyond any doubt Frank was innocent." The Atlanta Jewish Federation, the B'nai B'rith Anti-Defamation League, the American Jewish Committee and others were not deterred. A new petition was submitted and the recent decision was the result.

The board emphasized that it was granting the pardon "without attempting to address the question of guilt or innocence and in recognition of the state's failure to protect the person of Leo M. Frank and thereby preserve his opportunity for continued legal appeal of his conviction, and in recognition of the state's failure to bring his killers to justice."

WHILE MOST of the community leaders were satisfied, Alan Ulman, president of the Leo Frank B'nai B'rith lodge in Atlanta, wrote a letter to the editor of the *Atlanta Journal* afternoon paper. He wrote:

"The pardon leads us to ask 'How can Leo Frank be pardoned and not declared innocent?' While we understand the realities of political compromise, we cannot accept the pardon as a just end to this tragic case. While others may be prepared to 'close the book' on the Leo Frank incident, we are not. While the chance for a complete and total exoneration is remote given the political realities, we will continue to work towards this goal."

Certain historians have labelled the Frank case the Dreyfus case of America; yet others have seen it more in tradition of the blood libels.

In the 1920s, the spectre of the blood libel specifically raised its head in the U.S. at Massena N.Y. On September 22, 1928, two days before Yom Kippur, a four-year-old Christian child disappeared. A New York State trooper, acting on the authority of the mayor, interrogated the local rabbi and Jewish residents about the Jewish custom of offering human sacrifices.

During the interrogation at the police station, a mob surrounded the building and had to be dispersed. The following day the girl was found alive and well in the woods where she got lost.

16-04-1986

Protests by Jewish and non-Jewish organizations persuaded the governor, Al Smith, to order an investigation. Massena's mayor and the state trooper were censured for their conduct.

This Massena incident and the Frank case are two of the most blatant anti-Jewish incidents in American history.

Free from bondage

A joint Seder for DP camp survivors and American Jewish soldiers was held in 1946, using a special Haggada supplement. David Geffen reports.

THE 14th OF NISAN 5706, after 12 months of *herut* (freedom) the *she'erit hapleta* (the surviving remnant) is still dwelling in Bavaria and still eating the bread of Bavaria." With these words Y.D. Sheinson focused on the plight of his fellow refugees in the DP camps around Munich. To highlight their longing for Eretz Yisrael and to capture the afflictions of ancient Egypt and the agonies of the Nazi barbarism, he designed, illustrated and published a supplement to the Pessah Haggada. This timely reworking of the traditional text was first used in April 1946 at a joint public Seder for the refugees and American Jewish soldiers at the Deutsches Theater Restaurant in Munich.

The United Zionist Organization of Germany and Noham, the United Pioneer Youth, commissioned Sheinson to prepare the Haggada for their use. While the work was being prepared Chaplain Abraham J. Klausner of the United States Army saw it and decided that it would be most appropriate to utilize this imaginative work at the Seder he was planning under military jurisdiction. He was very taken by the seven woodcut prints which were executed by Ben Binyamin especially for the Haggada. These prints took the words of the text and pictorially brought them to life through depictions of the Nazi atrocities. Forty years later, in 1986, these woodcuts are as powerful as when they first appeared.

The first edition of the Haggada used on April 15 and 16, 1946, seems to have appeared in two versions. The first is the one I have, and it contains only a Hebrew and Yiddish text. The second contains an introduction in English by Chaplain Klausner along with Sheinson's text.

I have not been able to see that version, but it is listed in Abraham Ya'ari's catalogue of Haggadot.

RABBI Philip Goodman of Jerusalem, author of many holy-day anthologies among which is the *Passover Anthology* published the English introduction to the Sheinson Haggada in his Pessah volume. That text reads:

"And the khaki-clad sons of Israel commanded by Lieutenant General Truscott gathered together, as was the custom in Israel, to celebrate the Passover festival. They came from the Ninth Division in the West and the First Division in the East. They came from....the Unwra and the American Joint Distribution Committee, all of them came to the city of Munich, there to relate as of old the miracle of freedom. They spoke of Pharaoh and the Egyptian bondage. They spoke of slave labour and the torture cities of Pithom and Ramses. But in their hearts they felt very close to all that was narrated. Pharaoh and Egypt gave way to Hitler, and Germany. Pithom and Ramses faded beneath fresh memories of Buchenwald and Dachau...Just beyond the sounds of the Seder, in the wreckage of the city, the former slave sat in company with his tantalizing memories and celebrated his first Pessah since the liberation."

The Haggada appeared in a second edition two years later in 1948 under the auspices of Noham in Germany, one of the partners in the initial Haggada. A copy of this edition is to be found at the Harvard College Library. The cover and pages from it are reproduced in *Haggada and History* by Professor Yosef Hayim Yerushalmi. There is a possibility that the Haggada may have been reissued, but, at the present time, these are the only two known editions.

IN THIS Haggada supplement Sheinson demonstrated his ability to weave together the past and the present by reworking classical texts and adapting verses to apply to the contemporary situation. His stark black and white line drawings and borders pointed to the profound sense of anguish. On the other hand, however, the monumental hope of aliya to Eretz Yisrael is fully emphasized. The woodcuts by Ben Binyamin, whoever he may have been, capture the spirit of Pessah in terms of the profound crises these modern day slaves had faced and overcome. That Pessah, four decades ago, must have been a moving holiday for those who used this Haggada at their Seder.

Sheinson selected only certain traditional passages for inclusion, but he reworked other well-known sections to make them suitable for the spirit of the times. One example can be seen in the following passage originally in Hebrew. *"Baruch Shomer Havtahato"* is the traditional beginning and the text reads: "Blessed be He who kept His promise to Israel. Blessed be Balfour who designated the time for deliverance, for it to be done as it is said 'Know of a surety that again they will not afflict you for 400 years.' And a home will be established for you as it is said, 'your seed will not be a stranger in a land which is not theirs'." Here by merely altering the verse from the book of Genesis which is normally quoted, Sheinson achieved his own purpose. However, he also brought a contrasting point to emphasize the reality of their plight. "Blessed be He who kept His promise to Israel and wrote the White Paper forbidding aliya, the purchase of land and thought to end the time of deliverance."

ALTHOUGH there are no special illustrations for the four sons, the text is vivid enough in its own right.

"The wise son, what does he say? What is this land and this country that your soul goes out to it? For isn't my home, your home and isn't the whole land before you? You tell him – you are not the first who, in pain, cried 'for the homeland.' But we, how confining it is for us, and we have need for a homeland. Every people and even smaller groups are permitted to have a homeland, and this ancient people among all the peoples is it forbidden to have a place? Moreover, ask him, who knows how long the kindness and the protection of this state will be maintained?"

Now the wicked son has his turn. "Is this country so bad that you are forced to go to Eretz Yisrael? Isn't the entire land before you? Go, utilize your strength and rebuild the destruction of Europe. Tell him bluntly (give him a sock in the jaw), we gave our strength to Europe and they built gas chambers and ovens for us, exterminated our children in every fashion imaginable. For this we should build Europe anew?"

The simple son expresses a different kind of fear. "How can we enter a land so small? How can we be there with the Arabs (Yishmael)? You tell him, not by a strong hand *(hozek yad)* and not by exploiting one's fellow human being will we build our home. From the desolation we brought forth bread. And as for the Arab, Israel will not deprive him of his rights. For him who does not know how to ask – you simply tell him."

Sheinson rewrote the *Dayenu* to bring out many of the tragedies of the Jewish people. He began with the dispersion among the nations, continued through the Crusades and the terrible events of the Middle Ages and the modern period up to the gas chambers and ovens of the Nazi era. Then the *Dayenu* concluded with this powerful plea: "How much more so for all these tragedies which have afflicted us, are we obligated to make aliya, to get there illegally, to remove the *galut* mentality, to build the Promised Land, and to establish a home for ourselves and our children forever."

On one of the concluding pages in Yiddish are these telling lines: "There is no such thing as a bad or good exile. Every exile leads to annihilation...With blood of our heart, by the light of our faith, and with a final hope, we will break through every wall. We will break through and go up."

Where are those who participated in that Munich Seder forty years ago and used this Haggada as they celebrated the Pessah Seder? Are they here in Israel having fulfilled the hopes of that evening? With deep emotion we recall their Seder of liberation in April 1946. □

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Recounting Pessahs past

David Geffen

TENS and even hundreds of years ago on this night, Seders were held in different parts of the world which, as we look back on them today, take on a significance far beyond their basic festive purpose.

Forty years ago tonight, for example, a Seder of protest was held in Jerusalem. At the time, the Anglo-American Commission, appointed by U.S. President Harry Truman and British Prime Minister Clement Atlee, was hard at work completing its report, which requested the immediate acceptance in Palestine of 100,000 refugees from war-torn Europe.

It was a difficult period. Ships of illegal immigrants *(ma'apilim)* were being intercepted regularly by the British navy. The survivors of the Holocaust, anxious to get to the Holy Land to start life anew, were being denied that opportunity. The leaders of the Yishuv realized that they must do something dramatic to emphasize the plight of those refugees. They chose the Seder as their vehicle.

So it was on that night that the world's attention was diverted to the port of La Spezia, Italy where 1,200 illegal refugees were being detained abroad the ship S.S. Dov Hos. And meanwhile, on the other side of the Mediterranean 15 leaders of the Jewish community were holding a self-imposed hunger strike protesting the detention of the ship and its passengers.

In the presence of the Chief Rabbis of Palestine, (one of whom was the father of President Chaim Herzog, Yitzhak Isaac Halevy Herzog), participants at that Seder in Jerusalem ate only a morsel of matza, fulfilling their obligation to taste the unleavened bread while also displaying their brazen contempt for the British action.

At that Seder in Jerusalem, tables were decorated with candelabra and fresh flowers; every item added an extra-special meaning to the moving occasion. Appropriately, the leader of the Seder chanted the service from the first printed Haggada, the only copy in existence. (This incunabula volume had been published in Spain, 10 years before the expulsion of the Jews from that country in 1492.)

On the tired and drawn faces of the hunger strikers – among whom were Golda Meir, then head of the Jewish Agency's political department, and Zalman Shazar, then editor-in-chief of Am Oved – were signs of eternal hope as they recited, while the fates of 1,200 prospective immigrants hung in the balance: "This year we are slaves; next year may we be free men."

The same phrase was uttered 700 years ago, according to an account recently reprinted in the *Jewish Quarterly Review*, at a Seder conducted in London. What strikes one reading the words of chronicler Rabbi Ya'akov Ben-Yehuda, present at that meal in 1287, is the conciseness and descriptiveness of his language.

He describes step by step how the Seder was conducted, using the same *simanim* that we follow today. One interesting difference was the recipe for the *haroset*. Rabbi Ben-Yehuda writes that his version used "all the fruits mentioned in the Song of Songs – dates, figs, pomegranates, nuts and apples. Then we crush them together with almonds and moisten them with vinegar."

The rabbi then offers a comparison with an Italian *haroset* recipe, which consisted of "spices, vegetables, blossoms and even a sprinkling of lime."

Also of interest were some of the songs sung at that Seder – *Adir Hu* was already part of the holiday repertoire, as was *Kee Lo Naeh.* However, in England 700 years ago, *Had Gadya* had not been introduced.

Only three years after Rabbi Ben-Yehuda described that Seder in England, the Jews were expelled from that country in 1290. Only 400 years later would the Jews return during the reign of Oliver Cromwell at the intervention of Manasseh Ben Israel.

Since America is this year celebrating the 100th anniversary of the dedication of the Statue of Liberty, let us recreate a moving Seder which occurred near Liberty Island at about that time. That Seder was conducted on Ward's Island in New York harbour where immigrants from Eastern Europe were housed prior to being transported to their new homes in various parts of the U.S.

In the early 1880s, the Jewish community of the U.S. numbered only a quarter-of-a-million people, centred to a great extent along the East Coast. True, Jews had made their way west during the Gold Rush and continued to live in various parts of the frontier territory, particularly in San Francisco. New York, however, was the entry point for the growing number of Jewish immigrants who began to flow to those shores following the assassination of the Czar in 1881.

In the spring of 1882, there was a Seder on Ward's Island in New York, where immigrants were housed in temporary quarters in the Schiff houses donated by philanthropist Jacob Schiff.

The Jewish Messenger, the New York Jewish paper of that era, carried this unsigned editorial on its pages a few weeks before Passover: "This year the festival will have peculiar significance for American Israelites, owing to the few thousand refugees who are celebrating Passover for the first time on American shores.

"The helpless victims of Russian persecution, exiles from home and kindred, how can they obey the traditional behest to sit down at the Seder table? It is the duty of the American Jew to make the festival a day of joy for those tempest-tossed immigrants."

This passage captures the feeling which the native American Jews had towards the newly-arrived immigrants. Furthermore, the editorial recalls the words inscribed in the Statue of Liberty – "the homeless" and "the tempest-tossed" – words written by the famous American Jewish poetess Emma Lazarus.

During the spring of 1882 Emma Lazarus, an assimilated New York Jew, began to seek out her Jewish roots by visiting the newly arrived immigrants from Eastern Europe. (She also wrote, at times, for the *Jewish Messenger,* and it is possible that she penned the editorial mentioned here.)

Lazarus was one of the guests of that Seder on Ward's Island. Preparations had been very elaborate. Over 400 "newcomers" were to come to the Seder and it was important to make them feel welcome. Matza was brought over to the island, the Hebrew Immigrant Aid Society purchased gallons of wine, and professional and volunteer cooks were hard at work preparing all kinds of delicious food in strictly kosher-for-Passover fashion.

When the guests arrived, Lazarus among them, the tables were resplendent in their white coverings, overflowing with all kinds of holiday delights. The Seder itself was a monumental one, never to be forgotten by those who participated.

As each cup was raised, a toast

was given to another aspect relating to freedom. Freedom from tyranny was the first cup, freedom from religious persecution was the second, freedom from anti-Semitism was the third, and freedom to build a new life was the fourth cup.

Few dry eyes were seen as each toast was raised. By the end of the Seder, it was clear that these new immigrants, though still on Ward's Island, were about to embark on a new adventure in a free country, an adventure which would not only change their lives but the face of America.

The beauty of the Seder is, in a sense, the beauty of Judaism. Our religion stresses the responsibility which we have to each other, as well as the uniqueness of the family unit, in keeping our faith through the ages.

Annually, as we come together for the Seder, we feel the power and the poignancy of the ritual that binds us so tightly. The table prepared to perfection, the symbolic plate and wine cups, the matza and all the special foods of the holiday weave together a tapestry of joy and Jewishness which we are privileged to have.

Some may read every single word in the Haggada and perform every ritual meticulously; some may only do parts of the Seder, but the power of that moment, when we annually renew a ritual our ancestors have practised for centuries, is always amazing. 23-04-1986

Many of us feel that we, too, "left" Egypt – that in every generation, there is a new struggle to break the shackles of whatever bondage may exist and to remain true to Judaism. Yet we persevere and we make the Passover Seder one of those highpoints of the year when we are reminded how truly unique our faith is.

Illustrations on opposite and this page: Out of bondage – Anatoly Shcharansky and PM Shimon Peres (Adam Teitelbaum); three-tiered Seder plate from Denmark (Israel Museum); and 19th-century Syrian Seder plate with Hebrew and Arabic inscriptions (David Harris). Statue of Liberty artwork by Alex Berlyne.

Fifty years on the air

29 APR 1986

David Geffen describes the advent of radio broadcasting – and radio sales – in the country.

"4:15 P.M. – The Palestine Broadcasting Service (PBS) will be officially opened (on Monday, March 30, 1936) by His Excellency the High Commissioner for Palestine and Transjordan, Lieutenant-General Sir Arthur Grenfell Wauchope, GCMG, KCB, CIE, DSO.

"His Excellency, who will speak from the transmitting station of the Palestine Broadcasting Service at Ramallah, will be introduced by the Postmaster General, Lieutenant-Colonel William Hudson, CBE, MC."

This official statement, published in the *Palestine Illustrated News Radio Supplement* and in other newspapers, inaugurated the era of local radio transmission in this country. During the actual dedication of the two transmitters at Ramallah, musical selections were played by the Queen's Own Cameron Highlanders, the Second Battalion Band led by bandmaster C.W. Griggs. The local Palestine populus – Jews and Arabs alike – had anxiously awaited the moment when PBS would go on the air. 29 APR 1986

Broadcasting on medium wave the station was to have programmes in English, Arabic and Hebrew. The first Hebrew broadcast, at 5:05 p.m. on March 30, consisted of poetry and songs presented by Vittorio Weinberg and Hanna Rovina. Just a little over an hour later, Bracha Zefira sang Yemenite songs accompanied by Nahum Nardi on the piano.

The first Hebrew speech was broadcast that evening by Dr. Abraham Katznelson, a member of the programme advisory committee. The era of radio in Palestine had begun and today, a half-century later, we are the beneficiaries of those pioneering efforts.

In the years before transmission began, radio service in Palestine was not a foregone conclusion. This is implied by E.D. Goitein who, in April 1936, wrote a description of living conditions in Jerusalem with special emphasis on the proliferation of modern conveniences.

"In 1930," he noted, "I knew two Jews in Jerusalem who owned radios. You couldn't buy a wireless in Jerusalem; you had to send abroad for it. Today, there are as many houses with radios as there are with mezuzas. I don't know that many people use their wireless sets, but there are very few whose houses are not ornamented with them."

It seems that even before radio broadcasts hit the air, most people already had radios – much as was the case with TVs when television programming began in this country.

But Goitein's contention that there was a shortage of radios for sale in 1930 in Jerusalem and elsewhere was apparently mistaken: Rafi Grafman, a collector who lives in Jerusalem, has in his files an advertisement for the Philips radio which appeared frequently in *Davar* in 1930. 29 APR 1986

According to the ad, the radio was distributed in Haifa, Tel Aviv and Jerusalem by the Wolfengohn and Berman firm. The ad contained a drawing of the radio and a large speaker standing on the floor, and the written text explained that this was an electric radio receiver operating without batteries, as if all one had to do was plug in the radio and it would play, broadcasts notwithstanding.

It seems that radios were also for sale, despite Goitein's observation, at eight other locations in the three main cities and in Tiberias – even in 1930.

Also in *Davar*, appearing about the time of Rosh Hashana in 1935, was an ad for the "very best" RCA Victor radio, model 143, lauding its tone control and other features. The main selling point was the radio's so-called "metal brain," its sophisticated inner mechanisms. The ad appealed to the Jewish love of the intellect. (No wonder there were soon more radios than mezuzas in Jerusalem!)

That first week of radio broadcasts 50 years ago was quite a success. A balance of programming in all three languages was offered five hours a day, and a wide selection of gramophone records was played after the opening announcements at 5:30 in the afternoon until "close down" at 10:30 each night.

Listeners back then had their choice of *oud* music or string quartets. They could tune in to an economic report by Dr. Arthur Ruppin or an address by Amin Bey Abd al-Hadi. There were children's programmes and broadcasts for women. On Saturday night at 9 p.m. it was "Sports Talk" with Itzhak Halutz, the Nissim Kiviti of his day. Thus, there were programmes for everyone. 29 APR 1986

The week that PBS came "on the air," the Eden Hall cinema in Jerusalem was featuring *Below the Sea* starring Ralph Bellamy and Fay Wray of King Kong fame. The Na'aman Cinema in Rishon Lezion was showing *Roman Scandals* with Eddie Cantor. In Tel Aviv, the Ofir Cinema screened, for the second week *Anna Karenina* with Greta Garbo and Frederic March.

Fifty years ago, the Depression had passed, the Holocaust was still inconceivable... and local radio made its debut in cities, towns, villages and kibbutzim all over the country.

At the Purim ball

By DAVID GEFFEN/Special to The Jerusalem Post

- 7. 03. 82

THE ELEGANCE of a bygone era comes through the newspaper accounts of a phenomenon that marked the New York social scene of a century ago: the Purim ball.

In 1860, a New York Anglo-Jewish newspaper, the *Jewish Messenger*, suggested "that Purim should be selected as the occasion of a good fancy dress ball, the proceeds to be donated to charity." The first Fancy Dress Ball materialized two years later. The organizers felt there would be "quite a flutter in anticipation of so unique a festival," which could well become an "institution, to use a Yankee Phrase."

How right they were. The ball, held on the eve of Shushan Purim in 1862, was a major triumph with "fine music, kosher refreshments and the oldest families present."

Following the ball's success, a Purim Association was formed, which became the model for many such associations across the U.S. In his in-depth study, *Purim Association of New York*, Dr. Philip Goodman describes how masquerade balls became a Purim tradition in 19th century America.

While the main goal of the Purim Association of New York was "social entertainments for charitable purposes," it was hoped that other goals could be realized. Purim, it was believed, could be celebrated "in a refined way, which should fittingly represent the social element of New York Judaism, and enable the citizens without distinction of creed to enjoy current entertainments that were a protest against extravagance and impropriety in public amusements."

The New York balls were attended by the "Our Crowd" elite of German-Jewish families and by the less affluent. Whether held at the Academy of Music, Pike's Opera House, Carnegie Hall or another venue, the Purim ball was one of *the* social events of the year. The first planned by the Purim Association was at the newly opened Metropolitan Opera House. The masquerade balls, held annually until 1902, raised thousands of dollars for the Hebrew Charity Fund, immigrant aid and Mount Sinai Hospital among other causes.

HERE IS how the correspondent of the *"Jewish Messenger"* described the masquerade of 1882, when "the number of costumes was larger than in many previous years."

Waiting outside the Academy of Music on Irving Place, one saw "carriage after carriage driving up and depositing their precious freight." Quite rapidly, "the lobbies filled up as the revelers arrived and became so crowded that locomotion was quite difficult."

From the mezzanine boxes, "the scene was a dazzling one, the lights, the flowers, the gorgeous costumes, the merry crowd of dancers on the floor." The boxes themselves were "filled with well-dressed ladies resplendent with jewels."

Among the costumed whirling about on the dance floor, well waxed for the occasion, could be seen "the inevitable clowns, Chinamen, gypsies, Irishmen and sailors — also many elegant and expensive fancy dresses." The *Jewish Messenger* correspondent then pauses in his report to ask, "What could give one more pleasure than a grand partner and one of Strauss' latest waltzes so charmingly rendered by Ernest Neyer?" (Neyer was the Glen Miller of the 1880s in New York.)

More than one orchestra was necessary for the affair, whose festivities officially began when Arbuckle's Military Band played the overture from the "Shipwreck of Medusa" and then some selections from Meyerbeer. "At a sign from the floor manager, the 'Grand March Purim' began, and as the beautiful old melody thrilled through the building, the floor was speedily filled with maskers." The 20 dances that followed included waltzes, lanciers, galops and quadrilles. The "Bedouin Love Song" was one of the oft-heard pieces.

The boxes were completely sold out. In the seats of honour were the Seligman brothers and Nathan Strauss. Just behind them were the Lewisohns, the Lehmans and Jacob Schiff. The Falks and Sonneborns, as well as Dr. Gustav Gottheil, the rabbi of Temple Emanuel, were seated a little further a back.

As the hour grew late, the ball reached its peak with "the crowded floor kaleidoscopic in its brilliance." The reporter was completely caught by the spirit, commenting on how many of the masqueraders were never detected because of their simulated voices and brilliant acting. He concluded with the opinion "that a certain wondrous spell is thrown over all these early morning hours and merry hearts forgetting time and care. On the threshold of the day, the merry-makers were conscious only of the fact that Purim comes but once a year."

PASSOVER PARDON

-4. 04. 82

By DAVID GEFFEN / Special to The Jerusalem Post

"PLEASE EXCUSE me for my tardiness in answering your letter," the prisoner wrote. "I have just been released from solitary confinement due to my refusal to work during Passover. And just as our people of old received the manna from the heavens, just so did I receive the package of Passover food you so kindly sent me. Indeed to me, it was as though it came from the heavens."

This letter, received by Rabbi Tobias Geffen of Atlanta, my grandfather, in the spring of 1933, set off a series of events that ultimately led to the release of an innocent man from the Georgia Chain Gang.

A few weeks before Passover 1933, Rabbi Geffen received a letter from a prisoner in the Reidsville prison, the site of one of the then notorious chain gangs of Georgia. There was a request for matza and a Haggada, since, as the writer put it, that would be "the first Passover I am away from home." The letter was signed, but there were no additional details about the sender.

The rabbi quickly responded with a package of provisions for the prisoner, including not just a Haggada and matza but also other Passover foods. He also asked for more information from the man behind bars. The rabbi then put his son, an attorney, to work to see what else might be discovered about the prisoner.

THE PRISONER was from a large north-eastern United States city, a bookkeeper by profession. Because of the Depression, jobs were scarce and this young man, who had to support his widowed aging mother and his brother, decided to try and find work in Florida.

Unable to afford a bus ticket, he made his way south by hitchhiking. In South Carolina, he was given a ride in a car filled with a group of men. Unfortunately, they were criminals fleeing from a bank robbery, and once this became known to him he became their prisoner.

After crossing into Georgia, they were caught by the state police, who had a warrant for their arrest.

The innocent hitchhiker, however, was tried and convicted by a court in Savannah Georgia and sent off to the chain gang. -4. 04. 82

Since his arrest and imprisonment in October, 1932, the young man's family had been trying to get him released but to no avail.

Being the only Jew in the chain gang, he was harrassed mercilessly by the guards. Only the kindness of one of the wardens actually made it possible for him to get the package sent by the rabbi. Technically, it was illegal.

A FEW WEEKS after receiving the "manna" letter, Rabbi Geffen and his son travelled to the Reidsville prison to meet the prisoner and get more information about his case.

Impressed by the man's protestations of innocence, the rabbi wrote to a colleague in the prisoner's home town asking for corroboration of the man's statements about his background.

It transpired that the man had told the truth and his rabbi spoke highly about him and his family.

Rabbi Geffen now began to work even more intensely. The prisoner's request for release came before the pardon board in the summer of 1933 and was rejected. Therefore, only the governor of Georgia, Eugene Talmadge, could free him.

When the case came to his attention, the governor, aware of the rabbi's interest, asked Rabbi Geffen to write him a letter explaining why the man should be released.

In the letter to Talmadge, Rabbi Geffen stressed several points. First, the young man, according to his hometown rabbi, had never been in trouble before.

Secondly, the rabbi suggested, a year's imprisonment was certainly sufficient punishment for an innocent man.

Thirdly, the young man's request for special Passover food supplies indicated the depth of his religious feeling and his character.

The governor's advisors objected — some of them quite vehemently — to the prisoner's release. But Talmadge, using the rabbi's letter as a guide, ruled otherwise.

The prisoner was freed and allowed to return to his hometown in the northeast.

Documented links

GUIDE TO AMERICA — HOLY LAND STUDIES, Vol. I American Presence, edited by Nathan Kaganoff with introduction by Moshe Davis. New York, Arno Press. 127 pp. $20.

David Geffen

THIS COMPACT volume is filled with details of source materials relating to the "American Individual and Presence in the Holy Land." The book provides academics, researchers, students and interested readers with a listing and description of primary sources relating to cultural, political, philanthropic, spiritual and ideological ties between the United States and the Holy Land since American colonial times.

This new field of study, less than two decades old, is based on the premise that "the 'Holy Land theme' is part of the continuing spiritual history of America, illuminating the interplay of ideas among its diverse religious and cultural elements."

The publication of the *Guide* authenticates the availability of extensive source material in repositories here and in the U.S.

The volume was edited by Dr. Nathan Kaganoff, editor-librarian of the American Jewish Historical Society, but it is the fruit of a joint project sponsored by the Society and the Institute of Contemporary Jewry of the Hebrew University under the direction of Prof. Moshe Davis. The collections from the 50 repositories cited in this book were checked by 17 researchers here and in America.

Among the interesting sources unearthed were, for example, a letter written by Gershon Agron, the founder of *The Jerusalem Post* and mayor of Jerusalem, who, after serving in the Jewish Legion returned to the U.S. for a few years before coming here to settle in 1924. This very detailed letter, of almost 20 typewritten pages, was sent by Agron to Emanuel Neumann on April 12, 1924 and contains an excellent description of Jerusalem, Eretz Yisrael and the work of the Zionist Executive. The *Guide* tells the reader exactly where the letter may be found in the Central Zionist Archives.

MOST OF the travel literature by American Christian pilgrims to the Holy Land in the 19th century was penned by east-coast or midwestern Americans. The *Guide* also has listings of diaries and letters of Southern Christians who visited Eretz Yisrael in the last century. Items of this nature are to be found in libraries at the college of Charleston in South Carolina, at Emory University in Atlanta, Georgia and at Duke University in Durham, North Carolina.

In the files of the Jewish Agency Agricultural Settlement Department at the Central Zionist Archives are protocols pertaining to a number of settlements initiated by Americans. These are: Balfouria, Herzliya and Afula, all sponsored by the American Zionist Commonwealth, Poriya, started by St. Louis Ahuza; Ra'anana and Gan Yavne, begun by New York Ahuza Aleph; Sarona, founded by Chicago Ahuza; Ein Hashofet and Kfar Menahem, started by American Hashomer Hatza'ir; and Avihayil, founded by the demobilized soldiers of the Jewish Legion. Information about Christian colonies in Palestine, such as the Mount Hope Colony founded by Clorinda Minor in 1853, is also found here.

Informative also are the files of the American consuls in Jerusalem, Jaffa and Haifa. These records indicate the extent of the protection provided by these consuls to Jews — even though most were not American citizens — in the Holy Land. Of special interest are the reports of Otis Glazebrook, the consul in Jerusalem during World War I. His assistance to the starving and beleaguered members of the Yishuv helped save many lives during the final stage of Turkish rule.

The *Guide* has listings of photographic collections, maps, drawings and other illustrative material which graphically help to document the link between America and the Holy Land. A groundbreaker, this volume is the first of a series. Each will be a key to another aspect of the highly diverse and informative material available for study and research. □

The 'tourists' of the 1st Maccabiah

By Dr. David Geffen

"JEWISH OLYMPICS opens in Palestine," the headline at the top of the sports page of the *New York Times* read. "It was an inspiring and Kaleidoscopic spectacle this afternoon," the story continued, "in the newly built stadium, 4,000 members of Maccabee sports organizations from 27 countries all dressed in blue and white uniforms."

In this fashion, 49 years ago, *New York Times* writer Joseph Levy described the ceremony marking the beginning of the first Maccabiah. "Before the opening," he pointed out, "Mayor Dizengoff on horseback led the mile-long procession through the streets of Tel Aviv."

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The initial Maccabiah provided an opportunity for thousands of Jewish tourists to visit Palestine. During the spring of 1932, the sporting spectacular fell between a major *Adloyada* Purim celebration in Tel Aviv and the Middle Eastern Levant Fair. As the *Jewish Chronicle* correspondent wrote: "The world's only all-Jewish city, as Tel Aviv has been dubbed, will be the scene this spring of a trio of important events to which thousands upon thousands of people will come."

This influx of tourists was important both for economic and demographic reasons. From an economic perspective, the tourists, over 25,000 in number, injected a sizeable amount of capital into the stagnant economy of the Mandate. Those were depression years, and Palestine certainly needed this fresh flow of funds. A second achievement was even more important: five thousand of the "tourists" remained in Palestine when the Maccabiah was over and became "illegal immigrants." In this way they evaded the strict immigration quotas which the Mandate government was enforcing.

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New information has recently been unearthed about the Maccabiah and these "tourists." In a recent dissertation entitled "The Zionist Organization and Illegal Immigration to Eretz Yisrael from the Beginning of the British Occupation to the Outbreak of World War II," Dr. Yitzhak Avnery quotes from letters discovered in the Central Zionist Archives. These documents, dated November 1931, December 1931 and January 1932, were written by various Eastern European Zionist organizations to the Zionist Office in Jerusalem. The text of one of them will suffice as an example of their contents.

"Among those who desire to attend the Maccabiah games in Eretz Yisrael are individuals who want to take advantage of being in the country to remain. Among those who are coming to the Maccabiah are some who think they have the possibility of finding a wife, marrying while they are in Eretz Yisrael and then remaining."

This was the type of letter being sent to the Jerusalem Office just prior to the Maccabiah. Such measures were necessary because the number of Jewish immigrants permitted into Palestine was severely limited. In February and March, 1932, only 600 Jews were legally admitted into the country. However, in almost the twinkling of an eye following the Maccabiah, 5000 "tourists" vanished into the cities, the settlements and the kibbutzim. "The Maccabiah," according to Avnery, "offered a perfect opportunity for one of the largest illegal immigrations of the Mandate Period and provided a significant addition to the Jewish population in Palestine."

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As that initial Maccabiah approached, a resident of Tel Aviv recorded his thoughts in his diary. "The main streets of the town are thronged. Tourists, pilgrims, sailors in their uniforms. Here and there one sees groups of lads and flappers.



The first placard — in English and German

Youth, blood and milk, muscles, eyes, flashing light. 'The muscled Judea' from all over the world."

Tel Aviv had not been witness to such excitement in its brief 22 years of history. The crowds were so overwhelming for the city that after the hotels were packed and all private housing possible had been mustered, tents had to be pitched on the outskirts of the city to accommodate the overflow.

The city was dressed completely in blue-white decor. Balconies had blue-white streamers; all the cars and motorcycles were covered with blue-white decorations. Uniforms in these colours bearing the Hebrew word Maccabee were worn by participants and by members of the Maccabee organizations from 27 countries.

When the opening day of March 29 arrived, there was some trepidation because of the weather. "The skies are half-clouded," a Tel Avivian wrote. "The late rain, for which the whole country was waiting impatiently, threatened to disturb the feast. And opinions were divided. Who comes first — the rain or the Maccabiah? But in the end, the rain decided, and descended in tiny drops for a short time during the forenoon and ceased. Again the sun appeared and the feast was not disturbed."

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At 1.30 p.m., the Praesidium, on horseback, followed by the various contingents on foot representing all the different countries in alphabetical order, marched out of the Herzlia Gymnasium to the music of the Maccabee band of Sofia. The procession, almost a mile in length, proceeded to the stadium by way of the seashore, since the stadium was located on a site just where the Yarkon River enters the Mediterranean.

"The huge stadium, built within the last seven weeks, was crowded beyond capacity," the *Times* correspondent wrote. Then he linked the modern with the ancient as he noted the size of the crowd, "25,000 persons cramming all available accommodations and creating what was probably the greatest traffic jam in Palestine since Pontius Pilate inaugurated the Roman games at Caesarea in Northern Palestine 2,000 years ago."

Dr. Lelever, President of the World Maccabee Organization, officially opened the first Maccabiah by releasing 120 carrier pigeons symbolizing the 12 tribes. As the birds swooped into the air, the spectacle at the Stadium was one the likes of which the city of Tel Aviv had never seen. As one correspondent noted, "the blue and white stripes around the outer enclosure and the birds flying out of it give the stadium an extraordinary appearance."

Henrietta Szold was invited to speak to the athletes on behalf of the Vaad Leumi, the Jewish governing council during the Mandate period. In her words she captured the Zionist dimension of this momentous occasion.

"You who have come hither to celebrate on the holy soil the first Maccabiah, you have demonstrated that you understand the need and value of restoring stunted faculties. Your slogans, your aims, and your achievements proclaim that you have discovered in Israel's storehouse, a neglected truth: that the soul that would be strong and sane and noble must be housed in a body that is vigorous and healthy and well proportioned and upstanding."

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Then she continued, "You express with peculiar emphasis the truth we all accept, that the return to the land is the opportunity for return to normal humanity, and that normal humanity is not a disembodied spirit, but an aspiring spirit encased in solid flesh and vivified by fast-coursing blood. We salute you as apostles of the normal."

The Maccabiah itself did not produce any major records during the three days in which all the events were held. However, the determination of the participants here in the Jewish homeland added an aura of its own to the sporting events. For the first time in history the best Jewish athletes in the world were competing against each other on the soil of Eretz Yisrael. As that diarist in 1932 put it. "Hakoah of Vienna and Poland, Bar Kochba of Germany, Maccabee of the U.S.A. — they are ours, from our flesh and blood, and the victory of these at every time and in any place is the victory of Eretz Yisrael, which links up everyone with one golden thread."

The apple and the honey

28. 9. 1981

28. 9. 1981

By DAVID GEFFEN/Special to The Jerusalem Post

THE SECOND TEMPLE had been built, and the walls of Jerusalem had been fortified under the leadership of Nehemiah. A call went out to all the people, the exiles returned from Babylon to assemble as "one" in Jerusalem near the Water Gate, on the first of Tishri. United in mind and spirit, they listened to the words of the Tora read by Ezra and explained by the Levites.

Moved by the potency of the Law, a Law they had not heard in its entirety for so many years, they began to weep. Ezra lifted their spirits, counselling them to eat what was sweet and to have no remorse for what had happened in the years of exile. He emphasized that "the joy of the Lord is your strength."

This striking incident, described in the eighth chapter of Nehemiah is, according to the Maharil of Prague, the source of the beautiful Rosh Hashana custom of eating an apple dipped in honey and praying for a year that will be good and sweet. 28. 9. 1981

The two ingredients of this particular ceremony capture, in their own way, many of the themes of the feast itself. In the Bible, the apple appears frequently, and particularly, in the Song of Songs. In chapter 6 the apple is the special gift given to one's beloved. Interpreted metaphorically, the Song of Songs is referring here to God's gift of the Tora to His beloved, the Jewish people. On Rosh Hashana, the Jewish people is expected to rededicate itself to studying, understanding and practising the precepts of God's Law. The Jewish people, our tradition tells us, is the apple of God's eye.

WE ARE BIDDEN on Rosh Hashana to face up to our inadequacies and to renew ourselves.

The historian Josephus notes in his *Antiquities* that whenever King Herod felt faint he would peel an apple and eat it. In the *Tosefta* of *Bava Metzia* it is pointed out that apples are sent to those who are ailing; and in the Zohar on Leviticus, the apple is described as being good for illness of the body and the soul. The apple, thus, has the curative features so essential for the season.

On Rosh Hashana, every Jew is called upon to examine his conduct during the past year. The examination is a very searching one, for he is asked to consider whether he has grown intellectually as a Jew. The apple plays it part here, too. In his *Guide of the Perplexed*, Maimonides equates the fruit with inquiry into the wisdom contained in the Tora. 28. 9. 1981

Thus, both bodily and intellectual needs and pursuits are linked with what the poet Judah Halevi apostrophized as:

"Lovely apple, noble work of God

To delight the sense of taste and smell."

THE OTHER ingredient in the ceremony is the honey. Ezekiel indicates (in chapter 16 that honey is one of the desirable things bestowed on humanity by God. When David was in exile, having fled Saul's wrath, honey was sent to nourish him and his followers. In the Tora honey is a symbol of the sweetness of the divine blessing on mankind.

The Talmud picks up this theme, specifying in *Berachot* that honey is one of the "seven healing substances." On Rosh Hashana the honey, with its curative, restorative and rejuvenative powers combines with the apple. 28. 9. 1981

FROM AN ISRAELI perspective, the apple and honey emphasize two major themes of Rosh Hashana, return and regeneration. Throughout the centuries, while Eretz Yisrael was under foreign rule, apples were not grown here and some say they would not have survived even if they had been planted. Similarly, the only honey available in the country was that taken from the hives of wild bees in the clefts of rocks or in the forests.

The production of honey was begun in Eretz Yisrael in the 19th century on Mount Zion by the Baldensperger family and then taken up by the settlers of Ness Ziona who purchased the primitive hives then in use. Today, several thousand tons of honey are produced in Israel annually.

The cultivation of apples only began, on a large scale, after the rebirth of the state. The production of apples has increased so dramatically, particularly in the Golan, that this fruit has become an export crop of some proportions.

The double blessing of "goodness" and "sweetness" which the apple and honey engender is especially pertinent at the beginning of a new year. "Goodness" in Hebrew is *tuv* whose literal meaning is hitting the mark, obtaining one's objective. One could have no more fitting wish for a new year. The honey is the sweetness, but it does not automatically remove all the bitterness. Rather, it fortifies each one of us challenging us to move forward with head held high and "sweetness under our tongue."

On Rosh Hashana, when the apple, "the noble work of God" is eaten after being dipped in the honey whose sweetness is "one sixteenth that of manna" — God's heavenly food rained down on His people in the wilderness — a renewal occurs. The apple and honey, through their literal and symbolic nuances, are linked together to fortify those who partake of them for the year to come.

Cycle of prayer

DAVID GEFFEN looks at some highlights in the history of the Mahzor.



SINCE THE High Holy Days are the "days of judgement" for all mankind, the Mahzor for Rosh Hashana and Yom Kippur highlights the universal concepts of human brotherhood and the unity of all creation. At the same time, however, the Mahzor is particularistic when it emphasizes the themes of revelation, reward and punishment, Providence and the restoration of the Jewish people to Eretz Yisrael.

Woven together with passages from the Prophets and Psalmists, from Talmudic sources and Medieval paetanim (authors of liturgical poetry), the Mahzor was fashioned to evoke a powerful spiritual response from us. Yet each year as we meditate on the prayers it contains, we should be sensitive not only to its theological constructs and liturgical creativity but also to the extensive history reflected in its text.

The *Mahzor Yannai*, composed by the Eretz Yisrael paetan Yannai in the seventh century, is the earliest source in which the word *"mahzor"* is mentioned. The title *"mahzor"* derives from the root *"hazor"*, meaning "to return," and so *"mahzor"* is best translated as "cycle." The original and complete title of Yannai's work was *Mahzor shel Tefila* (Cycle of Prayer), since the Mahzor initially was meant to be a collection of public prayers and private devotions encompassing the entire cycle of Jewish life.

ANOTHER well-known historical Mahzor is the *Mahzor Vitry*. This was prepared in the 11th century by Rabbi Simha ben Shmuel, a student of the great commentator Rashi. The author lived in Vitry, France, and his work offers the earliest record of the Ashkenazi liturgy.

One of the most beautiful of the early Mahzorim is the *Mahzor Leipzig*, completed in Germany in 1329. A two-volume work, it is an illuminated manuscript in which many of the drawings accompanying the text give us insight into the Jewish community at that time. The *Mahzor Leipzig* also has many new piyyutim (liturgical poems).

UNTIL THE ADVENT of the printing press in the middle of the 15th century, all the mahzorim were written by hand. However, once the Mahzor because a printed work, it was decided to separate the daily and Sabbath prayers from the prayers for the High Holy Days and the three pilgrimage festivals, Passover, Shavuot and Sukkot. Henceforth, there was to be a siddur for the weekday and Sabbath services, and a Mahzor for all festival services. In the early 16th century, a printer issued two such volumes accompanied by this introduction.

"Observing that the material in this work is constantly increasing, that it is attaining the size of the Shulhan Aruch.... and has become too cumbersome to be carried into the synagogue, the present publisher, with a pure heart, decided to print the siddur in two volumes — the first to contain the daily prayers and the second the prayers for the holy days. This arrangement will enable one to purchase either part as he may desire."

Since that two-volume set was issued over 400 years ago, the siddur and the Mahzor have been separate volumes.

THE EARLIEST known translation of the High Holy Day Mahzor was made in Italy. Dated 1538, this Italian translation was reprinted several times as late as the 19th century.

Another early translation was one in Yiddish printed in Germany in 1571. There are probably as many Yiddish translations of the Mahzor as there are versions of it in any other language.

Interestingly, the first English version of portions of the Mahzor was issued in colonial America in 1761. Entitled "Evening Service of Roshashanah and Kippur," it was printed in New York by W. Weyman, but the translator, probably Isaac Pinto, was afraid to put his name on the booklet.

THE FIRST translation of the entire High Holy Day Mahzor into English was the work of the Londoner A. Alexander. He was the founder of a printing firm that published versions of the Mahzor, Siddur and Hagada in the 18th and 19th centuries.

In the 19th century a number of English versions of the Mahzor were published in the U.S. One of the best known was entitled *Abodath Israel*, prepared by Rabbi Benjamin

Cont. →

Szold of Baltimore (father of Henrietta Szold) and Rabbi Marcus Jastrow of Philadelphia. Then there was the new Mahzor compiled by Rabbi Isaac Mayer Wise in the 1870s, which came to be used by most Reform congregations.

The largest printing ever of any prayerbook in a Hebrew-English edition was the *Prayerbook Abridged for Jews in the Armed Forces of the United States*, issued for American Jewish service men and women in World War II. More than one million copies were issued in a pocket-sized edition for the soldiers to carry on their persons, and in a somewhat larger format for use in chapels.

One copy of that volume was given to me by my father, Rabbi Louis Geffen, who used it to conduct Rosh Hashana and Yom Kippur services on a troopship going from California to the Philippines in 1945. It was one of only five Jewish prayerbooks on that ship, each of which was passed from hand to hand by one fifth of the 100 Jewish services who attended those services.

Profound perplexity

THE JEW IN THE MODERN WORLD: A Documentary History edited by Paul R. Mendes-Flohr and Jehuda Reinharz. Oxford University Press. 556 pp. $25.00

David Geffen

THERE IS a proliferation of courses in Jewish history in universities in the United States and Canada. They require a wide range of source material in English. There have been several such books, including: *Modern Jewish History: A Source Reader* edited by Robert Chazan, and Marc Lee Raphael; *The Judaic Tradition* edited by Nahum Glatzer; and *Readings in Modern Jewish History: From the American Revolution to the Present* edited by Eliezer Ehrman. A significant addition is this joint work by Paul Mendes-Flohr, of the philosophy department of the Hebrew University, and Jehuda Reinharz, of the history department of the University of Michigan.

Any work of this type provides a basic statement of its authors' perspective on Jewish history. This book is no exception. The selection of sources is an attempt to view the "profound perplexity" of Jews in the modern age. The editors feel they have provided "a guide through the dynamic forces that shape the modern Jewish experience." However, it is, in their words, no "Guide of the Perplexed"; they leave that for the philosophers.

In their introduction when they discuss definitions of modern Jewish history, they are careful to offer all of the various standard periodizations proposed by Graetz, Dubnov, and Dinur. Their own particular perception of Jews in the modern world focuses primarily on the Germanic lands, because it was there that first appeared "the dynamic of modernization with all its passion, ambiguity, promise and contradictions." However, the authors do not disregard American and Eastern European Jewry. Each community is allotted a separate section. Sephardic Jewry does not fare as well; the editors note: "The Jews of the Orient have for the most part just begun to enjoy the ambiguous fortunes of modernization with their settlement in the 20th Century State of Israel."

The strength of any collection of documents in English is to be found in the new selections. It is appropriate to refer to a few of them as an inducement to the reader and the student.

Mendes-Flohr translates a selection dealing with the reaction of several Hassidic rabbis to Napoleon's campaign against the Czar. The dynamic prayer campaign, in the fall of 1813, by the Rabbi of Rophits, to ensure Napoleon's defeat comes to life in this translation taken from two Hassidic biographies.

The letter of Abraham Mendelssohn, the son of Moses Mendelssohn, to his daughter Fanny on her confirmation into the Lutheran church in July 1820 is a classic example of Jewish Enlightenment at an extreme point. He can write in fullest conviction to her that: "...thousands of years ago the Jewish form of religion was the reigning one... now it is the Christian." Therefore, he concludes, "we have educated you and your brothers in the Christian faith because it is the creed of most civilized people."

IN THE SECTION entitled "The Science of Judaism," the authors present one of the classical discussions on this topic: "On Rabbinic Literature" by Leopold Zunz. This essay set the tone for much nineteenth century modern Jewish scholarship (better known as *Wissenschaft des Judetums*). The Zunz position is counterbalanced by a selection from a sermon by Samson Raphael Hirsch on this new trend. He viewed the spirit of these endeavours in a completely different sense, and asked mockingly who would be the inheritors of Judaism: "those who prayed their prayers (of our ancestors) and forget their names, or those who forget their prayers, but remember

the criminal Meyer Lansky. He does not investigate the four richest American Jewish families – the Pritzkers, the Newhouses, the Annenbergs, and the Blausteins – perhaps because they were not exciting enough. 25-01-1985

The fascinating tales of these industrialists, movie directors, communication barons, gangsters and many more are told against a background of the throbbing pulse of American life. These individuals not only participated in American life; frequently they shaped it. They, as Birmingham puts it, "affected the way we live and think and view and enjoy ourselves."

Since that is the case, their story must not only be told but absorbed. Their lives represent the fulfilment of the American dream. Jews not only participated in this dream but helped give it even more meaning through their success. It's now the turn of the "rest of us" to shine. □ End

Horseless carriages in the Holy Land

-7 FEB 1985

David Geffen

"MOTOR-TRAFFIC, unknown in pre-war Palestine has developed at an extraordinary rapid pace during the last decade. There was in 1913 only one car in the whole country; the present number is estimated at 3,000." This statement in the 1932 *Commercial Guide to Palestine* was inaccurate even before it went into print since the number of vehicles was already closer to 4,000.

From the appearance of the first car in the country in 1908 a fascination with the horseless carriage had existed. And when the Mandate authorities began to macadamize roads in the early Twenties the real growth began.

Statistics tell the story most dramatically. In 1922 there were 450 kilometres of first-class all-weather roads and only 400 motor vehicles, practically a one-to-one ratio. By the beginning of 1934 over 8,000 vehicles were being operated in the country and only 1,015 km. of roadway existed.

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The spectacular increase in vehicles was not matched by road building even by the Mandate government. It was practically impossible since "the number of ears per head of population in Palestine is far ahead of all oriental countries and some European states." The 20s and 30s had seen the Promised Land go car-crazy.

After World War I Eastern European immigrants brought a familiarity with motor vehicles and a desire to develop the country through their use. In particular they were responsible for creating the public transport systems between Haifa, Jerusalem and Tel Aviv. Initially, these individuals, as owners, drove the vehicles themselves in order to earn as much as possible. One motor historian recalled that in "the old and uncomfortable touring cars (relics of the war-days) the journey from Tel Aviv to Jerusalem required about four hours at the cost of £5."

From these "primitive" cars the municipal bus service in Tel Aviv originated. However, expansion was so rapid that soon the individual drivers merged into a cooperative venture, known as HaMa'avir, which soon became the largest transport organization in the Middle East. To ensure that the newly-acquired buses, now the backbone of the company, were properly maintained the management of Hama'avir opened up garages and service stations throughout the country.

During the 1920s, in spite of the initial growth of public transport, the visiting tourists preferred hiring a car and driver to tour the country. A 1923 summer visitor recorded the following in his diary: "Left Jerusalem at 7 in the morning for Jericho in a Dodge automobile – a Jewish driver, a Jewish guide and me. The Dodge took the hills and rocks as though it enjoyed nothing better. It (the Dodge) was with me on the four-day tour of Palestine, of which this was the first, and it did not give even the slightest trouble although it travelled a whole day through sandy and rocky fields with scarcely the sign of a road. The driver said that for Palestine the Dodge was the best car."

Certainly, each driver had his own preference about the auto most suitable for traversing the highways and byways of the land, but the use of the motor vehicle as the standard mode of transport had become fixed in the mind of the entire population.

The first High Commissioner, Herbert Samuel, saw the number of cars quadruple during his tenure. Ironically, since the distance was so great for import purposes, the largest number of cars on the road were American with as many as 1,000 operating in the country by 1928. While the Depression year of 1929 saw only 50 new cars added to the total number of vehicles in service, the following year the market was off the running again with over 500 new vehicles erowding in.

"This strike, which lasted over a week, showed the vitality and the necessity of the automobile," a contemporary observe pointed out. "The whole life of the country was paralysed and each day of the strike brought fresh disaster and considerable loss to the country's finances."

Fourtunately, both sides came to their senses with a compromise. The licence fees were reduced and the drivers agreed to cértain regulations which would tighten the licensing procedures for new drivers.

In 1930 the authorities constructed over 200 kn. of new highways increasing the system by over 22 per cent. The quality of motor transportation had to be assured and the only way to do it was via an expanding of good highways.

One statistic proves the dynamism of this whole process: in 1922 2,412,324 litres of gasoline had been imported: and in 1930, 16,346,626 litres.

A major issue in this period related to the profitability of automobile sales. "One of the curses of Palestine automobile dealing is the warranty," a manufacturer wrote. "its period is unreasonably long, some dealers offering six months to commercial vehicles." He further explained what this warranty actually meant "complete care of the car at the expense of the dealer... and the owner has to pay only the fuel, oil and licence fees during the period." Supposedly, this plus "numerous extraordinary expenses" on the part of the dealer caused him to set his "first official selling price so high."

Since the early thirties saw such major economic growth in the country, it was nature that the number of auto firms should grow dramatically. Every American car was available in the country except for the Cadillac. Many British cars were selling well as were the Citroen and Peugeot.

Only a few Volvos could be seem.

Interestingly, a novel description of *halutziut* was penned in this age of the auto by an impartial motor engineer. Summing up report on the car in Palestine, he stressed that any criticism he might have of the development of the country was tempered by his admiration for those who linked "the remotest points with the central zones" helping the country to advance on its difficult path.

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He was quite moved by "those who, during day and night, in heavy storms or under tropical sun, in the deep mud of wadis or in the sandy dunes of the desert, sometimes under gunfire and attacks, have gone forward with the steering wheel in hand."

NEW HOME FOR AACI

By DAVID GEFFEN / Special to The Jerusalem Post

12 FEB 1985

"WHEN WE, the entire Irving Abramowitz family, visited Kibbutz Sde Boker in the 1960s and got a chance to meet with David Ben-Gurion, he challenged us to send our children. Our son, Benson, spoke up loudly and said, "You can count on me, I'm coming.' "

Today not only are Benson, his wife, his brother and sister and their spouses and their children living here in Jerusalem, but so are his parents, Grace and Irving, his uncle and their aunt, and the most recent Abramowitz olim, the grandparents and great-grandparents, Frieda and Max.

This clan alone numbers 17 and they are part of the growing family of over 12,000 former Americans and Canadiians who comprise the membership of the Jerusalem region of the AACI.

After that fateful visit with Ben-Gurion in 1969, Irving wrote him a letter asking why people of his age were needed in Israel The former prime minister's handwritten answer has become a family treasure which hangs proudly in their home in the Jewish Quarter of the Old City. It described a discussion with a Los Angeles Jewish leader who argued that he had to stay in the U.S. because he was directing countless funds to Israel. This ended with B-G asking, "Who built America – those who sent money from Europe to America, or those who settled in America? I am leaving the answer to you."

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Throughout the past year Irving was one of many AACI activists working to raise the necessary funds to enable the Jerusalem regional offices to move to suitable quarters in order to meet increasing needs. At least a thousand North American olim return to and settle in Jerusalem every year.

THE BUILDING finally located for the AACI's new regional home is one with a great deal of history behind it. Located at 6 Mane Street, in the Talbieh quarter, it was designed by the Greek architect Korfiates and constructed in 1935 to house a large, well-known Jerusalem family. Beautifully landscaped, it showed the potential of growth for a relatively newly populated area of the city.

In 1949, after the War of Independence, the building was placed under the jurisdiction of Amidar, the national housing authority, and various tenants were given permission to live in various parts of it. The most significant use of it in recent years has been by the Brandeis University Hiatt Study Programme.

In selecting Tu Bishvat as the occasion for dedicating the building, the AACI was following the age-old tradition that the New Year for Trees is not only a time of planting but also a time of dedication and rededication.

The new *mo'adon* has already been in operation for some time and a recent visit to the centre provided a typical picture of the voluntary work that is being done by North American olim. The kitchen was filled with single young adults cooking an Indian dinner for their compatriots. In another room, Magen David Adom had a team working with the more than 50 people from the Jerusalem region who had come to donate blood.

The halls and lounges were filled with people drinking coffee, waiting for counselling appointments, preparing to give blood, and participating in a meeting of one of the many volunteer committees – such as the Committee on Ethiopian Jewry.

After close to 20 years of existence in 40 sq. m., the AACI can now properly take care of its olim and programme for them as they are absorbed into the country.

THE NEW Jerusalem *mo'adon*, in fact, is characteristic of many of the buildings of this city which have passed through many cycles. They retain their original appearance on the outside, but are continually transforming themselves within.

That is a talent which Jews have been very persistent at – never permitting natural elements to be wasted. In the Talmud, we were specifically forbidden to burn certain woods because they were in short supply. Likewise, we were enjoined not to let the naphtha lamps burn too quickly because it was a wasteful use of napththa, a valuable natural resource.

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Fifty years ago, few could have imagined what a green city Jerusalem would become. Writing in the *Palestine Review* in 1937, one columnist had this piece of advice:

"There has been criticism of the lack of greenery in Rehavia and Talbieh as compared to the German Colony. Yet we must realize that trees planted in the reign of Queen Victoria are certainly going to be larger that those planted in the reign of King George. In time, these areas will be as green and as verdant as the older parts of the city."

This month, on Tu Bishvat, a cedar of Lebanon was rooted in the soil of the garden surrounding the new AACI home. Planted by a young member, it symbolized the hope for the future. This act captured the words of the old man to the Talmudic sage, "Someone planted these other trees for me and so I am planting these for my descendants."

The dedication of the new AACI home is a statement emphatically documenting the presence of a group of olim in Jerusalem who intend their numbers to continue to grow.

In 1845, Harper & Brothers of New York published his visionary *Discourse on the Restoration of the Jews.* A politician, editor and playwright, Noah's dramas and comedies appeared frequently on American stages. On the anniversary of the birth of George Washington in February 1820, "She Would be a Soldier" by Noah was performed in New York City.

Issued regularly in the first half of the 19th century were the constitutions of various types of Jewish organizations. Three from Philadelphia, all printed by C. Sherman, are the following: United Hebrew Beneficent Fuel Society in 1844, United Hebrew Beneficent Society in 1837, and Hebrew Education Society in 1848.

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Drawings of Jewish institutions and caricatures of Jews were also printed during this period. The second building of the Mikveh Israel synagogue of Philadelphia was designed in Egyptian style by William Strickland. A rendering of it was seen in the local *Saturday Courier* in 1825. The first drawing of Congregation B'nai Jeshurun, a synagogue in New York which was served by Rabbis Stephen Wise, Judah Magnes and Israel Goldstein among others, was published in 1827 and reprinted several times thereafter. Not only were American Jewish buildings featured but individual Jews as well.

In *Yankee Doodle,* a well-known New York political newspaper, James Read drew a caricature of Jacob Hays on April 27, 1847. The high constable of New York City, Hays was known as one of the most remarkable law enforcers of his day. According to commentators of the period, Hays could recognize every professional criminal in the east by sight.

For the last 60 years, printed American Judaica dating back prior to 1851 has provided a particularly exciting venue for collectors. And with each new discovery, early American Jewish history is broadened.

— end

Our first birthday

13 MAY 1986

David Geffen recounts the celebration of the 'Year of Wonders.'

ON MAY 4, 1949, Israel celebrated its first Independence Day. Cynics the world over assumed that Israel, once attacked by its Arab neighbours, would never have a first anniversary. But the tenacity of the Israeli soldiers and the determination of its people proved them wrong. The state's first year had been an arduous one of fighting and nation building. But on May 4 there was a brief pause, a time when Israelis and Jews the world over could celebrate.

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"Until a year ago," David Courtney wrote in *The Palestine Post*, "Israel had been a prayer in Jewish hearts, passed on in piety from generation to generation. Its fulfilment," he emphasized, "is still a strange, intoxicating wonder, the meaning and purpose of which can hardly be grasped in a single year."

The "Year of Wonders," the term most frequently used to characterize Israel's first year, had been completed, and now there was an anniversary to mark. There was much discussion as to how to highlight this occasion. Jerusalem was to be one focal point, but Tel Aviv also wanted a big celebration. One thing there was agreement on, however, was the sounding of the shofar. At sundown on May 3 the shofar was sounded in every synagogue and military camp in Israel, proclaiming the culmination of a year of freedom for the Jewish state.

The Knesset was in session up until the start of the holiday. A fierce budget debate was underway, and at 6:30 the Speaker of the Knesset, Yosef Sprinzak, interrupted the proceedings to proclaim the first Independence Day.

Recalling the attacking forces of the enemy a year earlier, Sprinzak spoke with passion when he said: "Instead of being destroyed, we have flourished; instead of being extirpated, we built and planted." After the memorial prayer for the fallen was recited – at that time there was no official Day of Remembrance – Sprinzak urged his fellow Knesset members "to go out into the streets of the State of Israel and celebrate with the people."

In Jerusalem the initial Independence Day event was the dedication of the Gal-Ed monument honouring the defenders of the city. At the Nordau square in Romema, by the light of glowing oil flares, the Jerusalem Brigade of the Hagana stood in special formation as the fighters for the honour of Jerusalem were singled out for meritorious bravery. With rousing cheers, the 10,000 assembled began to sing and dance when the dedication was completed.

A radiant Star of David illuminated the Generali Building downtown. The residents of Jerusalem, who for over a year had been under perpetual gunfire, poured out into the streets to show their exuberance at being free and unhindered citizens of the Eternal City.

Tel Aviv and Haifa were also aglow. In Tel Aviv, Dizengoff Circle was illuminated with multi-coloured lights and a "forest of flags" covered the inner city.

In Haifa they had been celebrating for several weeks, and so no official events were planned. An outdoor concert brought out large numbers of Haifa residents who came to enjoy the rousing melodies and the cameraderie which marked the day.

A major step forward was about to be taken in the southern city of Beersheba. On Independence Day the capital of the Negev was to be connected to the national electric grid. Moreover, to assure a cooler summer in the desert, the first ice factory was to open.

"Today every citizen of Israel carries joy in his heart," David Courtney wrote, "and on his shoulder the burden of his brother, for while he puts his children in clean dresses and cheers from the streetside it is to honour both the land and the purpose of the state – and the purpose is to gather in his brethren from their exile until each man shall take another and give him his shoulder to lean upon, his lodgings and his bread to share. That is the right which has been won and which is the deep purpose of all the brave, joyous show of statehood." Even in the midst of all their happiness, Israelis were challenged and again made to realize that their task was not just to defend the land, but also to bring their brethren and sisters back home.

David Ben-Gurion was the honoured guest at the Great Synagogue in Tel Aviv on Independence Day morning. He sat beside Rabbi Unterman, the chief rabbi of Tel Aviv, as Hallel was chanted as a special addition to the morning service. Then he and each of the rabbis were given a Torah for a special circuit, *hakafa*, to mark the day. Similar services were held in the Yeshurun synagogue in Jerusalem, the main synagogue in Haifa and in smaller synagogues in every town and village. Chief Rabbi Uziel was the main speaker in Jerusalem, while his Ashkenazi counterpart, Rabbi Herzog, participated with President Chaim Weizmann at a celebration in New York.

School was in session until 11 in the morning, and students listened to a radio message from Zalman Shazar, the Minister of Education. As soon as they were permitted to leave, the children rushed out to watch military parades in Jerusalem and Tel Aviv.

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In Jerusalem the marching units assembled in the Valley of the Cross against a backdrop of giant standards on top of which waved Israeli flags. Jerusalem area commander, Sgan-Aluf Yitzhak Levi, commanded the units for the parade. Led by three mounted cavalrymen, the units marched up Ramban Street toward the heart of the city while thousands of persons lined the streets to cheer the colourful show of might.

The cavalrymen were followed in the parade by 15 Israeli flags and a maroon Jerusalem Brigade flag guarded by soldiers with fixed bayonets. Flame throwers and mine deterrents, GMC trucks, armoured

cars and a multitude of other armaments were paraded by. It was a display that made every citizen proud of his nation and determined to "work, work hard and work without rest," as Ben-Gurion urged during his 55-minute Independence Day address. At the reviewing stand in front of the Histadrut Building on King George Street, Rav Aluf Yitzhak Dori took the salute from the passing units. For all those present it was indeed a day to remember.

Tel Aviv also had a military parade, and the sidewalks overflowed with spectators. Unlike the orderly Jerusalem crowd, Tel Aviv residents poured into the street blocking the parading soldiers and bedecking them with flowers and kisses. Allenby, Ben Yehuda and Nahalat Binyamin streets were a sea of flags, and that sight prompted this comment by a Tel Aviv observer: "Standing under flags that spread like the leaves of an ancient tree come suddenly to life again and sending out new, sheltering branches above a whole, re-united people – that is the real essence of this holiday."

The most unusual aspect of the first Independence Day was the ceremony on Mount Scopus. Sports competitions were held on the Hebrew University field and at night a reception was arranged for staff members and police at this Israeli enclave. Four weeks had passed since the signing of the Jerusalem armistice, and there was still ready access to Mount Scopus. The first anniversary of Israel was also joyfully marked there.

The Israel Philharmonic performed at the Edison Theatre and all the cinemas screened newsreels and feature films about the struggle for independence.

The major feature of the evening was to be a variety show in the Valley of the Cross. With a free show in the offing, thousands of spectators came out. The vastness of the crowd prevented the entertainment and the show had to be cancelled. In spite of this drawback, the people were so elated that they just continued to sing and dance late into the night, witnesses to one of the key milestones in contemporary Jewish history.

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Trivial pursuit is not only a game

Abraham Ezra Millgram has spent two decades assembling a collection of 'Jerusalem curiosities.' He describes them to David Geffen.

"THAT JERUSALEM is a holy city for Jews, Christians and Mohammedans is common knowledge. But not many people are aware that Jerusalem is also a city of strange contradictions and astonishing curiosities. In Jerusalem the sacred and the profane mingle and produce startling situations."

These "startling situations" or "curiosities" are the theme of a new book by Dr. Abraham Ezra Millgram. The book, *Jerusalem Curiosities,* will be published in December 1986 in the U.S. by Rossel Books. A resident of Jerusalem for the last 23 years, Millgram has assembled a fascinating collection of information. *Jerusalem Curiosities* is the first of three volumes of data which he has amassed.

In the foreword, appropriately entitled "A city that is lifted up," Millgram writes, "Jerusalem is not situated on a picturesque river or a seashore; nor is it surrounded by a beautiful countryside with pastoral scenes; nor can it boast of the regularity and harmony of Paris, or the massive populations of New York or Tokyo." Millgram brings home the essence of Jerusalem when he notes, "The city transcends them all by its unique charm; its holy shrines; its ancient monuments; and the moving associations that it evokes in the hearts of visitors, be they pilgrims or tourists. Jerusalem is a city that is lifted up. Henry Van Dyke (1908) remarks that 'twenty-five hundred feet above the level of the sea is not a great height, but' says he, 'I can think of no other ancient and world famous city that stands as high.'"

Millgram categorizes his information according to religious groupings, antiquity, conquerors (individuals and nations), and "miscellaneous oddities."

In a fascinating interview held with this 85-year-old Jerusalem devotee who can regularly be seen walking the streets of his beloved city or perusing a variety of volumes at the Hebrew University Library, I learned about some of the curiosities he had uncovered. "This assembling of material has been going on since 1975, really as a labour of love," he told me. "Most of the information I have found in Jerusalem itself – as would be expected. However, I did unearth a few items at the Vatican Library and at the British Museum. Researchers on Jerusalem should know that the best sources are right here in Jerusalem, just waiting to be tapped."

He related to me the story of a synagogue in a church. At the crest of the hill in Abu Tor is an ancient monastery dating back to the fifth century. Inside the walls of the monastery is a synagogue which has been there since the 1950s. On one occasion, members of the synagogue requested that a visiting priest approach the Greek Patriarch about paying rent for the use of the site. Unfortunately, the priest drowned in the Jordan River before he could speak to the patriarch. The topic was never raised again.

Millgram also shared with me some of the "holy chairs" of Jerusalem. In the Church of the Holy Sepulchre is the chair where St. Helena sat as she directed the construction of the holy site. And in the Armenian Church, next to the Patriarch's chair, is the chair where St. James sat. That seat is used only for the installation of the Patriarch. In Mea Shearim is the newly restored chair of Reb Nahman of Bratslav. Smuggled out of Soviet Russia in pieces, the 150-year-old chair was reconstructed in Jerusalem a number of years ago. During the past year, Catriel, the Jerusalem artisan, restored the chair to its original colour by removing the layers of laquer which had been put on to protect it.

Pilgrims visiting the Holy City often want to take souvenirs with them when they leave. In little sardine-size cans, visitors are sold holy air from Jerusalem, with instructions written on them not to pierce them or the contents will leak out. Genuine Jordan water in bottles and barrels has been a favourite for at least 100 years. And tiny sacks of Jerusalem soil are sent the world over to Jewish people who want to be buried not only in their own soil, but also in the soil of Jerusalem.

Since books about curiosities are often not thought to be very intellectually demanding, Millgram has made the point that his book will not only "provide pleasurable reading, but will also enable the reader to grasp Jerusalem's singular role in the history of mankind." He was able to write such a book, he told me, because Jerusalem has always been a

Miniature masterpieces

I DID NOT really know what to expect when I recently visited the home of a direct descendant of one of the colonial Jews who fought in the Revolutionary War in America.

When I walked into the living room, I was struck by the furnishings and glass display cases with beautiful china and artefacts. What caught my eye most of all was an oval miniature at the rear of one of the glass cases. The portrait was of a man dressed in a military uniform, with a Betsy Ross flag hanging at his side. It was dated July 4, 1787. My hosts assumed the portrait was of Philip Moses Russell, an ancestor who had fought at Valley Forge with George Washington.

Not satisfied with the verbal assurance of the identity of the man in the miniature, I asked to borrow it so that I could try to ascertain its age and perhaps find out more about Russell. My first stop was a local museum of colonial Americana. One of the chief restorers examined it under a powerful electronic microscope and said that from what he saw, this *objet d'art* was from the early 1800's. I then sought the advice of a major authority on American miniaturists. She examined the portrait closely, but admitted that she could not identify the artist. She, too, felt that it was late 1700's - early 1800's. Since no known portrait of Philip Moses Russell existed, to her knowledge, perhaps this was a portrait of him.

During the Bicentennial in 1976, this painting was displayed at three major exhibitions. Thus Philip Moses Russell was then returned to rest in the family collection. I was prompted to learn more about miniatures of American Jews.

While miniature painting appears to have originated on illuminated manuscripts, the greatest influence on American artists in this field was the "painting in little" of the English. The earliest native miniature painter in England was Nicholas Hilliard (1547-1619). His work, in fact, resembles the miniature painting in illuminated manuscripts with flat forms and the elimination of shadows. Several centuries later, the untiring George Engleheart (1750-1829), painted 4,000 miniatures, all of which he listed. The Hone brothers of London were quite well

David Geffen

known in the late 18th century, and Henry Bone was the leading English exponent of the miniature portrait on enamel.

The English influence on this art form can be seen in miniature painting in the U.S., but as in so many areas, there were major differences between the styles, even regarding the types of frames used. Most miniatures in the U.S. were painted for setting in brooches, watch fobs, wrist bracelets and snuff boxes. In addition, they were used as lockets or attached to pendants and hung on walls. To prevent them from fading, they were often put away in a drawer and only occasionally taken out for viewing.

The basic medium used was water colour on an ivory base. There are examples of miniatures in water colour on paper, and in oil on ivory or wood.

Under the electronic microscope, one can get a closer look at the various types of brush strokes and techniques employed. American miniatures are mostly six and a quarter centimetres in height and five to six and a quarter centimetres in width.

Until the middle of the 19th century, American Jews were just as likely as their Christian neighbours to commission portraits and miniatures of themselves. Many of these portraits have survived and today provide a visual record of the faces of these pioneer Jewish settlers. Jews were painted by all the major artists, and miniatures of them are to be found in private collections and museums. Some are still hidden away in attics and basements.

Charles Willson Peale, a well known late 18th century miniaturist, painted Colonel David Salisbury Franks after the Revolutionary War, at a Valley Forge locale, for the fee of $75. A native of Montreal, Franks came to the American colonies in the 1770's for business reasons.

When the Revolutionary War broke out, he joined the American army and was made a major of a regiment. In May 1778, he was appointed *aide-de-camp* to General Benedict Arnold, with direct access to Washington. Later, when Arnold was tried for treason, Franks was also charged but then acquitted from all suspicion in the case. Subsequently, he was appointed to rank of colonel. After the war was over, he was sent on a number of diplomatic missions to Europe.

Miniatures of the Touro brothers, Abraham and Judah, are also still extant. Abraham, a native of Newport, Rhode Island, moved to Medford, Massachusetts before the turn of the century where he conducted his shipping business. His mansion was located near the canals, close to where Touro Street is today. A bachelor his entire life, Abraham Touro was killed in 1822, at the age of 48, in a tragic accident while viewing a military parade in Boston. One of his bequests was $10,000 to the Massachusetts General Hospital. In those days this was a considerable sum, and his full length portrait painted by Gilbert Stuart is still displayed in the hospital.

His brother, Judah Touro, moved to New Orleans after leaving Newport and Boston. While fighting for the defence of New Orleans in 1815, Judah Touro was wounded and pulled to safety by Rezin Shepherd. Touro felt indebted to him for the rest of his life.

An astute businessman, Touro was highly successful in New Orleans, amassing quite a fortune. When he died in 1854, he made bequests to every major Jewish institution in America. Moreover, he left $60,000 for housing for the needy in Jerusalem. That money was used by Sir Moses Montefiore toward the construction of Mishkenot Sha'ananim, the first settlement for Jews to be built outside the walls of the old city. Apart from Touro being listed on a plaque put at the site when the building was completed in 1860, there is no other reference to his gift, nor does the structure bear his name.

One of the finest miniaturists in the U.S. was Edward Greene Malbone, who died at the age of 29, in 1807. He proved to be the equal of such English artists as Hans Holbein and Richard Cosway. His sojourns in the eastern part of the U.S. and then in Charleston, South Carolina, gave him an opportunity to do miniatures of members of the Gratz family. He also painted several members of the Moses family, as well as miniatures of the brothers Asher and Joseph Marx. The Marx clan left its mark in the 19th century on Richmond, Virginia, where the majority of the family lived.

A miniature of Commander Joseph Meyers in uniform was done by Hugh Bridgport. Born in 1797, Joseph Meyers entered the U.S. Navy at the age of 13, as a midshipman. He then rose through the ranks to become a commander. He died in Richmond, Virginia, in 1862. Invalided for the last 30 years of his life, after contracting a spinal disease in Africa, he remained mentally alert. When the Civil War broke out, he resigned his commission in the U.S. Navy and signed up in the Confederate Navy, even donning the rebel uniform just before his death.

A southern miniaturist, Charles Fraser, painted several miniatures of Jews living in South Carolina and Georgia. One of those is of Octavus Cohen (1814-1876) who, in the portrait, is wearing a white shirt-front with gold buttons. There are also the rectangular miniatures of Mordechai Levy and his wife, of Camden, South Carolina. A member of the State Legislature from 1834-1838, Levy even fought duels in his younger years. Once he married Jane Hart, he settled down and together with his wife raised four lovely daughters.

According to Hannah London, the major historian of American Jewish miniatures, the Jews portrayed "were patriotic citizens of intellectual and cultural attainment and of social and official standing." She stresses that these portraits give one "an awareness of a people of proud and ancient heritage," maintaining their Jewish roots while contributing to America.

People of the book

-4 -05- 1986

David Geffen

EVER SINCE the very first book – the Bible – was printed on Gutenberg's press in the mid-15th century, Jews and Judaism have been the subject of thousands of books published all over the world. Whether religious, historical or political in nature, many of these works have become collector's items over the centuries.

Specifically, those items classified as "printed American Judaica" (publications of any form, by or relating to Jews) have become popular in recent years. The first such work was the *Bay Psalm Book*, printed in colonial America in 1640 and translated from the original Hebrew. The volume did contain the entire Hebrew alphabet, and Hebrew words appeared six times in the book's preface. Since no Hebrew type was available in America at that time, it was either carved by hand from wood or imported from England by the Cambridge, Massachusetts printer of that volume.

The *Bay Psalm Book* was the first of 689 annotated entries of printed American Judaica in the *American Jewish Bibliography* put out by the great bibliophile A.S.W. Rosenbach in 1926. This work appeared under the imprint of the American Jewish Historical Society and listed publications printed until 1850.

In the introduction, Rosenbach described how the *Bibliography* came to be: -4 -05- 1986

"Originally, the idea was to publish such a listing in a small way and have reactions to it. However, as it grew, it was realized that it should be published as a beginning volume and that corrections and additions would follow."

With the publication of that work, a new variety of Jewish "collectible" was born.

Three subsequent bibliographical works have increased our knowledge of printed American Judaica. The first was *Jewish Americana* by the dean of American Jewish historians, Prof. Jacob Rader Marcus. His 1954 volume listed the 227 publications available at that time in the library of the Hebrew Union College. Four years later, Philadelphia bibliophile and author Edwin Wolf II published a list of 231 unrecorded American Jewish-related works printed before 1851.

The third of these books was compiled in 1971 by Dr. Nathan Kaganoff from the collections of the American Jewish Historical Society, listing 199 items. As of that time, a total of close to 1,300 items categorized as printed American Judaica were known. Since then many more have been identified, and others will undoubtedly be found.

Jews first printed books for their own religious or spiritual needs in the United States in the 18th century. Prior to that, colonial Jewry – numbering less than a thousand people – was preoccupied with the business of making a living and providing for their families. Whatever extra money or goods they had were contributed to their synagogues, their cemeteries and to the poor and needy. Thus it was in conjunction with the rising attendance of services in colonial American synagogues that the demand for printing arose.

In 1761, there appeared in English, in New York, the first volume of Jewish prayers printed in America. The volume was entitled *Evening Service of Rosh Hashana and Yom Kippur or the Beginning of the Year and Day of Atonement.* Although the volume, a translation from Hebrew, bears no author's or translator's name, it has been ascribed to Isaac Pinto of New York, the most learned Jew of his day.

In 1776 an English translation of prayers for the Sabbath, Rosh Hashana and Yom Kippur, and the Pilgrimage Festivals was printed in New York, and on this volume the translator's name listed is Isaac Pinto.

What is fascinating is that these two volumes were the first Sephardi prayerbooks published in English *anywhere* in the world. Prof. Abraham Karp, in his introduction to the facsimile edition of the 1761 volume, poses the question of why these prayerbooks came into being in the small Jewish community of America, rather than in the much larger and established community in England? The best answer is found in Pinto's introduction to the 1766 volume:

"Hebrew being imperfectly understood by many, by some not at all; it has been necessary to translate our Prayers, in the Language of the Country wherein it hath pleased the divine Providence to appoint our Lot.

"In Europe, the Spanish and Portuguese Jews have a Translation in Spanish, which as they generally understand, may be sufficient, but that not being the Case in the British Dominions in America, has induced me to Attempt a Translation in English." American Jews needed a common language in which to pray and only English could serve that purpose. -4 -05- 1986

Another early publication put out during the colonial period was a pamphlet of a sermon delivered by a rabbi in 1773 in Newport, Rhode Island. The sermon, given by Rabbi Haim Isaac Carigal on Shavuot, was translated into English.

A native of Hebron, Carigal had come to America on several occasions to raise funds for the poor in the Holy Land. When he concluded this trip, he remained in the New World, becoming a rabbi in the West Indies where he later died. One of the most colourful of the 18th-century Jewish travellers, he made a major impact on America through his relationship with Ezra Stiles, later the president of Yale University. Stiles and Carigal corresponded in Hebrew, and Stiles left lengthy descriptions of the Hebron rabbi in his diaries.

Both the published sermon and several paintings of this venerable rabbi recall his presence in colonial America.

Hebrew is regularly to be found in publications appearing in the 18th century. The first Hebrew alphabet appearing in a work published in Philadelphia was in a book entitled *A Compleat Ephemeris,* issued in 1726.

Of special interest is the use of Hebrew letters to insure that money could not be counterfeited. The best example of this is the paper money printed in Charleston, South Carolina in 1777. P. Timothy, the printer, put two "shins" and two "mems" on the local $2 bill!

The widespread discussion of the theory that the Indians were descendants of the Ten Lost Tribes prompted many works of a historical, theological and linguistic nature – short articles and entire books. Sermons were preached and published on this topic.

Jonathan Edwards, the famous colonial minister and Calvinist theologian, wrote a treatise prior to his death in 1758 which was published in 1787. In it, he compared the language of the Muhhekaneew Indians with Hebrew. His conclusions proved that there were a great many similarities between the two tongues.

What is a Jew without his calendar? From the existing evidence, it is clear that prior to 1806 the various Jewish communities in the United States used either hand-written calendars or those sent from England or Holland.

Moses Lopez changed all that when he issued a 54-year *luah* commencing with 1805, the year it was printed. A native of Newport, Rhode Island, Lopez was a businessman who was very observant. In one of his letters, he wrote to a colleague that upon receiving a letter on Friday night, he had to wait until Sunday to open it. He died in 1830. His *luah* not only outlived him but demonstrated, in its own way, the coming of age of American Jewry.

The best known Jewish figure in American public life in the first half of the century was Mordechai Manuel Noah. An early Zionist activist and thinker, he attempted to found a Jewish homeland in the U.S. on Grand Island near Buffalo, New York. Calling it Ararat, Noah held an impressive ceremony dedication in 1825, but no one ever settled there. He then became more resolute about the idea of Palestine as the homeland for the Jews.

the colonial army. Morris required a broker with two specific characteristics: "an understanding of European finance and an unimpeachable credit. Haym Salomon had both."

In 1781, there were 25 brokers in Philadelphia, of whom two were Jews, Salomon and a Moses Cohen. According to most historians, Salomon was picked by Morris because he, Salomon, was a devoted patriot. However, it should also be noted that while the other brokers received 2 to 5 per cent commission on every transaction, Salomon made an agreement with Morris that his commission would not exceed 0.5 per cent. He wanted to see his new nation triumph and he did not feel that he should receive inordinate benefits from assisting the U.S.

Haym Salomon never forgot his religious obligations, and on September 13, 1782 he participated with all the Jews in Philadelphia in the dedication of the new Mikve Israel synagogue on Cherry Street. For the occasion, Salomon donated his own *sefer Tora* to the synagogue and he also made a substantial cash gift.

As the largest single contributor, he was given the privilege of leading the procession of the Tora scrolls from the old synagogue to the new. When all arrived at the building, he opened the door of the new Mikve Israel and after seven *hakafot* inside, the scrolls were placed in the ark. The service continued with prayers for the delegates to the Continental Congress based in Philadelphia and for "George Washington, captain general and commander-in-chief of the federal army of these states."

4-7. 1980

THE YEAR of 1783 proved to be an interesting one for Salomon. Since he was considered to be a rich American relative, various members of his family in Europe wrote asking for assistance and counsel. He advised them what conditions were like in America when he wrote, "your *yihus* (ancestry) is worth very little here."

When an uncle from London pressed him for additional help that same year, Salomon turned him down. Rich I am not, but the little I have I think it my duty to share with my poor father and mother... Whatever little more I can squeeze out I will give my relations, but I tell you plainly and truly that it is not in my power to give you or any relations yearly allowances."

Near the end of the year, several members of the Jewish community, Salomon among them, petitioned the Pennsylvania legislature requesting that the 1776 law requiring office holders to swear an oath on both the Old and New Testaments be changed. The petition indicated that the Jews were not that anxious to hold office, but this law was "a stigma upon their nation and their religion." They also pointed out that their patriotism should be taken into consideration. "They (the Jews of Pennsylvania) have served, some of them, in the continental army; some went out in the militia to fight the common enemy; all of them have cheerfully contributed to the support of the government of this state." It took seven years to get the requirement rescinded.

Salomon did not hesitate to defend himself and his fellow Jews when an anti-Semitic article appeared in the Philadelphia press in 1784. He answered quite emphatically. "I am a Jew; it is my own nation and profession. I also subscribe myself a broker. I do not despair that we shall obtain every other privilege that we aspire to enjoy along with our fellow citizens."

His health weakened by his imprisonment by the British, Salomon died at the age of 44 in January 1785, leaving a young widow and four small children.

A patriot in every sense of the word, Salomon had assisted his fledgling nation through his financial expertise. He had not been the "financier of the American Revolution" as legend described him, but he had made his contribution to the birth of the U.S.

End

Noted historian

1- 8. 1980

THE NEWS of the tragic death in June of Professor Robert E. Levinson, the young American Jewish historian, only recently reached Israel. Bob, as he liked to be called, specialized in the history of the Jews in the western United States. His book, *The Jews in the California Gold Rush*, (reviewed in *The Post* on June 30, 1979) has become one of the standard works in the growing literature on American Jewish history.

1- 8. 1980

A professor of history at San Jose State University in California and coordinator of the Jewish studies programme there, he was planning to come to Israel on a sabbatical in September. During the year he intended to complete his book on Rabbi Julius Eckman, the pioneer American Jewish journalist whose newspaper, "The Weekly Reaper," appeared in San Francisco in the 1850s and 1860s.

1- 8. 1980

Extremely exacting and very comprehensive in his research, Bob had published a number of studies on aspects of Jewish life in the American west in the 19th century. These studies, and his book, had earned him wide recognition in his field.

The intellectual side of Bob Levinson is better known in Israel because of his published work and because of the sabbatical year he and his family spent here in 1973-74. However, the efforts of Bob Levinson as an activist have produced a testament which will certainly endure.

During the course of his research on the Jews in the Gold Rush, he located all the abandoned Jewish cemeteries where Jewish 49ers were buried. At first, on his own but later with the help of others, he cleared these cemeteries, raised the money to have the stones repaired and in some instances had the cemeteries designated as California State landmarks.

At his initiative the Jewish Museum of the West in Berkeley, California, established a commission for the preservation of pioneer Jewish cemeteries and landmarks, and he served as the executive vice-chairman of the commission until his death. In this capacity he acquired title to six cemeteries for the commission, and he had other Jewish landmarks, in particular synagogues in the Gold Country, designated as historical monuments.

His loss is keenly felt by his fellow historians, his friends and most deeply by his wife Fay and his three sons.

DAVID GEFEN

Objects of scorn

DAVID GEFFEN finds anti-Semitic cartoons in the original "Life" magazine, which appeared from 1833 to 1936 and regularly mocked Jews.

ANTI-SEMITIC caricatures have a long history in Europe, but are by no means restricted to that part of the world. In the United States drawings of this type began appearing in the years following the Civil War. But it is important to discern the main differences between the European and American approaches to the caricature of the Jew.

In his book *The Jew in Early American Wit and Graphic Humour*, Rudolf Glanz discusses these two approaches. In the European tradition the Jew is always the devil who is responsible for all evil in the society. He is an eternally cursed figure, and therefore it is impossible to "laugh him off." In America, however, where there wasn't a long tradition of hatred, the Jew was presented as a reasonable person whose linguistic weaknesses and business practices justified mockery. Because of his reasoning prowess the Jew was up for criticism, scorn and laughter. However, the Jew was not inherently wicked in American eyes, only one of a group of new ethnic arrivals in the great migration period between 1880 and 1925.

The three major American humour weeklies that carried caricatures of Jews were *Judge*, *Puck* and *Life*. Their sketches first appeared in the 1870s and extended into the years just before World War I. Well-known American artists drew "aggressive Jewish caricatures" when such art was in demand. Whether they actually created such art from deep conviction is not known.

Judge, following the publication of some vicious anti-Jewish caricatures, directed its cartoons into a more general pattern of poking fun, at times quite cruel, at Jews, Catholics, blacks and foreigners. *Puck* claimed that it treated Jews "no better and no worse" than it did any other group which felt the sting of its wit and graphic humour. *Life*, however, was the most anti-Semitic of the three, as can be seen from these cartoons, which it published between 1912-1915.

Life magazine first appeared in New York in 1883 and was published there until 1936. Then Henry Booth Luce bought the name and created the new *Life* magazine in Chicago — a magazine best known for its photographs. As a humour magazine, the original *Life* exploited the massive migrations to the U.S. by using ethnic types and immigrant dialectics to provoke derisive laughter among its native-born American readers. The magazine's tone was set in editorials such as this:

"Of course it didn't take any special cleverness to find out that we inhabitants of the United States constitute the biggest fool nation on earth. But it was rather clever to pick out this country, as the dumping ground for all the shiftless, incompetent, lazy, ignorant and diseased objects of his charity — whom he (Baron de Hirsch) couldn't locate in any other country."

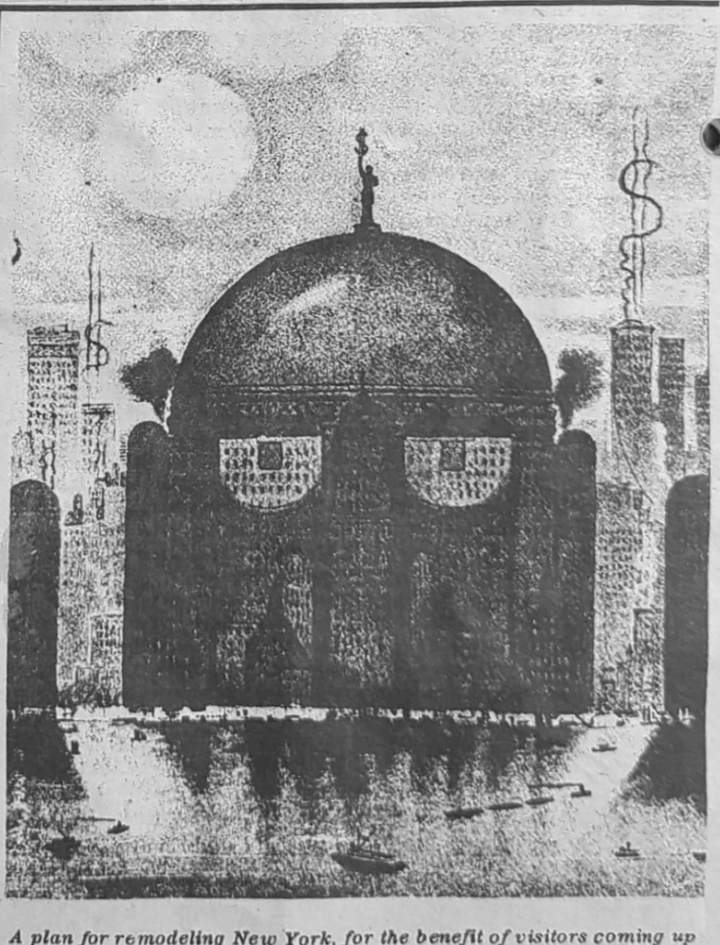
DURING the first decades of the 20th century, at the height of the migration of Jews to the U.S., *Life* increased its weekly supply of biting cartoons of Jews. "There is little sympathy here in America for the Jew," the magazine noted in 1901. "He has contaminated everything in American life he has touched."

When Burton Hendrick, a noted anti-Semite, wrote *The Jewish Invasion of America* in *McClure's Magazine* in March 1913, the cartoonists of *Life* produced a drawing of Gulliver in Manhattan to depict graphically this much discussed theme.

Another approach in pictorial anti-Semitism was the retelling of biblical tales. In each instance the characters retained their biblical dress but the themes were contemporary. In addition general cartoons in *Life* played on the economic mobility of the Jew — as a way of frightening the non-Jewish working population. The archetypal figure of the long-nosed Jew crossed all boundaries, and even characterized Jewish pets.

Today such drawings are only found in such anti-Semitic newspapers as *The Thunderbolt* and *Common Sense*, which appear infrequently in various parts of the United States. □

Cont. →



A plan for remodeling New York, for the benefit of visitors coming up the harbor



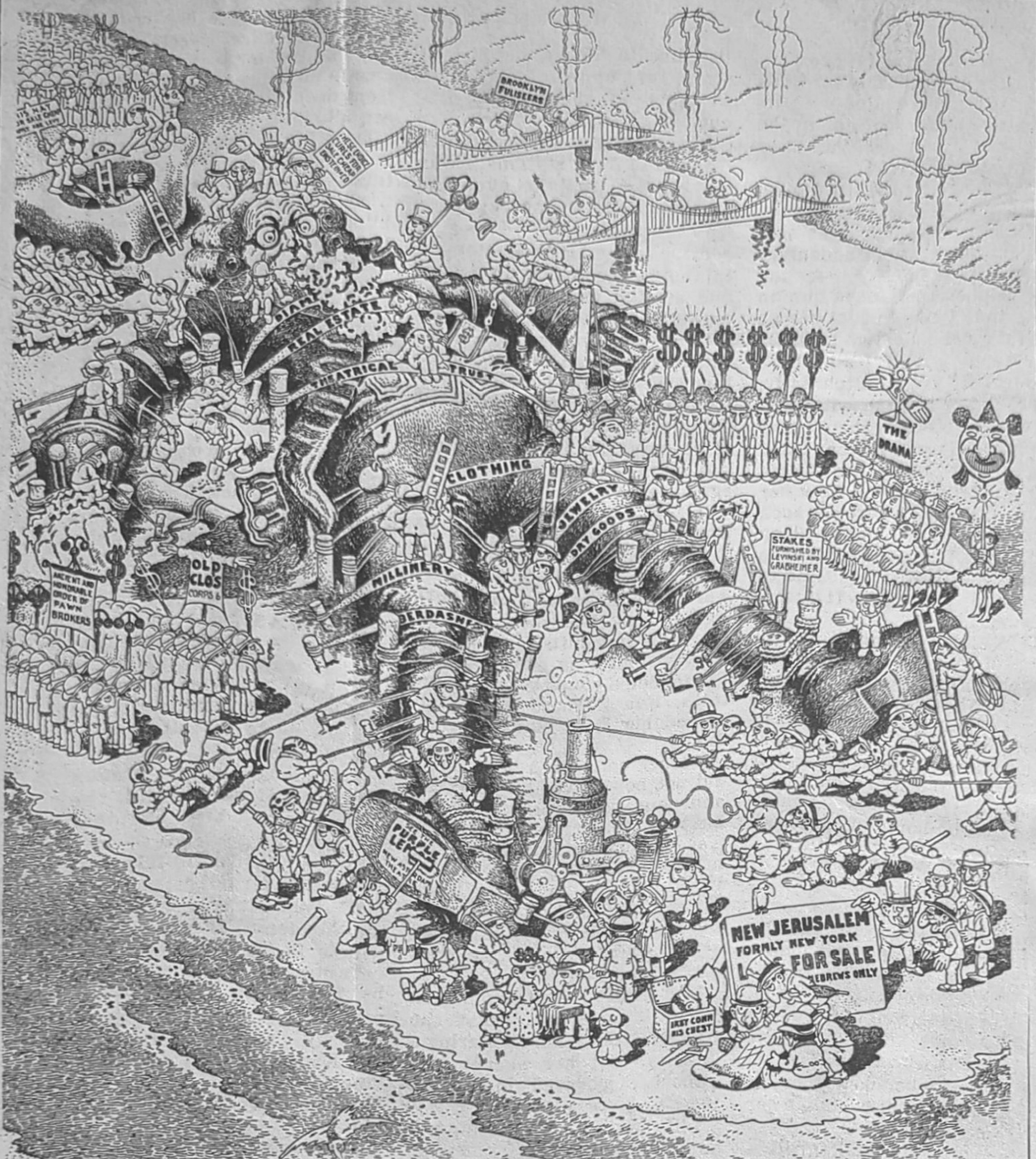
History as it might have been, the return of the prodigal son



From Life's collection of old prints, Joseph and his coat of many colours



The vision of Abraham



Gulliver Knickerbocker and the Lilliputians



Oh, Igey, isn't it peautiful! It's like voting for von off our own beeble.

24.2.1980

Portrait of Jerusalem

By DAVID GEFFEN/Special to The Jerusalem Post



Scene outside Jaffa Gate in 1910.

PUBLISHED IN 1904, the "Jewish Encyclopaedia" article on modern Jerusalem, tracing its development in the latter part of the 19th century and the first few years of the new one, was written by Martin Meyer, the youngest contributor to that monumental work. A reform rabbi ordained in 1901, he spent the academic year 1901-1902 in Jerusalem as the first student of the American School of Oriental Studies. His portrait of the Holy City was the one best known to English readers during the first quarter of the 20th century.

Meyer, born in San Francisco in 1879, received his basic Judaic training at the Reform Temple Emanu El in the Golden Gate City. He followed the example of an older friend, Judah Magnes, and studied for the rabbinate at Hebrew Union College. Meyer arrived at Jaffa, via Beirut, on the SS Apollo in late September, 1901. Spending a few hours in the port while waiting for the train to Jerusalem, Meyer explored the bazaars and came to the conclusion that Jews and Moslems look exactly alike, "some having the loveliest faces imaginable."

AFTER A VERY bumpy ride on the train, Meyer arrived at the Jerusalem railroad station "southwest of the city outside the walls." The first glimpse of the city had its impact on the 22 year old:

"My first sight of Jerusalem! How my heart beat. I wanted to do or say something. I wanted to sing. I wanted to shout. I hummed 'The Holy City' and contented myself with some long deep drawn sighs. This was once our home," he concluded, "where we bloomed and where we got the strength to be what we are now."

He was met by a Mr. Kaminitz, the son of the owner of the hotel where he had arranged to stay for the next eight months. They took a horse and buggy to the hotel on Jaffa Road since "there are no tramcars of any kind here, no gas or electric lights either."

Enthralled by the majesty of Jerusalem, he soon became acquainted with the realities and was moved to write. "Our New York and London ghettoes are paradise compared with our Jewish quarter here. The streets are narrow, dirty, winding. Dirt is a mild term. Dung litters every corner, the offal of the shops is heaped in the midst of the streets. Filth of every description is accumulated here for years."

In the usual American fashion, Meyer had the answer: "We (directed to his American readers) ought to have charge of the city for two months. A good sanitary engineer with a corps of workers could do wonders here."

The economic set up of the various settlements outside the walls also interested him: "There are what are called 'colonies' about Jerusalem. A society or an individual erects a row of three-roomed flats and lets them or leases them, or the occupants buy them on the instalment plan. Some of these rows are given rent free to poor families, but the greater number are bought by the occupants. So the Jews are becoming a home-owning class. Not bad at all."

The schools of Jerusalem were of special interest to Meyer. He visited them all, and even taught English at the Laemel school. He was most critical of the yeshivot: "There within these dingy musty walls these boys wear away the best years of their lives, stooping so continually that they became narrow chested and consumptive. He even marshalled evidence to prove that the Jews of Jerusalem, especially those connected with the yeshivot, were more prone to tuberculosis than Jews anywhere in the world. It is doubtful, however, that the long hours the students spent at these institutions were the only contributing cause to their health problems. Meyer captured the din of the typical Beit Midrash with a striking metaphor: "The boys in their caftans, round-caps and carefully-curled locks might at first glimpse be taken for a 'Kaffee Klatsch,'' at which the refreshment is the black letter text and where each person is anxious that he alone be heard above the others."

Since Meyer served as instructor of English in the Laemel school and was quite friendly with its director Ephraim Cohn, who also lived at the Kaminitz hotel, he knew that institution intimately. Describing the founding of it in 1856, Meyer referred to the opposition of the Ashkenazi Jews, who marched around the school blowing shofars and then pronounced a *herem* (a ban) against it.

In 1888, with appointment of Cohn as headmaster, the school became the first fully modern one in Jerusalem. "At the school there are about 150 children, all boys," Meyer specified on his first visit. "They learn the most important elements of modern education. You ought to hear the children speak Hebrew — this school being the first where Hebrew was introduced as a working living tongue. I was amazed."

THE SABBATH atmosphere in the Old City was unique, and Meyer sought to capture it in words. As the stalls and stores closed on Friday afternoon, "the vendors of Sabbath viands betake themselves to their homes, array themselves in their splendid robes of silk or plush and joyfully, smiling, wind their way to the synagogue or to the Western Wall." This attire contrasted with the reality of "the penury and poverty that range in the Jewish quarter during the six working days of the week."

"The stream of traffic," he noted, "is soon found to be in one direction — tourists, dragomans, beggars and Jews, in one motley throng, head for the same spot. We cannot fail to see the performance at the Wall, the sight of sights of Jerusalem Jewry.

"We glance at the old worn stones, whose size and workmanship are remarkable, but the human element is more attractive. Who can describe the colour of the movement, or interpret the faces and their tragedies? Prayers are nowhere chanted so lustily. Minyanim come and go. Endless are the prayers of Israel's sons and daughters and endless are the demands for 'backshis' from the lame blind. There in the corner," Meyer recorded, "an old Jew is praying by himself, bedewing his long gray beard and the cold, gray stones with his hot tears, sobbing as though his heart would break." Meyer, however, grew a bit cynical about the Western Wall when he pointed out that on each Sabbath "the show is repeated, satisfying the superstitious nature of the Jews and supplying the beggar and dragoman with shekels and shillings."

Cont. →

THE MARKET area, in particular, was a locale where Meyer could observe the multifaceted Jerusalem population. In October 1901, Meyer was present when Prince Adalbert of Germany came to Jerusalem. "The occasion gave me a good chance to see a Jerusalem crowd, and it must be confessed that it is as picturesque as can be imagined. Arabs of all ages, sexes and kinds, the men wrapped in their abbayes, the women enveloped in their varicolored izzars, Jews from Yemen, with their curious love locks, but distinctively Arabic otherwise in appearance, the omnipresent Russian Jews with his caftan and cap, contingents from Morocco, Mesopotamia, Georgia and the other innumerable sections of the East, monks in their distinctive garbs, Franciscans, Jesuits, Armenians and Greeks. A few Europeans scattered here and there lent a certain staid and sombre colouring to the kaleidoscopic throng, and the stolid Turks in fez and frock coats suggested that curious intermingling of the East and West that we are now witnessing in the process."

After contrasting the Turkish soldiers in their faded uniforms with the German naval cadets, the prince's guard in their neat uniforms of blue and white, Meyer commented on the difference in emotion between Americans and Orientals. "The quiet was remarkable. An American crowd would have given vent to its feelings in oft repeated and long continued shouts, but the Arabs stood silently, satisfying their curiosity and repressing whatever emotions may have arisen on the occasion. But this silence only added to the impressiveness of the scene for which the centuries-old Tower of David, frowning silently, formed an excellent background."

Meyer took several trips outside the city, often visiting the Jewish settlements, whose inhabitants much impressed him. "They are manifesting energy and uncommon courage. The Arabs first objected to their presence and often raided them, violating their homes. "But the colonists whould not stand by passive while these things were happening, and they just turned on the Arabs and put them to flight. Every man has his gun and knows how to use it."

24.3.198[illegible]

On a short trip he and two friends took a carriage and drove to Koloniyeh (Motza); Just outside Jerusalem where 10 families lived. In describing them he captured the spirit of the settlers. "The beginnings were small, but the progress has been sure, the houses are home made, rough but comfortable and substantial. The colonists owe nobody for anything, and are happy and contented."

Meyer also penned a perfect commercial for Zionism. "The struggle that the early colonists had with the soil was terrific. It had to be cleared of stones, and earth had to be scraped together from every rock and cranny, but industry and patience were rewarded and today the difficult start is looked back to with tears and smiles. Little though the colony is and hard though the path might have been, it is sufficient to demonstrate what possibilities there are in the Jew."

Meyer spent the majority of his time working under the supervision of Dr. T.L. Mitchell, the director of the American school of Oriental studies. Meyer was given considerable instruction on the archaeological excavations in and around Jerusalem. By the end of the year he was knowledgeable enough to be invited by the programme committee of the Abarbanel Library to present a lecture on the archaeology of Jerusalem. He spoke on May 24, 1902 in German to a large audience. David Yellin, the official translator at all such events presented a Hebrew version of Meyer's speech. Michael Pines, president of the library committee, offered his appreciation to the speaker for his learned dissertation. Ben Yehuda was present, and he wrote up the event in the weekly "Haskafa" newspaper. In fact, even the "Jewish Chronicle" of London carried a notice of the speech.

After an eight-month stay in Jerusalem, Meyer completed his studies and left for the U.S. in June 1902. He had been invited to give an address at the Jewish Chatauqua in Atlantic City, the great summer forum of American Jewry, on the "Present Condition of Jerusalem." Before leaving he climbed one of the tallest buildings in the city on a moonlit night to view Jerusalem from above.

"Such a beautiful sight," he wrote. "The houses are all of white stone or white washed and as they lay there under the silver light of the moon, quiet as a city of the dead, you could forget its dirt and its squalor and think only of its bygone splendors, when it was a city of kings and princes. It is only a trick of the imagination. The old Jerusalem is dead, passed away for all time."

End

Flying into the 20th century

By David Geffen

New Year's Eve 1913 was a memorable day in the modern history of Jerusalem. Sweeping out of the sky, a monoplane flown by French aviator Francis Bonnier and a friend caused quite a stir when it landed after its flight from Beirut.

It was one of the last few joyous events in Jerusalem until General Edmund Allenby captured the city in December 1917. The year of 1914 marked the opening of World War I and mass deportation and starvation for the residents of Palestine.

Between the last decade of the 19th century and the last pre-war census in 1912, the population of Jerusalem grew considerably, from 45,000 to 70,000. The new residents were mostly immigrants, Jews and Arabs from outside the country. The Jews numbered 45,000, Christians 13,000 and Moslems 12,000.

Jaffa Road had become a bustling thoroughfare with foreign consulates, European post offices, hotels, shops and workshops. In 1913 Isaac Goldberg of Vilna provided the funds necessary to purchase 50 acres on Mount Scopus for the future Hebrew University.

Yet, the city had not yet caught up to the 20th century. "Jerusalem," a foreign newsman wrote, "which has no water system, no tram, no electric light, not even gas – not anything that is modern – has had its airplane and the excitement created by its advent was commensurate with the event."

Bonnier's was one of two airplanes sponsored by the French National Aerial League which set out from Paris in November to fly 5,600 kilometres to Cairo. Along the way, the airmen guided their craft over seven countries on three continents.

On Wednesday, December 31, 1913, 20,000 people, almost a third of the entire population of Jerusalem, gathered just before sunset in the Refaim Valley to watch the plane's arrival. For the previous weeks, the city's population was informed about the landing by posters and newspapers.

The weather even cooperated and no rain fell the last week of December to ensure that Bonnier could land his monoplane here.

The pilgrimage to the Refaim Valley began in the afternoon. Dressed appropriately for a chilly Jerusalem winter day, men and women, young and old, walked for an hour from Jaffa Gate through the German Colony to reach the flat area where the landing was scheduled.

At about 5 p.m., a cry went up from the crowd as the "devil bird" was sighted. The excitement reached a fevered pitch as Bonnier circled the valley a few times before gracefully bringing the plane to earth.

The spectators rushed forward, cheering and applauding, and lifted Bonnier onto their shoulders. He was their hero. The pilot of the "thing of wonder" had brought 1913 to a happy conclusion and heralded great strides for the future.

Most of the spectators in the multicoloured, multi-lingual crowd had their own names for the plane. Some called it *l'aeroplan Zeppelin;* others dubbed it *Fligsmaschinke*. The Arabs named it *tayara*, and Eliezer Ben-Yehuda made it *ha'aviron*.

The crowd had to be seen to be believed. Jerusalemites wore their special tarbushes, the Bethlehemites their white-and-yellow turbans. The yeshiva students had *shtreimels* and other religious Jews their talitot, the newsman noted.

The foreign correspondent, reporting for a London newspaper, described the observers and their clothes. "The elegant Greek beauty was clad in the latest finery Paris had sent to its numerous clientele here.

"[There were] some very up-to-date *fellaheen* who, having made their 'pile' in Buenos Aires or Chile, had returned to play the affluent in the villages of their ancestors. They came in on their bicycles to gaze at this machine of the future," the reporter continued.

The largest single group in attendance comprised 100 students of the Evelina de Rothschild school. Led by the headmistress, they marched from the railroad station to the Refaim Valley. They had been on a Hanukka outing, and this was a fitting climax to it. "Through the courtesy of the mayor, they entered the area where the machine was sitting and were shown the component parts and how they worked," the reporter wrote.

That night, Jerusalem was aglow with spirited celebrations marking the arrival of 1914. Bonnier stayed at the Grand New Hotel and was feted at a massive reception to which were invited the city's Christian, Moslem and Jewish notables.

The pilot explained to the guests how the plane worked and predicted that in the not too distant future, "the airplane will carry passengers to every part of the globe."

At 9 a.m. New Year's Day, Bonnier and his assistant were at the Refaim Valley preparing for takeoff. The New York Times reported that the crowd gathered to watch Bonnier take off was so large that his departure was delayed for an hour.

Without much ado, Bonnier took off with a flight plan that carried him over Bethlehem, Hebron and Gaza and then on to Cairo where he arrived at noon, completing a three-hour flight from one capital to the other.

Exclusive

THE YOUNG READER'S ENCYCLOPEDIA OF JEWISH HISTORY edited by Shlomo Shavit. Tel Aviv, Massada. 125 pp. No price stated.

TWENTY-EIGHT chapters, a *koah* group, tell the story of the Jewish people.

Thirteen chapters deal specifically with pre-19th century history, while the other 15 are more oriented to contemporary Jewish history, with the Holocaust and the State of Israel as the main focal points.

The timeline at the end of the book is interesting for what it excludes rather than for what it includes. After the 1925 U.S. immigration restriction, the only entries relating to the "largest Jewish community in the world" (the editor's words) are 43,000 refugees to U.S. in 1939; Jewish lobby in Washington organized; Jewish self-defence in New York; demonstration in New York for Soviet Jewry, and U.S. Reform Movement moves centre to Jerusalem. American history of the same period is well documented in another column.

Assuming that this volume was published in English so that it could be read by Jews the world over, it should tell the story of American Jewry.

David Geffen

Jerusalem: Tu Bishvat 1929

By David Geffen

January 1929 was a very rainy month for Jerusalem. Snow fell on three occasions that month, and the normal patterns of city life were disrupted by the inclement weather.

Towards the end of January, there was a slight respite. This was fortunate, because the last Saturday of the month was Tu Bishvat, the new year of the trees.

Jerusalem was very interested in trees at the time. A British forestry expert, who was the guest of high commissioner Sir John Chancellor, urged the establishment of a group to oversee and plan the afforestation of the country.

The group, called the Men of the Trees, was registered on January 25 with the Mandate authorities. Its goals included developing a "tree sense" in every citizen and encouraging all "to plant, protect and love their native trees." Forestry, the organization suggested, is among the oldest and most honourable of the "peaceful acts" and is an "unselfish and constructive service."

Hebrew University students showed their love of nature differently. They travelled outside the city to plant trees in Jewish settlements. For 1929, however, university officials and students decided to fill the Mount Scopus campus itself with greenery. To make the planting more dramatic, the students decided on a Saturday night celebration and planting.

At 7 p.m., January 26, the students marched from their club, singing exuberantly, to the university building on Mount Scopus. In the main lecture hall the festivities were opened in the presence of university chancellor Dr. Judah Magnes and a number of professors.

One speaker stressed the traditional practice among the students of planting on this day. "As students, you have the major task of making sure this land is filled with trees of every variety," he noted. "May you ever have the strength to fulfil your obligation."

The treat of the evening was the lamp-slide show presented by Dr. Ephraim Hareuveni, the botanist. He originated the idea of Neot Kedumim, the Biblical Landscape Reserve in the Modi'in region. The reserve was created by his son, Nogah, in the 1980s.

The elder Hareuveni's illustrated lecture that Saturday night in 1929 was on the trees of the Land of Israel in the literature of the Jewish people. Through his slides and the use of biblical and talmudic quotations, he stressed that our ancestors had a penetrating knowledge of plant life.

Inspired by the presentation and basking in the light of the full moon, the students walked to various parts of the campus where saplings had been placed. As some readied the soil, others danced and tasted the fruits of the land. The report in *Ha'aretz* stated: "The circles of the hora did not end until the wee hours of the morning."

Two days later, a second celebration of Tu Bishvat provided elementary and high school students in Jerusalem with their annual opportunity to plant trees in one of the city's budding neighbourhoods. For 1929, Bayit Vagan was selected. The neighbourhood, founded in the early Twenties, offered "refreshing air" as a key attraction to residents.

On January 28, when Tu Bishvat was officially marked in the schools, hundreds of children, marching behind their school banners, decorated cars and trucks, horse-drawn wagons and bicycles paraded from the Lemel School on Rehov Yeshayahu to Bayit Vagan. Members of the community came out in force to march along with them or to watch.

The *Jewish Chronicle* of London reported: "Even infants were in evidence – some carried in hand and others strapped into their buggies."

People lined the streets and cheered from their windows and balconies as the parade moved along Jaffa Road before turning and passing Beit Hakerem on the way to Bayit Vagan. Two hours were needed for the march from the school to the neighbourhood.

An elaborately adorned gateway with the words *B'ruchim haba'im* (welcome) greeted the marchers at the entrance to Bayit Vagan. Avraham Haim Zwegner, a member of the neighbourhood council, was on hand to welcome the procession. He was joined on the reviewing stand by Zionist leaders Henrietta Szold and Menahem Ussishkin, Rev. Michael Adler of London, and members of the Men of the Trees society.

The festivities were enlivened by the musical accompaniment of the bands of the Jewish Institute for the Blind and the Tahkemoni School.

The challenge issued by Sir Francis Younghusband, the first president of the Men of the Trees, on that occasion is relevant today: "If the love of trees be awakened in the hearts of our new Palestinians, we have reason to hope that the Holy Land will once more become a place where the birds nest in the branches and where the various animal species, which have been so recklessly exterminated in the last decade, will find sanctuary.

"Palestine can be a garden land in the full sense of the term, as it was in ancient times, with shady roads, public parks and pleasure resorts."

grams of instruction in Hebrew will be introduced so that the army radio can provide even wider service."

The schedule for the early months of broadcasting included (Sunday) a potpourri of music by popular choral groups; Shmulik Rosen reporting from different camps – infantry, artillery and tank corps; (Monday) classical music; (Tuesday) features on the air force and navy; (Wednesday) the weekly concert; (Thursday) Nahal's entertainment troupe teaches popular songs; (Friday) Shabbat songs. Every night, there was also at least an hour of dance music, folk, ballroom and Spanish, which was doubled on Friday and Saturday nights.

31 AUG 1990

Premier and Defense Minister David Ben-Gurion sent his greetings for the opening broadcast and blessed this new endeavor labeling it a "cultural tool welding together the tribes of Israel into a working force for peace and for freedom."

Soviet olim aren't just waiting for help

2 SEP 1990

David Geffen

Unlike others, they are prepared to adapt and make a go of it

ONE RECENT day at a Jerusalem filling station, I handed my credit card to the Hebrew-speaking attendant, who, before registering the sale, asked a question of a co-worker in Russian. When he approached with the slip to sign, I asked him where he was from – Kiev was his answer. And what's your profession? Engineer – "but my family has to eat so I am working here."

A few months back, a story ran in the papers about a Russian olah, a physician, working at the Jewish Agency serving tea. One time, as she was bringing in some coffee, tea and cake to a meeting of big givers from abroad, one participant started to choke. No one knew what to do, but the tea server-physician immediately went into action, using the Heimlich maneuver to save him.

Six months ago, we adopted a Russian family from Zhitomir who made aliya last February. As in the other cases, they were not afraid to do anything to earn needed funds. In the morning they went to ulpan, and in the afternoon and at night the father and his two sons worked in a Jerusalem bakery. The daughter-in-law, trained as a hairdresser, cleaned houses because she wanted to contribute her share. Now they have moved into two Amidar apartments in Kiryat Gat, and there is a good chance they will make it.

THE DRAMA OF the Soviet aliya has excited Israelis and world Jewry during the past months. While Jews throughout the world have raised funds to assist in the absorption of these immigrants, we here have been wondering what is going to happen after the first six months.

Will there be any jobs for Russian Jews? Will they just line up for unemployment? Will they become so frustrated that they will leave for Australia, Europe and other locales? We've all had such fears.

But as I've watched Soviet Jews here in the past few months, my attitude has changed. Here are people who are not afraid to get their hands dirty. Here are people who are prepared to take whatever job they can get. Here are people who are ready to live in development towns and give Israel a try. In the midst of government crises, security crises and the many other crises we have here, many Israelis have failed to see what is happening about us.

The other evening, my wife and I went to a wedding, and there we saw a young man from Kiev who had hosted us two years ago when we visited the Soviet Union. A leader in the Jewish educational and spiritual revival there, he was visited by literally hundreds of people through the years.

About a year ago, he made aliya. A computer programmer by profession, he told us he had decided that it was unfair to use any of his connections here to get a job. On his own, he has begun to get some private consulting work, and now he is hoping to set up a working computer group with other Russian olim. His words to us put it all in perspective – "I need Israel much more than it needs me, so I have to do whatever I can to contribute to our homeland."

MY PERSPECTIVE on Soviet Jews is colored by knowledge of American olim. An amazing statistic – more Soviet Jews will come on aliya this year than the total number of American olim living in this country after the forty-two years of Israel's existence. These American olim through the years have mostly been college graduates and frequently professionals. They have sought work in their fields and at times have been open to retraining.

However, many returned to the U.S. because they were not able to make it. "Not making it" meant not getting a job which would provide them with whatever standard of living they had decided to adopt. I never could understand how people could uproot themselves from U.S. soil and then be prepared to say that they had failed and leave.

The comparison between the Russians and the Americans to me is very telling. Some may argue that the Russians have no other choice. But they do – no one is holding them here. Out of the 200,000 Russian olim who came in the 1970s, 180,000 are still in Israel. They were prepared to adapt and make a go of it.

I see the new Soviet olim in the same light, even though many of them do not have the same Zionist motivation as those of an earlier generation. They want to live in Israel and they want to earn a decent livelihood. To do this will take effort, persistence and sacrifice.

But they are appreciative that Israel, not America, opened her doors for them. They are not all going to say thank you, but their presence here and their efforts to succeed speak louder than all the words that might be spoken.

'Something more'

MOST RABBIS are content to retire at 70 to a peaceful and rewarding life. Not so Rabbi Mayer Abramowitz, who a year ago completed a 40-year tour of duty at Temple Menorah, a Conservative synagogue in Miami Beach, Florida.

"I was not satisfied with the results of my rabbinate – I wanted something more," Abramowitz told *The Jerusalem Post* during a visit to Jerusalem. "I was convinced that the process of Jewish intellectual and spiritual enlightenment for our college students was one in which I wanted to get involved."

Abramowitz not only got involved, he created the Jewish Leadership Institute, a month-long program of study and religious experience in Israel for college students from the Greater Miami area. He obtained donations to underwrite the major costs and scholarships. Twenty-four students recently completed a four-week stint in Israel, devoting five hours a day to the study of Bible, Midrash, Jewish history and philosophy and Hebrew. As for the religious experience – each Shabbat they spent in a different place: Jerusalem, Safed and Kibbutz Ma'agan Michael and Kibbutz Ein Tsurim kibbutzim. Visits to absorption centers and caves of historical or archeological significance were among the numerous short field trips offered.

"For the first time in my life, I felt a wholeness with the Jewish people," said Bradley Meltzer, a University of Michigan student. "Now I understood that its history is truly my history. Studying Bible and Midrash via critical analysis and through historical perspective, and learning what the Commandments really mean, have changed me in a way that I will fully appreciate only in the future."

4 SEP 1990

ABRAMOWITZ built the program on the premise that value-judgment maturation occurs in the late 'teens and early 20s – the college years. Unfortunately, as Abramowitz discovered during his four-decade rabbinate, that is the age when American Jewish youth are most divorced from the synagogue and other Jewish institutions.

To try to deal with this situation, he created the institute to provide a top-grade program of studies in Israel for a group of outstanding students. In addition to actual study, he hoped that he could generate in the participants a sense of responsibility for the American and Israeli Jewish community and a commitment to the observance of *mitzvot*. Abramowitz saw the three elements – study, responsibility and observance – as significant factors in the development of future leaders.

He asked his rabbinic colleagues in Greater Miami to recommend students for the program, and originally raised enough money for only 13 students. He soon discovered, however, that of the 51 applicants, he wished to enroll 24 in the program. So like anyone with a dream, he went back to the donor and asked for the additional money to take all 24. His request was granted.

David Geffen

4 SEP 1990

The participants in the program, all from South Florida, were students at universities in various parts of the U.S., including Harvard, Brandeis, New York University, the University of Miami, the University of Florida, the University of Michigan and some lesser-known schools. Some had been here in the High School in Israel program and others on confirmation trips and the like.

"The best way that I can describe what happened in this program," said Judith Libhaber, a Ph.D. candidate in psychology, "is to stress that at night, when the formal program was over, we sat on the floor in the corridors outside our hotel rooms and talked about what we had learned and the questions that had been raised by our classes and by our field trips. We dealt with gut issues that affected us, but we looked at them through Jewish sources – and that made all the difference."

Corry Flam, a student at Harvard, said: "When we studied the story of Jacob and Esau and the story of Joseph and his brothers, I began to see the archetypes of family relationships that I had previously looked for only in world literature and psychological texts. Here was my own literature filled with this, and finally I could see that there was much my tradition had to offer. I plan to study the Bible regularly, because I now realize what I can derive from it."

Brian Breiter, a student at the the University of Florida, candidly mentioned his new appreciation for Jewish ritual: "I have not been an observant Jew, but I have been a concerned Jew. Now I see that through observing the *mitzvot* of Judaism, I can bring a new dimension to my own personal existence. I hope to find those *mitzvot* which I can begin with and then move from there to other levels."

A graduate of the University of Miami, Stacey Belfer, who is just beginning a career in accounting, explained what she had gained from this experience. "First, there is the importance of Israel as the homeland of my people, always open to Jews in need. Second, there is my own personal commitment to Judaism and to Israel which has to be very strong and unbending. Thirdly, this program has been religiously uplifting for me. Visiting the [Western] Wall and standing on the borders of Israel, I had the same feeling of exultation – this is the heritage of our people."

The only participant in the program with an extensive Jewish background was Jonathan Tabachnikoff, a Jewish studies major at Brandeis and son of a Reform rabbi. He observed: "I have studied history and read the Bible and Jewish philosophy; but walking in our land and seeing our tradition come alive in Israel gives me a totally different picture of our faith."

As for Rabbi Abramowitz, he has indeed proven that not only is there life after the rabbinate but there is still a place for creative work in Jewish education if one has the desire to pursue it. This has been "one of the most satisfying experiences" of his Jewish career – and with the enthusiasm the program has generated, it may be just the beginning.

When Italy bombed Tel Aviv

7 SEP 1990

David Geffen

THE ITALIAN planes swooped in low – the neighborhoods of Tel Aviv were in their sights totally unprotected. It was five in the afternoon on September 9, 1940 when, unchallenged, this squadron of death flew over the city. Just three minutes later, after dropping 62 bombs, the pilots turned back to the sea, leaving 122 people dead and 350 people wounded. World War II had struck at the heart of the Yishuv.

Fifty years ago, the lightning victories of the German military machine during the first year of the war, along with the evacuation of British and French forces from Dunkirk, completed on June 4, 1940, prompted Italy, the Germans' main ally, to enter the war in June, 1940. Mussolini was anxious to rack up some quick victories so that he could share in the spoils he thought the Germans would be getting with their conquests in Europe.

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The Italian Duce focused on the Middle East because of Italy's foothold in Ethiopia, which it conquered in 1935. Italy also had air force bases on Rhodes and the Dodecanese islands in the Mediterranean. Mussolini assumed that he could march across North Africa and drive the British out of Egypt. Palestine would then only be a stone's throw away.

AS EARLY as 1938, preparations were made in Palestine both by the British authorities and by the leadership of the Yishuv to guard against air attacks. Numerous appeals were also made to the British authorities to allow the Jews to bear arms, but this request was regularly refused.

The initial pamphlets issued in English on this subject that year were entitled "Air Raid Precautions," or ARP as they were better-known. Community courses were offered in emergency first-aid and citizens were told to be prepared for any eventuality. "In air raids, keep calm, obey orders, take cover," were the bywords of the era.

Dixieland's Jews

TURN TO THE SOUTH: Essays on Southern Jewry edited by Nathan M. Kaganoff and Melvin I. Urofsky. Charlottesville, University of Virginia Press. 205 pp., $7.95.

29. 2. 1980

David Geffen

THE AMERICAN SOUTH has always been shunned by the vast majority of U.S. Jews. Today, outside the southern tip of Florida, where nearly half the 450,000 Southern Jews live, the Jewish community accounts for only one per cent of the total population of the Southern states.

Stephen Whitfield, one of the contributors to this volume of essays, suggests that Jews turned to other areas in America because they feared "the descent into the primitive, the horror that in the South membranes of restraint that bind a social order may be broken."

Whatever the reason for this reluctance to head south, this volume indicates an upsurge of interest in Dixieland Jewry. This interest has shown itself in the re-vitalization, over the past three years, of the Jewish Historical Society and in a series of conferences, one of which in 1976 led to the production of these essays.

BYRON SHERWIN'S essay on the rabbinate of Bernard C. Ehrenreich in Montgomery, Alabama, from 1906 to 1920 focuses on that rabbi's unswerving devotion to liberal ideals. In the years before the First World War, Ehrenreich, deep in the heart of segregation country, called consistently for equal rights for Blacks. His sermons and his stirring addresses to non-Jews on human rights led this exponent of prophetic Judaism to be branded a "romantic rebel."

Another rabbinical portrait is that of Irving Lehrman, a conservative rabbi in Miami Beach since the 1940s. Because of the locale of his synagogue in the centre of Florida tourism, he preaches to thousands of people on a Shabbat, more than some rabbis see in months. The description by Gladys Rosen of his work for interfaith cooperation, the Jewish Theological Seminary of America, Israel Bonds and the UJA reflects the varied public career of the American rabbi today.

The careers of Ehrenreich and Lehrman also illustrate the principle that, except in certain Orthodox sectors, the more recognition a U.S. rabbi receives from the non-Jewish community, the more authority and influence he wields within his own congregation.

TWO ESSAYS deal with Jewish politicians: Judah Benjamin, secretary of state of the Confederacy, and Charles Jacobson, of Arkansas. Richard Tedlow reviews the extensive literature on Benjamin and concludes his essay by comparing him, as an expatriate, with Benjamin Disraeli, since both were living in England at the same period. Jacobson's career reveals the tensions of an unusual political alliance between an Arkansas demagogue, Jeff Davis, and a Jew at the turn of the century.

Three essays which break new ground are those by Whitfield, Shankman and Reed. Well researched and documented, these studies make the reader aware of how certain Southern attitudes have significantly influenced the opinions of the Jews living there. Voting patterns and attitudes toward the blacks are noteworthy.

Interestingly, the Southern Jew outside the Miami Beach area remains something of an alien because of the persistence of latent anti-Semitism, which is possibly kept alive by the teachings of certain fundamentalist Christian denominations. This has caused Dixie Jews to remain in tight communities.

The concluding essay by Eli Evans, author of *The Provincials*, the book which really introduced the public to Southern Jewry, calls for the Jews of the region to rediscover their past in the belief that the experiences of the Dixieland tribe can provide enlightenment for world Jewry. □

PERCEPTIONS OF ISRAEL

17. 3. 1980

By DAVID GEFFEN/Special to The Jerusalem Post

FIVE POINTS, where five Indian trails once met, has always been the centre of Atlanta, Georgia. There today the main station of the South's first rapid transit system is being completed to bind together a city growing in all four directions of the compass. That transport system is only one of the attempts being made to link together the disparate elements, black and white, of the most dynamic city in the South.

There are some 35,000 Jews in Atlanta, according to the Jewish Federation. This may seem a relatively small figure in a 1,800,000 metropolitan population, but they have more impact than their number implies. This has not always been the case, but in this era of a Georgia president, the Jews of Atlanta form part of the "Georgia mafia," and are a group to be reckoned with and courted.

A native of the Gate City, as Atlanta is called, I spent 12 days there in February. My visit began with the fierce debate on whether American women should be registered for the draft and was concluded by the triumphant shouts of "U.S.A., U.S.A." as the home team incredibly defeated the Russians in Olympic hockey. The atmosphere was much like the Maccabi basketball victory over the Russians several years ago.

Friends and strangers queried me about life in Israel. I offered a variety of answers, and did something unusual for me: I encouraged my friends to consider the possibility of aliya. They looked at me quizzically, and then went on with the conversation, asking about Israel's security needs, defensible borders, three-digit inflation and on and on.

The Atlanta Jewish community may be divided into several groupings. There are the old-time German Jews who trace their ancestry back to the Civil War. There are the Eastern European families who began to arrive in the 1880's and continued to settle in Atlanta until the establishment of immigration quotas in 1925. There is the very tight-knit Sephardi community, whose founders arrived from Turkey and Rhodes before World War I. There are the German immigrants who escaped the terrors of Hitler and arrived just before World War II began, and then there are the survivors of the Holocaust.

The largest group in the Jewish community are the so-called Yankees. During World War II they were stationed in the South, en- joyed the much slower pace of life and began a migration to Atlanta, which has continued for the last 35 years. The most recent northern emigres are families from Montreal. There is also a sizable number (though no one knows how many) of singles who have gravitated to Atlanta from little towns throughout the South.

Such diversity has made it essential for the organized community to provide a wide variety of services within the best tradition of American Jewish life. Changes in social realities are reflected in growing interest in the "single scene" and "single parents" and "senior citizens." My particular interest was to get some clues on how Atlanta Jews perceive Israel.

THE FIRST morning after my arrival, the editor of "The Atlanta Constitution" warmed everyone's coffee with a bitter attack on the cabinet vote authorizing Jewish settlement in Hebron. He emphasized that this was a tremendous setback to autonomy. I hoped to see then a letter to the editor answering his charges, but none was forthcoming. What the Jewish community policy was, if any, on public criticism of this type was not clear.

I listened in when Jewish physicians and dentists, under the auspices of the Atlanta Jewish Federation, met for an information session with a distinguished Jerusalem physician. He presented a somber portrait of Israeli medicine and then made a strong appeal for aliya. It surprised me that he had not mentioned his hospital's treatment of Arab children, so I raised a question about this, which he answered readily.

I questioned him privately about why he had omitted the Arab point; his answer was straightforward. "I have been advised on other occasions not to mention our treatment of the Arabs." This contrasted with the cover picture of an Arab woman holding an infant that appeared on a publication for American supporters of a Jerusalem hospital.

The doctors did not evince any great interest in the settlement issue. One told me that on this point Americans knew only what the government wants them to know.

Cont. →

The Jewish community receives additional information about Israel through the local Jewish newspaper, the "Southern Israelite" and through briefings by the Atlanta Jewish Federation. Little information has been disseminated, according to these physicians, about how much territory Israel has returned to Egypt. One person present did say, "I cannot believe that Israel returned all those oilfields to Egypt. How is Israel going to have enough oil to survive? The U.S.A. certainly cannot supply Israel's needs." Another time, another place, one of the leaders in the Jewish community talked to me about amending the Law of Return. He indicated that there was great concern about it and that whenever the issue was raised at national organizational meetings, it was transformed into a question of life and death for Israel. Thus there could be only one response — American Jews, hands off.

17.3.1980

A topic that surfaced frequently was Soviet Jewry. The Atlanta Jewish community has received its share of Russian Jews, 360 through last summer, and more are expected. Many Atlanta Jews were incensed that a larger percentage of Russian Jews were choosing to come to the U.S. than were making aliya to Israel. Discussion centred on the right of Soviet Jews to choose where they wanted to live when they had left Russia with an Israeli visa. Though most people agreed that Russian Jews should enjoy the basic economic right of being able to earn a living, there were still those who felt that if the Russians got out on Israeli visas, they should go to Israel first.

An often asked question was whether I had been to Cairo yet? Was it easy to get there from Israel? Could one drive it?

There is an historical legitimacy to the Atlanta-Cairo connection, however. In 1914, four years after beginning what was to be a 60-year rabbinate in Atlanta, Rabbi Tobias Geffen, my grandfather, was asked to aid the Jewish community of Cairo. From then until the outbreak of World War II, individuals from Atlanta through him provided assistance on an annual basis for Jews in Cairo, Alexandria, and Ismaliya. In addition, on two known occasions Rabbi Geffen acted as an agent in an halachic matter for rabbis from Alexandria and Cairo. Hence, during my visit, when I spoke at a service marking his tenth yahrzeit, I felt it most appropriate to mention this longstanding tie between Atlanta Jewry and Egyptian Jewry.

TWO POIGNANT experiences touched me in the Gate City. One occurred in a shiva minyan in a Sephardi household, the other in a storefront synagogue in a shopping centre.

An automobile accident during my visit took the life of a young physician whose father had been my scoutmaster. I went to the house one morning for the minyan, and I joined together with a Sephardic congregation. The rabbi emeritus of the synagogue, originally from Turkey, who has been in Atlanta since 1934, was present and a second rabbi, who is from Morocco, led the service. The prayers, which would have been unusual to my ear a few years ago, now seemed quite natural. The boy's grandfather was one of the first Sephardi Jews in Atlanta arriving in 1908. For over seven decades these Sephardim have preserved their proud heritage in the South. Actually, they were the second wave of Sephardi Jews who followed the pioneer American Jews in the 17th century.

Quite near a natural beauty spot called Stone Wonder at whose base the Ku Klux Klan regularly burns its crosses, a new congregation has sprung up to serve the Jews who have moved to the area. They are meeting in the shopping centre storefront until they can construct their own synagogue, whose foundation they recently dug with their own hands. The rabbi and several members of this liberal traditional synagogue seriously discussed with me the realistic possibilities of autonomy; the responsibilities of the Israelis toward the Palestinians; the problems the settlements were causing; and the question of what to teach Jewish children today about Israel. It was evident that the rabbi had not hesitated to ask his congregants questions and had encouraged them to study the issues.

17.3.1980

THE ATLANTA Jewish community is just about 130 years old. It is one of the few communities where one of its members, Leo Frank, was lynched and one of its Reform Temples was bombed. Therefore, it was quite an honour for the community when the Atlanta Historical Society, a preserve of the Old South, recently dedicated an entire issue of its journal to Atlanta's Jewish history. The editor chose a passage from Isaiah 61:9 as an appropriate way to describe "how Atlanta has been blessed by its Jewish brethren."

In spite of this recognition granted them locally, the Jews of Atlanta still see as their main responsibility as Jews to be the support of Eretz Yisrael. They are also hoping that somehow American Jewish constructive criticism can penetrate into the halls of government here to help restore Israel's tarnished image. They are also hoping that people like their own Stuart Eisenstadt, whose grandparents and great-grandparents are buried in Eretz Yisrael can moderate President Carter's position toward this country.

Matza through the ages

2- 4. 1980

By DAVID GEFFEN/Special to The Jerusalem Post

MATZA has not always been uniformly thin and crisp. In fact, it was originally round, perhaps inspired by the passage in Exodus 12:39 where mention is made of "*uggot matzot.*" *Uggot* can have the double meaning of cakes or circles. Hence most matza until the 19th century remained round.

Matza has also varied in thickness. In some of the North African countries this tradition was maintained, and the matza was made so thick that it had to be crumbled when eaten.

In Talmudic times, some matza was decorated with figures. It was not unusual, according to the Talmud, to see matza with the shapes of doves, fish, animals and flowers. There was also matza with chains, to recall bondage in Egypt.

The intervention of the rabbis ended the ornamentation of matza. It was argued that the extra thicknesses and other embellishments could cause delay in the baking, thereby resulting in fermentation. Thinner, unadorned matza became the rule. To ensure a thinner matza, perforations were made in the dough with a toothed roller so that the dough did not rise during baking.

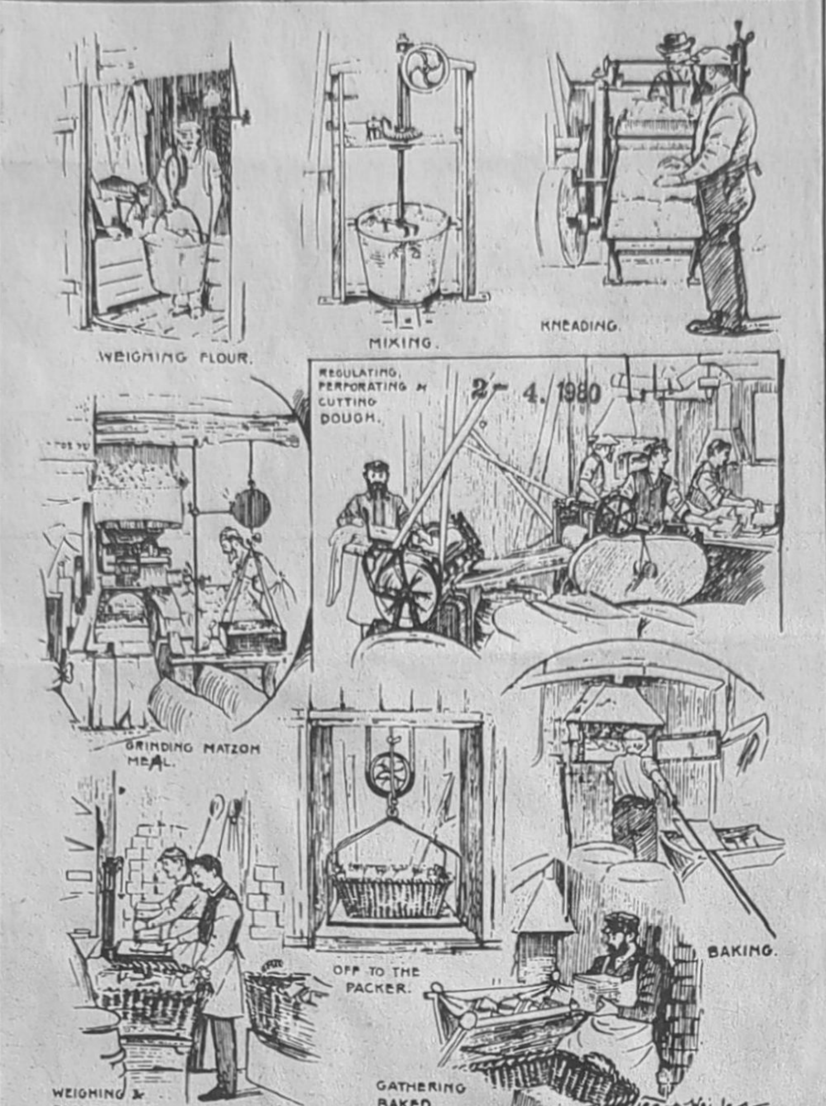
In the 18th and 19th centuries it became a custom for some to earn their living by baking matza. While this was mainly true in Eastern Europe, it was also the case in England. In 19th century London, the matza bakers were well known. They were Moses Levy, nicknamed Moshe Baker, in Wentworth Street; Isaac Solomons in the court off Cutler Street; Issy Lyons of Middlesex Street; Sam Abrahams in Gravel Lane; and Capu, who baked only for the Sephardim.

The monopoly of these bakers was a cause of concern, and in 1840 the Matza Association was formed to lower the price of matza. The association set up its own bakery and the first matza machine in England was installed just before the turn of the century.

The great controversy surrounding matza machines began in the U.S. and other Western countries, but it was resolved in Europe by the Kovno Rov Yitzhak Elchanan Spektor. When this new machine was invented, and when it became clear that it was permissible according to halacha, a crisis arose because it threatened many people's living.

Rabbi Yitzhak Elchanan ruled that in America the machine could be used without any reservations because there was no tradition of families' baking matza, but he prohibited its use in Europe as it caused widespread unemployment.

The major centre of matza baking in the U.S. at the turn of the century was on the East Side of New York. Since there were no privately baked matzot available, there was a great demand for the machine-baked variety.



Producing matza in 1908 — an illustration from "The American Hebrew."

Gradually, an entire industry arose which had to remain meticulous in its observance of all the intricate rituals connected with matza preparation.

A recently discovered 1908 drawing depicts a bakery in New York which turned out more than two million pounds of matza a year. The building had been an old tenement house. On the first floor, a large machine ground meal made from the cracked and broken remnants of matza. That grinding and the constant preparation of flour throughout the building covered all the workers with a "white mist of floating flour."

The processes of kneading the dough, cutting it into manageable pieces, perforating it with a small spiked wheel and then slicing it into squares for baking were done with great precision.

Cont. →

Over the years various problems have arisen about the types of matza and the flour from which they are made. There was the Leeds-London matza controversy in the first decade of the century when Joseph Bonn, the well-known London baker, secured the sole rights for the baking of the thin Leeds matza in London. This generated tremendous problems because the matza tax paid by the other bakers to the United Synagogue dropped considerably as a result of Bonn's cornering the market. Hence, there was barely enough in the fund administered by the Conjoint Flour Committee of the United Synagogue for distribution to the needy of London for Passover.

During the World War II years, the concentration camp inmates were denied matza and sometimes even found it difficult to discover the date of Passover. A touching prayer was composed for those individuals who had to eat bread on Passover as they had no matza.

Today there are still great shortages of matza in the Soviet Union, and attempts are made each year to ship matza supplies to that beleaguered community.

As has always been the case, the most Orthodox Jews will only use matza that has been *shemurah* (watched) in every step of its preparation, including the final baking. In Mea Shearim, it is possible to see *shemurah* matza being baked in the days before the holiday. Each one of these carefully baked items can fetch a very handsome price because of the inordinate time invested in their preparation. 2-4. 1980

The well known anthologist Philip Goodman, now a resident of Jerusalem, pointed out in his "Passover Anthology" that it took the intervention of a U.S. President to make enough *shemurah* wheat flour available for the most pious in the U.S. in 1962. When it became clear that a shortage of the special flour existed, there was only one recourse — Israel. However, American law only allowed the importation of limited quantities of wheat flour, and in order to get permission for this special import, application had to be made to President John F. Kennedy, who issued a special proclamation for the purpose.

Matza will never cease to be the fundamental item in the Pessah diet because it is the *lehem oni* — the bread of affliction. It reminds us that while there are Jews being persecuted and enslaved in various parts of the world, we have a responsibility to help free them from their affliction, as did our ancestors on that first Pessah centuries ago.

End

The visitor from Hebron

By DAVID GEFFEN/Special to The Jerusalem Post

THE DATE was May 28, 1773, the first day of Shavuot 5533. The place was the synagogue in Newport, Rhode Island. The rabbi who delivered the sermon was a visitor from Hebron, Haim Isaac Carigal. The synagogue building was filled for the holiday not only with the members of congregation Yeshuat Israel, but also the governor, a number of judges, and the well known minister Reverend Ezra Stiles.

Stiles recorded in his diary that Carigal looked quite imposing. "He was dressed in his furr (sic) cap, scarlet robe, green silk damask vest, and a chintz undervest — girt with a sash or Turkish girdle, besides the alb (talit) with tzizith."

Carigal's sermon, timed by Stiles' watch, was 47 minutes long, and it was given in Spanish, most probably Ladino, with Hebrew interspersed. "His oratory, elocution and gestures were fine and oriental," Stiles wrote. "It was very animated." 20. 5. 1980

Such a sermon would normally have gone the way of many sermons — spoken but never recorded. But the Jews of Newport were so fascinated by it that they wanted to see it printed in English. One of the congregation, Abraham Lopez, prepared the translation, and later that year it was printed by "The Newport Mercury" and sold throughout the city, becoming the first sermon to be preached and published in the U.S.

Haim Isaac Carigal was born in Hebron in 1729, and ordained in 1749. In 1754, already a married man, he began his career as a "messenger of God" from the holy land. He began his first 11-year venture by travelling throughout the Middle East then Europe and the Caribbean islands. At each stop he collected money for the schools of Hebron and for the city's poor. As can be seen from Carigal's personal records, some of the money was for his own family's needs as well.

Arriving in Curacao in 1762, he was asked to remain and serve as rabbi for the community. In that capacity, he instituted a programme of religious education and even established a "talmudic academy." Carigal also checked the imported kosher meat, invoiced as "smook sasangers" and "peackle Jew beeff" when it arrived from New York.

The knowledgeable rabbi from Hebron was unusual for the western hemisphere. During his tenure in Curacao he was highly respected both for his Jewish learning and for using it in a very energetic fashion. The congregation rewarded him to show its appreciation for his work: when he left in 1764 to return to Hebron, he had a bill of exchange to a Venetian Jewish banker for almost 4,000 gulden, a considerable sum for those days. 20. 5. 1980

A REAL adventurer, Carigal did not remain in the holy land for long. By 1768 he was again at sea, and his first major stop was London, where he remained for over two years. Anxious to return to colonial America, he landed in Philadelphia in 1772. From there he moved quickly to New York for a six-month stay, and then sailed north to Newport, Rhode Island, arriving in the New England seaport just before Purim in 1773.

One of the first to hear of Carigal's arrival was Reverend Ezra Stiles, a Christian Hebraist of note. As a student of the holy tongue, Stiles was always most anxious to meet rabbinic visitors to the city and improve his knowledge of the Hebrew language. A few years later when Stiles became president of Yale College, he also taught Hebrew at the school. He insisted that his students learn the Psalms in Hebrew, constantly reminding them that when they arrived in heaven, they would hear them in the original language and he would be most embarrassed if they could not understand what the angels were singing.

When in March 1773 Stiles heard that "a Hebrew rabbi from the holy land" had arrived, the minister made sure to be in the synagogue for Purim services to meet him. The rabbi struck his Christian observer as an "ingenious and sensible man, learned and truly modest far more so than I ever saw a Jew."

The two became fast friends and met on many occasions for a variety of discussions. The 19th century Christian historian Hannah Adams, in her book "History of the Jews," indicated that Stiles met with Carigal "for the purpose of acquiring pronunciation of Hebrew, of ascertaining the meaning of ambiguous expressions in the original of the Old Testament, of conversing on past events relating to this extraordinary nation, as recorded in sacred history, and of tracing its future destiny by the light of prophecy." Carigal was, in Adam's words, Stiles' "Chocham Rabbi."

THE PRESENCE of Carigal in Newport brought a real sense of pride to the community. For the holiday of Shavuot, it was decided by Aaron Lopez, leader of the town's Jews, that Carigal should give the sermon. Christian notables, including the governor and judges, were invited so that they could see Newport Jewry putting "its best foot forward." The guest rabbi was not the only highlight of the service. Abraham Rivera, the small, undersized son of Jacob Rivera, another community leader, chanted the *Haftara* from Ezekiel even though he had not reached his 13th birthday. All told, the imposing Rabbi Carigal and the youthful Rivera made it quite a special service.

Rabbi Carigal's Shavuot sermon dealt with themes such as sin, study and the restoration of the holy land.

Cont.

their names." The tension between scholarship and religiosity is well illustrated in these selections.

The section on anti-Semitism begins with Voltaire, and concludes with the *Protocols of the Elders of Zion*. The excerpt from an essay in 1883 by Friedrich Freiherr von Holzschuher, who wrote under the pseudonym of Dominicus Haman Epiphanes, emphasizes that since it is too difficult to relocate the Jews on the moon, they should all be exterminated. He argued, ghoulishly, that human beings could be turned into tallow candles, iron medals or glass.

Most of these selections are enlightening, and fit well into their editors' approach to modern Jewish history. However, I find it a bit troubling that the book concludes with the Holocaust, and that Zionism becomes the penultimate section. If the authors are trying to demonstrate that the Holocaust terminated vital Jewish life in modern times, then perhaps there is some justification for the arrangement. However, this is not their contention. In a second edition, the final sections on Zionism and the Holocaust should be interchanged. This would make for a more legitimate climax.

The appendix or the book is worth the price alone. It takes the form of an excellent Jewish history. It provides an important addition to the highly diversified documents in the body of the book. □

Link with Maccabees

By DAVID GEFFEN
Special to
The Jerusalem Post

HANUKKA in England in the 1890s and the beginning of this century was marked by a military-style *maariv* service held on a Sunday. All Jews serving, or who had served, in the British armed services attended in uniform and with their families. A parallel was implied between the Maccabees and Anglo-Jewish patriotism.

Rabbi Francis L. Cohen had originated the service. In 1893 he had noted that not much public recognition had been given to the participation of English Jewry in Her Majesty's Forces.

He had been chaplain to a number of units with a high percentage of Jews, was known both to Jewish and non-Jewish military men, and had their respect. When he proposed the new Hanukka service, he therefore attracted wide public support.

He decided on the Great Synagogue, in London, for the first service, and invited the Chief Rabbi, Dr. Adler, United Synagogue officers, and military personnel, both active and retired. *The Jewish Chronicle* gave it much publicity.

The service was very successful; Anglo-Jewry had demonstrated that it had not severed its connection with its military past, signalized by Hanukka. Rabbi Cohen had established something of a traditon.

THE TWELFTH service, in 1904, was especially moving. Rabbi Cohen had completed his tenure in England, and was about to take up a new rabbinical post in Sydney. Those present at the service (in the West End Hampstead synagogue) were captured for posterity by an artist commissioned by *The Jewish Chronicle*. His full-page drawing included the uniforms of the units represented, some of them naval, and the many decorations.

Units included: Royal Navy Reserve; 14th Hussars; 5th Lancers; Berk's Rough Riders; Sharpshooter's Regiment.

Promptly at 4.15 that Sunday afternoon a bugler outside the synagogue sounded the assembly, and all those in uniform then fell into formation. The 32 officers and 221 servicemen of other ranks marched in smartly. Among the lieutenants was Frederick Kisch, who in the twenties was the director of the Zionist Office in Jerusalem. With the civilians at the back (they can scarcely be seen in the drawing), and the women in the gallery above, the synagogue was completely filled.

The service included a prayer for King Edward and the Royal family, and Rabbi Cohen gave his final sermon, built around the Hebrew of *Hazak*, which he felt could be translated into the "splendid British 'Steady'," a word which would surely commend itself to wearers of the British uniform. Even in Russia and Rumania, Rabbi Cohen reminded his congregation, the courage of the Jews burned amid tragic oppression.

His sermon was followed by *Alenu* and the singing of *Maoz Tzur* and God Save the King. Then as everyone else in the congregation stood, the units marched out to the strains of *Tannhäuser*.

Spiritual grandeur

IN THE UNITED States the construction of synagogues is a significant activity. No one, in fact, is aware of how much money is spent on them, nor how much it costs to maintain an American synagogue. It is well known that the synagogue is a central address in the community, and often the locale of educational, social, and increasingly, social service activities in addition to its prime function of providing prayer facilities.

The planning of a synagogue building is an art in itself, and several American architects have specialized in this type of work. What is even more fascinating is the number of laymen who see in the construction of their synagogue not just a labour of love but a religious and cultural affirmation. 30.1. 1981

This book, in large format and beautifully illustrated, is the testament of one such individual, Stanley Batkin, whose lifelong dream it has been to help plan and build a synagogue. For twenty years after he had moved to New Rochelle, a suburb of New York City, he "read intensively, travelled in Europe and

LET THEM MAKE ME A SANCTUARY by Stanley I. Batkin. New York, Behrman House, 85 pp. $29.95

30.1. 1981

David Geffen

Israel seeking out artists and scholars" who shared with him information which helped him concretize his ideas even before he became chairman of the committee to design and construct a new building for the Beth El synagogue. Few people have prepared so thoroughly for such a sacred task. This book records through text and illustration how the author brought his philosophy to bear not only in the design of the building but also in the creation of the major art works which were commissioned for it.

Batkin was most anxious that the synagogue contain as much art work by Israelis as possible. However, he wanted this art work to reflect "historical finds of ancient Israel." One of the significant works is the large menorah for the *bima*. It was patterned after the drawing of a menorah discovered in the excavations in the Old City of Jerusalem by Professor Nahum Avigad, and assumed to be "the earliest detailed representation of the Temple candelabrum."

The interior of the Beth El sanctuary has ten holiday murals in clay done by the Israeli artist Gdula Ogen. Having prayed in this synagogue, I can attest to the striking nature of these clay murals. They capture the spirit of each holiday in a very penetrating fashion, and are quite unusual as synagogue art. The ten panels include, in addition to the better known holidays, *Shabbat* and *Yom Haatzma'ut*.

One of the more fascinating art features of the synagogue lobby is the stainless steel Star of David created by Yaakov Agam. The four shafts which form it are mounted in a mechanical contrivance which even a child can manipulate. Agam wrote the following about it: "The sculpture will also offer the viewer the possibility of active participation — one will be able to touch it, modify its inner structure and discover his own intimate relationship to it."

30.1. 1981

TWO OTHER Israeli artists participated in special commissions for the synagogue. Mordecai Yoeli of Kibbutz Eilon did a mosaic for a Pool of the Levites constructed in the synagogue foyer. The mosaic is of a zodiac very similar to the zodiac in the Beit Alfa synagogue floor. The other Israeli artist involved was Jacob Ben-Shalom, who did two large murals in a mixture of copper, brass, lead, solder and silver. One is entitled *The Wall of the Tribes*, and the other *The Wall of Coins*. The coins depicted are all ancient coins discovered in recent archeological explorations.

Batkin did not compromise on any detail. In order to have the proper wallpaper, he had a custom wallpaper designer develop a paper based on drawings from the Mahzor Vitry. Of course, the synagogue was able to copyright the paper because of its originality.

The final major art work is the only one done by an American artist. Entitled *The Wall of Martyrs*, it was executed in bronze by Luis Kaish, an artist well known for her ark doors in synagogues in New York and Delaware. A powerful interpretation of Jewish suffering through the ages, the bold technique of Luis Kaish gave the wall a life of its own. It is a shame that art work of such power is housed in a suburban New York synagogue where only limited numbers can view it.

The Beth El synagogue is a Conservative congregation just 71 years old. It may rival the Italian sanctuaries for their grandeur.

The beautification of the synagogue is important as long as the spirit of prayer is alive within its walls. This book is most illuminating and indicates one of the major trends in synagogue art today. □

mercial enterprises to provide needed goods and services for the miners and to raise the level of the mining camp and turn it into a real community. In the gold rush Jews predominated as merchants, outnumbering any other group many times over. "The city directories of the day," Dr. Levinson writes, "make it plain that the retail sale of general merchandise, dry goods, clothing and tobacco in the Mother Lode and Northern Mines was almost entirely in the hands of Jews."

One of the reasons that the presence of the Jewish merchant can be so easily traced in this period is because of his predilection for advertising in the local papers. These ranged from small classifieds to half-page ads. A multitude of products were advertised by these pioneer Jewish merchants, along with some unusual services. Circulating libraries with books in English and German were featured at the stores of some of these merchants. One enterprising individual even had a Russian steam bath on his ranch. For $3 his ad promised "the eradication of rheumatism, gout and contractions..."

Interestingly enough, the gold rush Jews displayed certain characteristics unique to Jews the world over. They tended to be more liberal than the non-Jewish miners. Most Jews evidenced no anti-Chinese prejudices nor did they turn away customers of Chinese ancestry, though anti-Chinese prejudice was the norm in the mining country. The Jews also fought for the rights of others; hence they were in the forefront of the struggle for the establishment of Sunday closing laws. A prominent Jewish merchant from Nevada City represented his fellow towns-people before the state legislators petitioning them for the enactment of a Sunday closing law.

Taking all this into consideration, the Jews became so well integrated that Levinson can state: "One phenomenon that was constant in the California gold rush era over the thirty-year period before 1880 was the virtual absence of overt anti-Semitism." The author bases this claim on the fact that only two documented cases of anti-Semitism are known for this period. Levinson thus concludes: "The comparatively slight anti-Semitism in the period of the gold rush and immediately thereafter indicates that each individual was usually judged on his merits." The author further notes that this same feeling of good-will still lives on today in that six Jewish cemeteries remain in communities where Jews have not lived for over 70 years, and they have not been destroyed.

THE AUTHOR has also linked these gold rush Jews into the flow of Jewish history via a very thorough chapter in which he documents the development of the early Jewish institutions. By 1850 there were already recorded services for the high holidays in Coloma, where the first gold had been found, and the following year services were also conducted in Marysville and Sonora. It did not take long to find a *minyan*.

There is even evidence that religious functionaries and religious items started out for the gold country. On one ship bound for San Francisco there was a "slayer of cattle and a scroll of the law" — on another a "*schochet* and *mohel.*" Whether these individuals ever reached their destination is not known, but Sabbath observers in the gold country closed their stores on Saturday and they had the help "take care of lighting the fire."

The most important requirement for the community was the cemetery. The purchase of cemetery ground preceded the purchase of a synagogue structure, in most instances. Hebrew benevolent societies were formed in these communities not only to provide for the needs of local families but also to aid Jews in need the world over. The Morocco Relief Fund benefitted from the assistance of ten gold rush communities in 1860. A *shaliach* from Eretz Yisrael, Rabbi Nathan Notkin, collected for the indigent of the Holy Land in 1868. The ideal of *tzedaka* was never forgotten even in the mining camps of California.

The closing down of the mines and the desire by the Jews in the gold country to be with their fellow-Jews in the larger cities ultimately led to the disappearance of all Jews from the region by the end of the 19th century. They left their buildings, their tombstones and the good will they had generated.

This book demonstrates that while many Jews came on the gold rush only for the "comfort" it might bring, their basic traits were such that once they had arrived they contributed heavily to the growth of this virgin area of the United States. *The Jews in the California Gold Rush* accurately relates this story.□

Flag fever

By DAVID GEFFEN/Special to The Jerusalem Post

ROSH HASHANA 5665-1904 was a milestone in the history of American and world Jewry. On that day 75 years ago the blue and white "Zionist-Jewish" flag flew for the first time side by side with the flags of all the nations. It happened at the World's Fair — in St. Louis, Missouri.

To mark the event an editorial in the daily "Yiddishe Tageblatt" stated: "Alongside the banner of Zion the flags of the other nations were more brilliant. It is a modest blue and white with a six-cornered star in the centre, but it means much more to civilization, means much more to humanity than many another of the flaunting banners which have been crowded a bit to make room for the strange newcomer."

The story of how this "strange newcomer" came to fly so proudly at St. Louis marks one of the early triumphs of the fledgling American Zionist movement.

The summer of 1904 was a sad one for Jews. On July 3 Theodor Herzl died, and the mourning for this visionary was unprecedented.

THE ZIONIST chapter in Pittsburgh, Pennslyvania decided that it wanted to memorialize Herzl in a special fashion. Since the World's Fair in St. Louis had opened, the Pittsburgh Zionists felt that this Fair would be an appropriate locale in which to indicate the steps being taken for the return to the Jewish homeland.

What better way, the members thought, to accomplish this than with a flag of Zion? Therefore, the chapter had a 2 metre by 3 metre white and blue flag with a star in the middle made up and sent it to the Press Committee of the Fair requesting it be hung over the "All Nations Building."

As soon as word of the flag's arrival in St. Louis got out, tremendous opposition arose. In particular, the columns of the "American Israelite" of Cincinnati, Ohio and the "Reform Jewish Advocate" of Chicago were filled with criticism of this Jewish nationalistic trick. "This is a bit of chutzpa," the "Israelite" opined, "which cannot be tolerated."

When the executive committee of the Fair received the flag, there was a heated debate over what to do with it. A local Zionist enthusiast in St. Louis, Michael Stiffelman, spent long hours persuading the officials of the Fair that the flag did represent a nation, the Jewish nation, and thus it should be displayed with the flags of all the other countries of the world. Ultimately he was successful and Rosh Hashana 5665, September 12, 1904, was selected as the day when the flag should first be unfurled. When Stiffelman first saw it, the evening before Rosh Hashana, he wrote:

"And there she flutters — as if Zion was already the home of the persecuted and not the dream of the forsaken people — now hanging simply beside the flag pole, like those who proclaim that Zionism is not the solution of the Jewish Problem. A light breeze stirs it from its moorings — and now a gust of wind sends the blue and white waving in the breezes — my heart with rapture thrills, beating faster and faster, my eyes moisten and my frame quivers with emotion at the thought of the success of the movement. The assurance of Herzl's state."

THE FAIR lasted for several months, and Americans came from all over the U.S. to see it. The Jews came not only to visit the exhibits but to see the Jewish flag. One of those visitors was George Tunkle of Augusta, Georgia, a member of the national executive committee of the Federation of American Zionists. After the holidays in 1904 he went to St. Louis, as he wrote, to see the "Zion flag."

By the time he arrived in the middle of October, the flag had multiplied. When Stiffelman took him around the fair grounds, he proudly pointed out to Tunkle blue and white flags on the Machinery, Varied Industries, Manufacturers, Electricity, Education, Agriculture, and Liberal Arts Buildings. From one, seven had sprung forth, and the sight left its impact on Tunkle.

"I stood and gazed, chained to the spot," he noted, "scarcely believing and my own eyes hardly realizing that the flag of Zion is a reality, floating over the grounds of the world's greatest Fair, saying as it were, to the inhabitants of all the earth: 'Lo, the Jews are a nation and this is the nation's symbol. Let skeptics and doubters cease to doubt — Zionism is a living reality.'"

brethren — a refuge, where the wandering sons and daughters of Israel can find rest." Words like "liberty", "equality," "despised", "persecuted" "wandering" and "rest" all give rise to feelings of sympathy, even among the most adamant opponents. 13.12.82

Important to Sonneschein was the impression she wanted to convey — the cultured and respectable image of the Congress. "All appeared in black frock coats and white cravats," she wrote, "the delegates as well as the visitors. The assemblage more resembled an English Parliament than a Jewish Congress." The second characteristic was youth: "The 182 delegates who assembled at Music Hall are mostly men between 30 and 40 years of age, only a few delegates are bent by years, but...they too are here to work with fervor and enthusiasm for the realization of a long cherished dream." 13.12.82

Sonneschein reported that "without a word of prayer the Congress opened its first meeting" and "so far the Congress has no religious aspect." By the end of the Congress even Herzl realized that the presence of a Rabbi was necessary. "The closing scene of that memorable convention neared its end as the last speaker, the Rabbi of Basle, mounted the platform. He made a declaration which, hopefully, all opponents would eventually utter: "In attending the three days' session, he had spent hours never to be forgotten; that he as an orthodox Rabbi, as well as his colleagues, had underrated Zionism. But he now realized the importance of the movement, and has lost the fear that Zionism intends to abolish Judaism." 13.12.82

Impressed as she was by the Congress, Rosa could not refrain from saying that "strange to say, with this strong craving for liberty and equality, the Zionists began their proceedings by disenfranchising women." She then tried to put the decision in perspective: "I am sorry that I have to relate this fact... Some delegates attending the Congress came from provinces still adhering to antiquated laws relating to women. It was feared by the leaders of the Congress that it might disturb the feeling of that element if women would be adnitted to vote... it remains to be seen whether this was wise policy."

Keeping the faith

BERNARD REVEL: BUILDER OF AMERICAN ORTHODOXY by Aaron Rakeffet-Rothkoff. New York, Jerusalem, Feldheim. 378 pp. $11.95. 17-12-1982

THE SILVER ERA IN AMERICAN JEWISH ORTHODOXY by Aaron Rakeffet-Rothkoff. New York, Jerusalem, Feldheim. 370 pp. $12.95.

David Geffen

"YOUNG MAN," Harry Fischel was told upon his arrival in New York in 1885, "if you want to succeed, you must forget about God and your religion and especially about the Sabbath and dietary laws. You must work every day including the Sabbath and eat what you can get, for God has been left on the other side of the ocean."

While Fischel rejected this advice and remained true to Orthodoxy, he was an exception among the two million Jews who migrated to the U.S. during the great flow westward from 1881 until World War I. Fischel not only flourished in his new homeland as an Orthodox Jew, but became a financial success. In fact, he became the leading Orthodox philanthropist in the early 20th century, helping to establish the Yeshiva University in New York and the research institute here in Jerusalem which bears his name.

Similarly, suggestions were offered to European rabbis, the guardians of God, to steer clear of the U.S. because of the low level of piety there. Moshe Weinberger, writing in 1887, called upon European rabbis "to honour your scholarly status by remaining in your native country.... There is no need for you to travel such a long distance across the seas and to endanger your soul. You have no need of America. Trust in God and He will sustain you in the place of your forefathers, brethren and acquaintances." 17-12-1982

With this twofold approach, it is no wonder that the budding Ashkenazi Orthodoxy in the U.S. at the beginning of this century received little encouragement or spiritual nourishment. The presence on American soil of an orthodox scholar of the stature of Bernard Revel and of a distinguished halachist such as Eliezer Silver was even rarer. Nevertheless, these pioneering individuals, who arrived in New York in 1906 and 1907 respectively, laid a stable foundation on which the wide ranging institutions which characterize American Orthodoxy today have been constructed.

WHILE THE Reform and Conservative movements have had their historians, there have been very few to chronicle American Orthodoxy. Dr. Aaron Rakeffet-Rothkoff, an instructor at the Gruss Kollel, the BMT yeshiva and the Jerusalem College for Women, is helping to fill the vacuum. His first book on Bernard Revel, the first president of Yeshiva University and one of the great visionaries of American Orthodoxy, appeared in 1972 and has just been reissued. Completely new is his second book on Rabbi Eliezer Silver, the dynamic president of the Agudat Harabbanim in America who was the leading spirit behind the rescue of Orthodox scholars during the Nazi era. These two volumes together trace the history of American Ashkenazi Orthodoxy until just after World War II. 17-12-1982

In few countries has Orthodoxy faced such a challenge as in the U.S. This is because the early goal of transforming America into a melting-pot forced all immigrants to try to be the same, with no distinguishing religious signs.

In such a milieu the Orthodox rabbis who did migrate to America grew more and more "out of touch with the community, which was constantly adapting itself to American standards. Not adjusting to their new situation, the spiritual leaders lost whatever influence they may have had in the new country.

Rakeffet-Rothkoff highlights these challenges well with quotations from sources in Yiddish and Hebrew as well as English. He also documents the changes as they occured and the contemporary reactions to them. What the author has shown in his study of these individuals is two very different approaches to the Americanization of traditional Judaism without permitting the letter of the Law to be diminished.

WHEN BERNARD REVEL (1885-1940) was given the responsibility of shaping an institution that would train both Orthodox Rabbis and laity, he approached the task with enthusiasm. He sought to create a rabbinate that was not just trained in America, but sensitive to the needs of the American religious public. Upon assuming leadership in 1915 of the Rabbi Isaac Elchanan Theological Seminary, as the Yeshiva University was then known, he found mostly former European yeshiva students who were quite different in outlook from the few young Americans at the yeshiva. Despite differences in background both groups wanted a secular education to complement their rabbinical training. Eight years earlier the students had actually gone on strike over the principle of acquiring a secular education, but only when Rabbi Revel, a Ph.D. from Dropsie College took over, did this policy become more clearly enunciated.

To accomplish his goals, Revel had to face severe criticism from rabbinic circles; but in the end it was actually the members of the Orthodox congregations who helped him triumph. They wanted English speaking Rabbis with

knowledge of halachic Judaism and of general subjects as well.

Another key aspect of Revel's work was that his stature as an Orthodox scholar made it possible for him to persuade leading rabbinic figures to come to America in the '20s and '30s to teach at the yeshiva. Parallel to this he earned the respect of the Orthodox laity and succeeded in securing financial support for the yeshiva itself, culminating in the construction in 1928 of the Yeshiva University on Amsterdam Avenue in Manhattan. A pathfinder in many ways, Revel was the main theoretician in fashioning the image of American Orthodoxy in the pre-World War II period. Rakeffet-Rothkoff has deftly sketched the triumphs, the tragedies and the challenges which Revel experienced. The strength of this first volume is the author's ability to weave into a coherent whole Revel's major achievements while pointing up the areas in which deficiencies continued to exist.

17-12-1982

ELIEZER SILVER is a dramatic example of how a strictly Orthodox Rabbi, a product of the European yeshiva system, could utilize the American way of life to its best advantage in benefiting the Jewish community and in enriching the general society. The picture on the book's cover showing Silver in an American army uniform on his trip to the refugee camps in Europe after World War II, makes this point tellingly. It is quite clear that the more he succeeded in utilizing the institutions of the general community for his work, the more respect he earned in the Jewish community as a whole and not just in the Orthodox sector from which he came.

17-12-1982

Silver (1881-1968) arrived in the U.S. in 1907 and served congregations in Harrisburg, Pa. and Springfield, Mass. before moving to Cincinnati, Ohio in 1931, where he remained until his death. His career emphasized one of the great ironies of American Orthodoxy in the period before World War II. The European-trained Orthodox Rabbi thrived best outside of the two cities with the largest Jewish populations, New York, and Chicago. This was because the Orthodox Rabbi in a smaller setting was the sole leader of his community without any legitimate challengers. In the two largest Jewish communities, no Rabbi could really dominate because of the multiplicity of factions. In addition, a Rabbi from a smaller city received more deference from the general community, even if Orthodox, since it granted his office special status. Although Silver maintained constant contact with the New York office of the Agudat Harabbanim, he gained his strength from his local launching-pad.

17-12-1982

ONE OF SILVER'S finest talents was to choose the right alternative. This is well detailed by Rakeffet-Rothkoff in the numerous examples he offers. However, to make Silver a bit more believable, it might have been well to have related some of the incidents in which Silver was not completely victorious. This he did in his study of Revel and it would have been justified in this book as well.

First among Silver's many achievements was imparting to the Agudat Harabbanim a vitality which made it a force to be reckoned with in American Orthodoxy. Secondly, his founding of the Agudat Yisrael in the U.S. served notice on the Mizrahi that it did not have sole control over the Orhodox community in the U.S. Thirdly, in 1915 Silver, with the help of Rabbi Israel Rosenberg, founded Ezras Tora, a fund to aid the needy. Administered by the sainted Rabbi Henkin for over a half a century, Ezras Tora became a most important charitable agency, for it "truly comprehended the heartbeat of the overseas Tora scholars."

Silver's greatest achievement was the establishment of the Va'ad Ha'hazala in 1939. This body helped to save many rabbinic scholars before, during and after World War II. In fact, the strength of Orthodoxy in the U.S. today, and possibly even in Israel, derives from the teachings of these scholars saved by Silver and his colleagues in the Va'ad Ha'hatzala. They were "brands plucked from the burning," and once enjoying freedom, these scholars illuminated the post-war generations of Orthodox Jewry. Even though this study of Silver is an historical work, I would have liked to have seen some samples of Silver's own rabbinic writings. The only insight the reader has into Silver's theological thoughts is the deposition he gave in 1927 to a Cleveland court, where he answered questions on the tenets of Orthodox Judaism. This deposition is included as an appendix. It is interesting but it does not provide us with enough material about the individual of whom Rabbi Yosef Baer Soloveitchik said that he "combined greatness in Tora with charitable deeds." More of Silver's own writings would have shown another side of the Tora scholar, who while involved in many monumental causes also devoted countless hours to study, teaching, lecturing and writing.

17-12-1982

THE PORTRAIT of American Orthodoxy in these two volumes indicates how that branch of Jewish life has flourished in the "land of the free." These books, along with the studies by Professor Charles Liebman of Bar-Ilan University, help us to understand how the most fiercely criticized trend in Judaism in America in the early 20th century has become a force with which the entire American Jewish community must now reckon. There is no question that the prominent role played by the Orthodox in Israel has buoyed the fortunes of American Orthodoxy. However, due to visionary leadership of Bernard Revel and due to the dynamic political astuteness of Eliezer Silver American Orthodoxy, after World War II, had a base on which to build. The entire yeshiva world of the U.S. is indebted to Revel for making yeshiva education legitimate and to Silver and his colleagues for saving a number of rabbinic scholars, who could, because they were spared, provide spiritual leadership to the various schools which came into being. How they would have *quevelled* when, at the General Assembly of the Council of Jewish Federations, in St. Louis in November 1981, the major address was given by Dr. Norman Lamm, president of Yeshiva University. Together, these two books elucidate the rite of passage of Orthodoxy in America. If the Orthodox maintain their growth pattern and their high fertility rate along with their militant stance, then their influence will be felt in even more sectors of American Jewish life. What is even more fascinating is that America's Orthodox community is today probably the most vital of any in the world, including Israel's. □

David Geffen

Pessah with the princes

7. 04. 82

RAIN FELL very sporadically that year, 1882, and the water-carriers charged exorbitant prices, since the cisterns in Jerusalem were often completely dry.

Many in the Holy City depended on donations from abroad, *haluka* money, and pogroms in Russia were preventing funds from finding their way to Eretz Israel. It seemed as if the world had been turned upside down, for someone had nearly been successful in an attack on Queen Victoria. Prayers for her deliverance were recited in Safad, Tiberias, Jerusalem and Hebron.

Eliezer Ben-Yehuda, writing in *Ha-Havatzelet*, noted that it was appropriate to be joyous when the month of Adar began, but asked, "How can we be happy when our brethren and our sisters in Russia are suffering the most terrible persecutions and are being slaughtered? Surely the freedom of the Pessah season must somehow shed its light on the tyranny of the Russian rulers."

7. 04. 82

The editor of *Ha-Havatzelet*, Dov Frumkin, knew that with the approach of Pessah, Jerusalemites needed matza, and the usual donations for distributing it to the needy had not materialized.

Frumkin took matters into his own hands. He purchased a large quantity of matza and began selling it at much less than cost — 2 piastres for three kilos of matza. And the editor himself sat and distributed it. A reporter who described this event suggested that the charitable effort was a trying one: "Who would be ready to undertake the other task, sitting down for six hours daily, surrounded by a mob of vociferating old ladies ready to bestow on you, as occasion may serve, streams of benedictions or volleys of curses."

The atmosphere was somewhat lightened with the news that began to filter through the city late in March. The English princes were coming. Albert Victor and George, the sons of Edward, Prince of Wales, and Victoria's oldest grandsons. Sir Moses Montefiore had sent a letter to the *Hacham Bashi*, Rabbi Rafael Panigel, and to the Ashkenazi Chief Rabbi Shmuel Salant informing them of his interest in this upcoming royal visit. It was a busy season with more than 10,000 Christian pilgrims also expected.

On March 28, the princes and their party arrived at the port of Jaffa and left that day for Jerusalem. They arrived on Friday the 31st, after stopping at Ramle and Latrun and Nebi Samuel. Reouf Pasha, the governor of Jerusalem, greeted them, along with Hamdi Pasha of Damascus, who happened to be in the city at the time. Tents had been pitched for the princes in Carem El Sheikh, outside of the walls of the Old City, near where the Rockefeller Museum stands today and exactly where their father, Prince Edward, had been on his visit in 1862.

7. 04. 82

Despite inclement weather, the princes toured the Church of the Holy Sepulchre, walked on the Via Dolorosa and went to the Western Wall. They visited Greek and Armenian churches and French monasteries. At night Mishkenot Shaananim was illuminated in their honour, on the instructions, they were told, of Sir Moses Montefiore.

Knowing that Monday evening, April 3, was the first night of Pessah, Prince Victor Albert and Prince George asked, via the British Consul, Noel Temple Moore, if they might attend the Seder at the home of Rabbi Panigel.

A DAIS was built for the princes in the salon of the rabbi's home, where the Seder was to be held. Dr. Chaplin, the physician at the British mission in Jerusalem, whose Hebrew was quite good, was seated next to them. He had prepared an outline in English of the Seder. As the Haggada was read aloud, Rabbi Panigel paused every so often for explanatory comments, and these were translated by Dr. Chaplin and Nissim Behar, the head of the Alliance Israelite Universelle School.

At the point in the Haggada where the text reads "throughout all generations, our enemies have risen up against us in order to exterminate us," the Hacham Bashi commented. "In our own times, too, our brethren are assailed by cruel persecutions in certain countries, but the great English nation, the illustrious royal family, and the wise ministers of the Queen — may God protect and aggrandize them — have manifested their sympathy for the unhappy victims." Then the rabbi continued, "and it is this sympathy which reassures us and them in the time of our deep affliction. Yes, it is indeed a great and noble nation which never closes its ear to the voice of oppression and persecution."

The princes tasted the matza, the *maror* and the *haroset*, and one observer noted that they particularly liked the matza.

As the Seder drew to a conclusion, Rabbi Shaul Eliashar, an aide of the Hacham Bashi, sang a hymn he had written in honour of the princes' visit, and this was followed by prayers for the British royal family.

7. 04. 82

THE PRINCES thanked their host, assuring him that they would never forget the evening. Rabbi Panigel cabled Sir Moses Montefiore, "I treated them according to their high rank. They evinced great pleasure in the ceremony. Expressed themselves highly gratified."

Albert Victor died a young man. George ascended to the throne as King George V. Forty years after his Seder in the Jewish Quarter of the Old City of Jerusalem, a thoroughfare in the new city outside the walls was named in his honour.

Keeping the peace

JEWISH JUSTICE AND CONCILIATION: History of the Jewish Conciliation Board of America, 1930-1968 and a Review of Jewish Juridical Autonomy by Israel Goldstein. Ktav Publishing House, New York, 252 pp. $17.50. 16. 04. 82

David Geffen

DR. ISRAEL Goldstein has been a distinguished citizen of Jerusalem since moving here in 1961 after his retirement from the active rabbinate of Congregation B'nai Jeshurun, the second oldest synagogue in New York. From 1930 to 1968 Dr. Goldstein served as the president of the Jewish Conciliation Board of America, a court of arbitration recognized by the state of New York.

For his discussion of the background and framework out of which the Board came into being, Dr. Goldstein has provided a very perceptive introduction section on the history of juridical autonomy as it was granted to Jews in the various countries in which they lived after the destruction of the Temple in 70 CE. From the very complete bibliography at the end of the 15-page history, it is clear that Dr. Goldstein has carefully reviewed the existing literature on this topic. This first section is most informative, because it focuses on the key elements in the development by the Jews of their own legal process system even while they were under the jurisdiction of the country in which they lived.

In beginning his history of the Conciliation Board, which is the essence of the volume, Dr. Goldstein places the Board in the historical framework of juridical autonomy which he had surveyed. He indicates that there were several reasons why the autonomous tribunal, the Conciliation Board, came into being. The traditional reasons were the Talmudic ban on the use of non-Jewish courts, and the lack of trust in the civil court in the country where the Jews were living.

According to Dr. Goldstein, the additional reasons for the court's being established in New York were: the immigrant Jew's unfamiliarity with the English language; lack of understanding of the American legal system; a desire not to make public "internal" Jewish problems; and doubt whether non-Jewish judges would understand the "uniquely Jewish character of certain cases."

THE JEWISH Arbitration Court, as it was first known, was established by two attorneys, Louis Richmand and Rabbi Samuel Buchler, to serve the predominantly Yiddish-speaking Jewish community of the lower East Side. It was very difficult to maintain the court during the first decade of its life. However, in 1930 Dr. Goldstein became the president of the tribunal, and through his efforts it became a much more viable and stable institution. It also became known as the Conciliation Board, and, in the words of Dr. Goldstein, "the emphasis ... was shifted from the adjustment of differences ... to conciliation ... to restore peaceful relations." 16. 04. 82

The Board's cases were heard by voluntary panels which included a rabbi, a lawyer or judge from a civil court, and an individual with business expertise. Whoever brought his case to the Board could speak in whatever language he wanted, and the main thrust of the court was to try to solve the issue in dispute. The volunteer judges frequently helped ensure that decisions rendered would actually be implemented, by giving freely of their time.

The liveliest part of the book includes the representative cases with which the Board dealt. Over 100 pages of interesting cases convey the vitality and significance of the Board's work.

What is most telling is Dr. Goldstein's involvement with the Conciliation Board. As rabbi of a major American congregation, the president of practically every national American Jewish and Zionist organization, a key figure in the founding of the state of Israel and of Brandeis University, Dr. Goldstein recognized the significance of the work of the Board and devoted years of effort to maintaining the institution. He clearly saw that while organizations may serve the masses, the Conciliation Board was serving individuals. Dr. Goldstein never forgot them, and has never stopped thinking about individual Jews. Perhaps that is the secret of his close to seven decades of leadership in the American, Israeli and world Jewish communities.

With the publication of this volume, Dr. Goldstein has added an important chapter to both American Jewish history and American legal history. □

California kehilla

OUR CITY: The Jews of San Francisco by Irena Narell. Howell-North Books 424 pp. $25. 22 10 8 2

David Geffen

THE STORY of the pioneer Jews of San Francisco and their descendants is a fascinating one, but one, according to the author, which has not been told because "of a reluctance on their part (the first Jewish families) to subject their past to public scrutiny."

Also, the San Francisco earthquake of 1906 destroyed many documents, letters, diaries, photographs and other memorabilia.

Irena Narell, however, persevered and produced this popular readable history in album size format with appropriate photographs, illustrations, and genealogical charts.

The first Jews arrived in 1849 a few months after the California gold rush began. For Rosh Hashana that year services were held, and the community's religious life began. Within a brief period one synagogue and then a second had come into being. The many faceted Jewish life was underway.

San Francisco and the surrounding gold country produced such notables as Albert Abraham Michelson, who measured the speed of light and became the first American Jew to win the Nobel Prize.

David Lubin, who wrote in 1884 in the Kaminitz Hotel registry here in Jerusalem "Labour is Honorable," founded the International Institute for Agriculture based in Rome.

Gertrude Stein and Alice B. Toklas came from that Western community, as did Judah Magnes and Rabbi Martin Meyer, the first student at the then new American School for Oriental Studies in Jerusalem in 1901-1902.

Isaac Stern and Yehudi Menuhin spent their formative years in San Francisco. The father of Levis, Levi Strauss, has had a worldwide impact on fashion ever since his first riveted jeans made a hit with gold miners over 125 years ago.

THE BOOK is divided according to families, and we sense the closeness and unity of the "Our Crowd" of San Francisco, as distinctive in their way, perhaps even more so, than their social counterparts on the East Coast. The chart inside the cover indicates many of the parks, stadiums, zoos and university complexes in the city and its environs which were donated by Jewish families concerned with helping to develop the community.

The chapter on the San Francisco earthquake, which hit on April 17, 1906 is quite vivid. Interspersing quotations from sources of that period with a retelling of the tragic event the author handles the subject adroitly. 22 10 8 2

She focuses on the Levinson family: J.P. a merchant, and Charles a physician.

Both left written recollections of the event. The physician, who worked tirelessly for several days, saved many lives and is warmly remembered for his dedicated service in the wake of the calamity. He happened to be in the right place at a time when he was most needed.

IN CONTRAST to all the highly cultured middle class personalities cited, the author also deals with the career of Abe Ruef, the San Francisco political boss, who ultimately fell from power and endured a public trial for graft and extortion.

Admitting his guilt on some of the charges against him, he was convicted and sentenced to serve in the San Quentin prison. As is often the case, he was the only one involved who was incarcerated.

The Jewish community, sadly, distanced themselves from him after his imprisonment, and only the compassion of his former prosecutor helped to shorten Ruef's sentence from 15 to 4½ years.

The impression one gets is that San Francisco is a Jewish city. In terms of philanthropy and *tzedaka*, the Jews have certainly made their mark. As the fifth generation of San Francisco Jews seek their roots, they have an opportunity to make their own Jewish cultural contributions.

With a local Jewish historical society and libraries with major Judaica collections at their disposal, along with all the other Jewish institutions, the basic conditions exist for the San Francisco Jewish community to remain vital and vibrant. □

GEORGIA-JEWISH HISTORY

To the Editor of The Jerusalem Post

Sir, — A major exhibition marking the 250th anniversary of the settlement of the Jews in Georgia (U.S.), will be held at Emory University in Atlanta during November and December 1983.

Anyone having information or memorabilia pertaining to Georgia Jewish history or to the relationship between Georgians and Israel, please contact me at 02-241015 in Jerusalem. 5. 11. 82

DR. DAVID GEFFEN

Jerusalem.

Outstanding rabbi

18-11-1982

DR. ISRAEL Herbert Levinthal, one of the most eminent Conservative rabbis in the U.S., died recently at the age of 94. Ordained at the Jewish Theological Seminary of America in 1910, he had served as the rabbi of the Brooklyn Jewish Centre since 1919, and continued to be active until his death.

Born in Lithuania in 1888, he came to the U.S. at the age of three when his father, Rabbi Bernard Levinthal became the chief Orthodox rabbi in Philadelphia in 1891. An early Zionist activist, Israel Levinthal, at the age of 15, petitioned the Agudas HaRabbanim at its second convention held in Phildadelphia in 1903, to affiliate with the Federation of American Zionists.

A master of the Midrash, Dr. Levinthal was noted for his excellence as a speaker and as a rabbinic preacher. He taught homiletics at the seminary as a visiting professor, and his classes always drew large numbers of students, even those not enrolled in the course. He held many posts in Zionist and other organizations and served as the president of the Rabbinical Assembly of America.

Less well known is the key role which he played in raising funds for the construction of the Yeshurun Synagogue in Jerusalem. As early as 1925, he sent a letter to all Conservative congregations in the U.S. and Canada, urging them to set up a drive to build a synagogue-centre in new Jerusalem.

"Is it not sad," he asked "to contemplate that in the entire city of Jerusalem there is not one beautiful, imposing structure to serve as a house of God? Synagogues there are many, but none of the grandeur or impressiveness fitting for the renewed Jewish life in the Holy City." 18-11-1982

The campaign took a number of years, bureaucratic hurdles had to be overcome, but it was championed by Levinthal and the United Synagogue of America. On July 3, 1937, the *New York World Telegram* headlined an article "United Synagogue Transfers Deed of Jerusalem Centre." Along with Levinthal's picture as chairman of campaign, the article noted that the gift of the building would enable "Jews in Palestine to benefit from the progress made in America toward the development of religious educational activity."

Israel Levinthal was an outstanding example of the American rabbi whose mastery of traditional sources reflected itself in the perfection of the sermon as an inspirational and educational vehicle.

The Yeshurun Synagogue here in Jerusalem is a fitting testament to Levninthal's lifetime efforts to rebuild the Land of Israel in both a physical and spiritual sense.

DAVID GEFFEN

Lady Zionist

13.12.82

By DAVID GEFFEN / Special to the Jerusalem Post

IT WAS A moment of great tension at the first Zionist Congress in Basle in 1897. Nathan Birnbaum, writer and philosopher had been proposed for the post of secretary general of the actions committee. Herzl, offended by this turned the chair over to Max Nordau for the debate. When the vote was in and the proposal defeated, Herzl wrote in his diary that Mrs. Sonneschein, an American Jewess, came to him and said, "They will crucify you yet, and I will be your Magdalene."

This American woman was the only female to be mentioned by Herzl in connection with the first Zionist Congress, where women were allowed to attend but had no voting rights. 13.12.82

Rosa Sonneschein was a journalist, and she was at the Congress covering it for the readership of her monthly magazine, *The American Jewess*.

"Never will this day be forgotten by those who were fortunate to attend the opening session of the first Zionist Congress. Indeed it was a wonderful day; its significance will never disappear from the annals of the world's history, and it opens a new page in Jewish history of which posterity may be proud. For it is the first time since their loss of nationality that the Jews have made a step to regain their independence — their nationality." 13.12.82

With these words Rosa Sonneschein opened her on the spot coverage of the Congress in Basle. Attending every session, she captured the spirit of that Congress for her 29,000 subscribers. A Zionist for many years, even before the Congress, Sonneschein had made it a point to be in Europe in the summer of 1897, and wrote to Herzl to ensure her participation.

Born in Hungary in 1847, Rosa Sonneschein immigrated to the U.S. in 1869. An experienced reporter, she worked from the Midwest, and won a nationwide reputation. Sensing the time was ripe for a magazine for the American Jewish woman, she began publishing the *American Jewess* in Chicago in 1895 and continued for four years. During that period, her journal set the tone for the American Jewish woman who was integrating into American society. Both the articles and the advertisements reflect this process of acculturation. 13.12.82

Rosa Sonneschein's championing of the Zionist idea was in contrast to this general line. Her former husband, a Reform Rabbi, was strongly opposed to her position, but she was a liberated woman and wrote and spoke as she thought. When she wrote that "Zionism is no longer the hope of the religious dreamer; it has become a living issue, a question to be solved by practical means and practical men," she was summing up her own belief: practical Zionism will succeed. 13.12

Sonneschein saw her report on the Congress as a way to promote Zionism in a sector of American Jewry that was basically opposed to it. She knew that she would have to stress concepts to which her readers could comfortably relate. "That is what the Zionists are seeking — liberty and equality among the nations," she wrote, "and a home for their despised and persecuted

Cont

Judaism catalogued

THE COMPLETE BOOK OF JEWISH OBSERVANCE by Leo Trepp. New York, Behrman House/Summit Books, 370 pp. $14.95. 11.12.1981

David Geffen

THIS CLEARLY printed and well-illustrated volume is "intended to help Jews become celebrants of Judaism." The author defines celebration to mean studying the Jewish heritage and performing the commandments, practices, ceremonies and rituals of Judaism. A celebration of this type will bring "meaning to our life, strength to our work and comfort for our distress." Dr. Trepp makes it sound very inviting, and he depicts ritual observance as not only interesting but spiritually rewarding as well. It is evident that a lifetime dedicated to teaching Judaism is the source of this volume. 11.12.1981

How one attracts Jews to observe tradition is a question that has been asked throughout the centuries. There is a vast literature on the *taamei hamitzvot*, "the reasons for the commandments," and Yitzhak Heinemann's two-volume work of this title is still the classic in the field. Trepp is also committed to the task of describing and explaining the purpose of the commandments. However, his approach falls within the *Jewish Catalog* tradition of the early Seventies.

Published in 1973 by the Jewish Publication Society, *The Jewish Catalog* was an attempt to provide Jews with a do-it-yourself guide to Judaism. The first volume of the *Catalog*, which has become the second largest bestseller in the Jewish field, after the Bible, set the tone for a new approach to Judaism within the United States. No longer was it necessary to let the rabbi be your "Jew," you could bone up on Judaism yourself.

The tenor of American life in general, and Jewish life in particular, required a volume of this type to provide for the spiritual needs of a large number of Jews. "Catalog" Jewish communities, better known as *havurot*, sprang up throughout the length and breadth of the land. Within the last year a conclave was held for members of *havurot* from across the United States, demonstrating how widespread this movement has become.

WITH HIS emphasis on celebration, Trepp's book follows in the *Jewish Catalog's* footsteps. The celebration aspect of Judaism manifests itself in various ways in Trepp's book. Quite fascinating are the phrases he creates to describe aspects of tradition.

Take for example the *tallit*, which he labels the "robe of responsibility." The large *tallit* provides the worshipper an opportunity "to put it over his head and be in seclusion with God." The *kipah*, in his words, is the "symbol of Jewish self-affirmation in the society." He writes that "a synagogue must have windows, it is not a retreat from life, but a retreat for the sake of life."

On the other hand, some of his statements evoke concern. "A Jew who fails to perform it (circumcision) in the course of his life (assuming that it was not done at the appointed time) remains a Jew, but a sinful one." 11.12.1981

In explaining the week of mourning, he writes, "in Egypt the annual funeral of Osiris lasted for seven days and Jews have a similar period of mourning." Statements such as these distract from an otherwise significant attempt to explain Jewish practice to the masses.

Reading this book in Jerusalem, I was especially interested to see how the author approached the topic of Eretz Yisrael. These are some of the points made by Trepp. "In Israel," he notes, "only the rabbinical court is empowered to grant a *get*." He indicates that in the Diaspora only in non-orthodox congregations is the Israeli flag displayed.

In the section on *Tzedakah* he writes, addressing American Jews, "our giving has helped keep the state of Israel alive." He also contends that Yom Ha-Atzmaut has yet to become a universal holiday for Jews, "but from the moment Israel declared its freedom, a new sense of freedom entered the heart of every Jew." The author does not discuss living in Israel at all, and aliyah never comes up as a topic.

There are fine pictures interspersed throughout the volume. They are quite well-chosen and add an important dimension to the text. In particular, the reproduction of a number of Biblical illustrations by Doré were most welcome. □

Planting roots

By DAVID GEFFEN/Special to the Jerusalem Post

TOURISTS do it. Men and women do it in groups and singly. Old and young find it thrilling. And yet tree planting, a long-standing tradition at this time of year, is a significant act in Israel because of its rich recent history.

The greening of the land — restoring it and making it fertile — was top priority when the Jewish National Fund was set up 81 years ago. The massive campaigns for the purchase trees produced a symbol recognized by Jews the world over, the omnipresent blue box for contributions to the JNF. But even before it championed planting in this ancient-new land, the symbolic overtones of setting out saplings was not lost on those who lived here.

One emotional account of Tu Bishvat at the turn of the century is that of Rabbi Martin Meyer, aged 21, who was spending the 1901-02 academic year in Jerusalem, studying at the newly opened American School of Oriental Studies.

He took a holiday from his studies for the New Year of the Trees and with two friends went on a carriage ride to Motza. The settlement outside of Jerusalem was then known as Koloniyeh, and was home to 10 families.

"The colony," Meyer wrote "is situated in a delightful bowl in the hills, which are steep and stony, and amid a profusion of olives, vines and orchards, these Jews are living a happy useful life." Meyer asked his hosts if he might be permitted to plant something.

One of the Motza residents brought out two small saplings and pointed out to Meyer a beneficial spot for them. With tears in his eyes, as Meyer later wrote to his parents in San Francisco, he dug into the soil. "Here I stood looking out into the Judean Hills, where my ancestors centuries ago had first inhabited this land. Now after years of desolation, a trickle of my people have begun to revive the valleys and the hillsides, which had lain dormant — sorely missing Jewish care and concern. Into this very soil, I placed my two trees, hoping that they would not just live, but thrive."

BEFORE THE Great War, 45,000 Jews were living in Jerusalem. At its conclusion, their number was less than half that. After Allenby's capture of the city in 1917, Col. Ronald Storrs was appointed military governor of Jerusalem and steps were taken to bring the Holy City back to the standard of living that had existed before the war.

In April 1918, Storrs issued two edicts that were to have an impact on the future character of the city. The first of these forbid the demolition or destruction of ancient or historic buildings. The second forbid the use of either stucco or corrugated iron within the city walls. "The tradition," according to Storrs, "of stone vaulting" was "the heritage in Jerusalem of an immemorial and a hallowed past." His actions not only preserved the special character of the city's building, but also set a standard that has been maintained to the present.

While peace had been restored in Jerusalem by the early part of 1918, the British forces continued to fight in the northern part of Palestine and in Syria throughout the year. Not until December 31, 1918 did the Turks actually surrender, finally providing the hoped-for total British victory.

The first Jewish holiday following this triumph was Tu Bishvat. Storrs and David Yellin, a leading citizen of the community, as well as a noted educator, felt that an excellent way to mark the day would be to commence the afforestation of Mount Scopus, where a new university was to rise.

For this, effort, Miss Anna Landau, principal of the Evelina de Rothschild School, was conscripted. She worked with the heads of the various Jerusalem schools to develop a programme for the Tu Bishvat celebration.

The youngsters of Jerusalem, dressed in their holdiday best, marched from Damascus Gate to the appointed site on Mount Scopus with a British military band leading the way. The parade moved along the walls of the Old City, past the Arab village of Wadi Joz, the camp of the British 20th corps in the Kidron Valley and then climbed through the rocks to the Augusta Victoria German Hospice, for a triumphant welcome.

Their final destination, which the children reached singing loudly, was the reviewing stand where British officials were awaiting them. Colonel Storrs had prepared his brief remarks in Hebrew, according to a press report. His audience included the children and Jewish, Arab, Christian and Armenian Jerusalemites. "Dear children, you are performing today a sacred duty," Storrs said. "You are planting trees in commemoration and as a symbol of the blossoming of your people. May it be His will, that these trees grow and be an honour and glory to you."

David Yellin shared the reviewing stand with the British and complimented the young people on their willingness to be planters. "These trees will come to be used for shade and pleasure, but more important, they demonstrate that the Jewish presence in Jerusalem is one that has spanned all the centuries," he said. Yellin recited the blessing for the planting of a tree, and then the children dispersed to prepared planting sites.

Close to 500 trees were put into the ground all over Mount Scopus, and many of them, now majestic in size can still be seen today near the university and on its campus. Some of the planters now bring their grandchildren and great-grandchildren to see the trees they planted 63 years ago.

Home-made

The first Blue and White campaign took place 60 years ago, David Geffen reports.

THE EARLIEST campaign to encourage the purchase of the products of Eretz Yisrael, *Totzeret Ha'aretz*, was organized in Jerusalem in 1922, but it was only in 1925 that a publication was issued. That booklet, a call to arms, emphasized several reasons for buying local products: so that "our national home will be built on a steady base, our position in the land will be established .... we will become the majority, and we will be the master of our national home in our national homeland."

20 FEB 1985

Supporting *Totzeret Ha'aretz*, the pamphlet noted, was "the only method for fortifying our state in this land." Then it emphasized a principle which has become a key axiom here: "a sound economy is the foundation essential for conducting all political affairs." With a challenge like this the campaign clarion was sounded 60 years ago.

That first decade of the Mandate was a period of real growth in spite of economic crises which occurred. When Herbert Samuel took over as High Commissioner in 1920, the Jewish population of the country was capable of manufacturing only two products – soap and wine; everything else had to be imported.

But five years later, the surge of pride and enthusiasm linked to the items being made strengthened the resolve of those Jerusalemites who published the pamphlet to launch an early *Totzeret Ha'aretz* campaign. Industries were still in their infancy, but it was clear that the only way they could develop was with support of the country's inhabitants.

Though the campaigns in the Twenties were not very successful, the direction was evident. "Purchase local products if you want to build a strong nation. The more industrial development, the more that can be produced locally, the better off we will all be."

Between 1925 and 1935 major strides were made. More than 2,500 "industrial undertakings" employed 20,000 workers. Industrial development had been so dramatic that the country was now self-sufficient in not only soaps and wine, but also cement, salt, refined olive and other oils, tobacco cigarettes and matches, confectionery and chocolate.

Substantial progress had been made in the manufacture of clothing, piece goods and sewing threads. In various parts of the country were modern flour mills, biscuit factories, tanners, boot and shoe manufacturers, wood workshops and brick and tile works. Modern iron and brass foundries produced heavy casting. One of the best-known exporters was the American Porcelain Tooth Company of Tel Aviv, whose entire stock of false teeth was sold in England.

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A portion of the Jewish population still insisted that foreign products were superior. In the winter of 1935-36 a campaign was undertaken to sensitize the Jewish population of Palestine to the importance of purchasing *Totzeret Ha'aretz*. Slogans proclaimed this double-barrelled message – "Consumer! The fate of Jewish industry is in your hands!" and "Consumer! The fate of Jewish agriculture is in your hands!" A national office was opened on Rehov Nahalat Binyamin in Tel Aviv and Pro-

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האשה העבריה!

העלי על שלחנך מזון אך ורק מתוצרת עברית!
בזאת תעזרי לבסוס עמדת הישוב העברי בארצו.

התנדבי ל..חבר הפעילים״! השפיעי על כל סביבתך לקנות
רק תוצרת הארץ!

הוראות ואינפורמציה בכל שאלות תוצרת הארץ תקבלי מאת:
המרכז למען תוצרת הארץ, תל־אביב, רחוב נחלת־בנימין 73. טלפון 530.
האגוד " " " סניף ת״א, רח׳ נחלת־בנימין 73. טלפון 530.
" " " " " חיפה, מרכז־מסחרי־חדש, נח׳ לוי, ת.ד.639.
" " " " " ירושלים, ר׳ בן־יהודה, בית שמשישוילי.

To The Jewish housewife:

Serve Tozereth-Haaretz food only. In this way you will help strengthen the economic foundation of Erez-Israel. Take active part in promoting Tozereth-Haaretz.

Information on all matters pertaining to Tozereth-Haaretz may be obtained from the

Pro-Palestine Products Committee — Head Office.
73 Nachlat Benyamin St., Phone 530, Tel-Aviv.
Tel-Aviv Branch, Pro-Palestine Products Committee,
73 Nachlat Benyamin St., Phone 530.
Haifa Branch — Pro-Palestine Products Committee,
Mercaz Mishari Hadash, Nachlat-Levi, P.O.Box 639
Jerusalem Branch — Pro-Palestine Products Committee,
Shimshilashvilli Building, Ben Yehuda st.,

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A call to arms (above); *the Totzeret Ha'aretz symbol on the front of the pamphlet* (below).

Well-bred annual

JEWISH BOOK ANNUAL Vol. 40 (1982-1983, 5743). Edited by Jacob Kabakoff. Jewish Welfare Board Jewish Book Council. 300 pp. $17.50.

1 3 MAY 1983

David Geffen

"ORGANIZED in 1942, during the tragic Nazi Holocaust which brought death to numerous illustrious European Jewish scholars and wanton destruction of great Jewish libraries and book collections, the Jewish Book Council of America is dedicated to creating a Jewish cultural renaissance in America." Dr. Philip Goodman, now residing in Jerusalem, wrote this in 1967 in his chronicle marking the 25th anniversary of the Jewish Welfare Board Book Council, which issues a volume each November in conjunction with Jewish Book Month in America. This volume is the 40th.

Dr. Goodman, who edited the first 34 volumes, recently said the *Annual* is "the most comprehensive reference volume on American Jewish literature." Items on Jewish literature the world over and bibliographies in English, Hebrew and Yiddish are also included.

The present editor is Professor Jacob Kabakoff.

The 40th volume lists works of non-fiction and both adult and juvenile fiction printed in Hebrew and Yiddish. Among the feature articles are several which were written by Israelis or deal with Israel.

MILLY HEYD has a very perceptive discussion of the sacrifice of Isaac as represented in the biblical illustrations of E.M. Lilien and Abel Pann. This article is illustrated with examples of the artists' work and the work of other artists which might have influenced them. Heyd quotes Pann's introduction to his 1923 volume: "I have felt a reproach that almost every nation has produced its illustrations of the Bible except the one whose genius created that wonderful Book." Heyd sees this as a challenge to Bible illustrators.

Rochelle Furstenberg's article, "Images of Woman in Israeli Literature" also appears. She notes that "in Israeli literature there is no Jewish mother pattern like the one that exists in American Jewish fiction." This is so because "the ambitions and energies of Israeli women, have, out of necessity, been less directed to their children's success and more to the general demands of survival under difficult conditions." She evaluates the portrayal of woman in the writings of Yehuda Amichai, Ya'akov Shabbtai, Yitzhak Ben-Ner, Yitzhak Orpaz, Amos Oz and David Shahar.

The translator of Avital Shcharansky's *Next Year in Jerusalem*, Dr. Stefani Hoffman reviews the Jewish *Samizdat* literature, which is produced and circulated in the Soviet Union without official permission. Well-known Jewish works in this category include *Exodus* by Leon Uris, writings by Jabotinsky and many books on the Six Day War. In 1972, *Jews in the USSR* appeared; since then other original works by Russian Jews have appeared. This *Samizdat* literature has had a major impact on Russian aliya during the last decade.

G. Kressel marks the 40th anniversary of Am Oved with a Hebrew essay. This volume also contains an article on the Kressel collection at Oxford University in England. Harold Ribalow, who recently died, has a touching memoir of the late Meyer Levin, an American Jewish writer who lived on a kibbutz in the early Thirties and maintained ties with Israel throughout the rest of his life. Levin chronicled not only the spirit and the birth and growth of Israel, but also that of American Jewish life in his novel *The Old Bunch*. His play, based on the *Diary of Anne Frank*, had only one performance — in Israel; it was rejected elsewhere because of its emphasis on the Jewishness of Anne Frank. □

Palestine on film

04-07-1983

The first aliya propaganda film was a silent movie, made in the 1920s. Dr. David Geffen tells the story of 'Palestine Awakening'.

THE DATE: July 4, 1923. The place: the Zion Cinema in Jerusalem. The event: the premiere showing of a newly made silent film called "Palestine Awakening," chronicling the progress of Jewish colonization and urban development in Palestine during the early years of the Mandate.

Financed by the Jewish National Fund, the film was basically supposed to be a "propaganda" piece focusing on the work of the JNF throughout the country.

However, in its own way this film was quite revolutionary. Written by William Topkis, an American Zionist leader then living in Palestine and doing pioneering work to promote Jewish tourism, and filmed by the early practitioner of cinematography, Ya'akov Ben Dov, the movie, with titles in 13 languages, became the classic vehicle in the '20s to Jews around the world in helping them understand changing Palestine. On that July 4 sixty years ago, the film critic writing for *The Palestine Weekly* was none other than the recently arrived oleh, Judah Leib Magnes.

Topkis was the most unusual in the cast of characters connected with the film. Born in Odessa in 1878, William Topkis was brought to the United States by his parents, Jacob and Rosa, in 1882. After a brief stint as a metal worker in Chester, Pennsylvania shipyards, Jacob moved his family 20 miles south to Wilmington, Delaware where he set up a small store, Delaware Notions. The children, five brothers and a sister, were quite enterprising, and entered a variety of commercial ventures. The key moneymaker was the Topkis Underwear Company, which in the years following World War I, was the third largest in the USA after BVD and Fruit of the Loom.

The family assumed positions of communal leadership. Louis, one of the older brothers and a man of real bravado, was a founder of the JDC in 1914, and national treasurer of the ZOA. Sister Sallie was a suffragette and marched on the White House. William, a much quieter individual but forceful in his own way, became an ally of Louis Lipsky and was coopted into the national leadership ranks in the American Zionist movement.

An astute financier, William was asked by William DuPont to join him on the Board of one of his Delaware banks. Then, after World War I, Topkis became a partner with several of the DuPonts in the early Goldwyn studios in the 1920-1922 period. He even persuaded Goldwyn to film a Palestine epic for the ZOA, but it did not come to fruition.

Desirous of seeing Palestine first hand, William brought his wife and their eight year-old daughter Esther to spend six months in the country, commencing in the winter of 1923. Arriving in Haifa on February 26, he sought out the nearest synagogue, a Sephardic one, where he said Kaddish for his mother, on the anniversary of her demise.

After a few days in Haifa, the Topkis family, accompanied by the educator Deborah Kallen, to whom they gave a ride, travelled on a "macadam" road to Jerusalem where they rented a house just below Mount Scopus. After a quick visit to Tel Aviv for the Purim festivities and masquerade, they returned to Jerusalem where they lived until June 20 of that year.

In an introductory letter about this American Zionist leader from Delaware, Lipsky pointed out to Menachem Ussishkin: "Topkis intends setting up a bureau to meet American tourists and tell them what they should see, since a sensible guidance of American Jewish tourists would eventually bring about a tremendous amount of financial interest in Palestine."

Topkis went to work immediately. He rented an office in the Bezalel Showrooms on Jaffa Road, across from the present Clal building, and chose as the name for his operation, The American Information Bureau.

In describing the initiative of

Topkis, Colonel F.H. Kisch, director of the Palestine Zionist Executive, wrote the following to Leonard Stein at the London office. "With true American instinct he has put up a huge sign at the corner of the road, with the name American Information Bureau. I asked him if he did not fear trouble with the American Consul, but he assured me that there would be none." Not only were there no problems, but as Kisch noted "a number of clients have been sent on tours of the country by him employing Jewish guides." The last line was the best. "I might mention that he (Topkis) himself pays his office rent and the salary of his secretary out of his own pocket."

In December 1922, a few months before the Topkis family arrived, the first four tourist guides were licensed with Harry Hannaux getting badge number one. However, these four had difficulty obtaining work because the major travel companies, Cook's in particular, favoured the Arab guides. Ironically, in the early '20s, most Jewish tourists were seeing Palestine through Arab eyes and one can imagine what kind of picture of the country they were getting.

Topkis believed that the Jewish tourist guide was in a real sense "the soldier in the trenches" in terms of selling the country to American Jewish tourists, in particular, and all English speaking tourists, in general. His American Information Bureau very rapidly became a centre for American Jewish tourists, and was also frequented by non-Jewish tourists. These first guides received their clients via the Bureau, referred by Topkis himself.

IN THE latter part of April, Topkis was approached by Dr. Akiva Ettinger of the Jewish National Fund and asked to write a script and direct a film about Palestine. The actual filming, Topkis was told, would be done by Ben Dov, the Jerusalem photographer whom he had met. The Zionist leader and businessman selected the theme which he knew best for the actual storyline. A wealthy American Jewish cotton broker, Mr. Bloomberg, arrives at Jaffa for a 24-hour stopover. He is convinced by a guide, in actuality Mr. Pneuli, one of the four licensed guides, that there is something to see in this reborn land. Instead of a day he stays for a month and tours the entire country.

The film itself shows Haifa, Jerusalem, Tel Aviv, Rehovot, and Rishon Lezion. It also focuses on the kibbutzim and several of the settlements in the Emek. Famous personalities in Palestine, including Ahad Ha'am, are also seen. One of the classic lines in the film emphasises the revival of the Hebrew language. When Bloomberg visits Neve Sha'anan in Haifa, he meets a little girl and asks her in the way of all tourists, "Do you love me?" She immediately replies *rak Ivrit* "speak only Hebrew."

After the Jerusalem premiere the film was screened for delegates to the 13th World Zionist Congress in Carlsbad in August 1923, where Topkis was one of the American delegates. While the film was distributed worldwide, all that remains is a 16-minute fragment with Hebrew titles, now housed in the Rad Archives on Mount Scopus.

A most interesting point is made at the conclusion of the film. After his month long visit in Palestine, Bloomberg, who has found a cousin in Kiryat Anavim, tells her that his farewell is only a brief one since "he is going back to wind up his business and to return as quickly as he possibly can to the land of his fathers, *Eretz Israel*."

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This is the first filmed record of an American choosing to make aliya. Bloomberg's decision was shown to audiences around the world throughout the 1920s, and thus Topkis was able to give an unprecedented boost to aliya from a totally unexpected source — the American Jewish merchant prince. Topkis himself may have considered aliya, since he helped found the Association of Americans in Palestine, a forerunner of the AACI.

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The film critic at that premiere, Judah Magnes, just beginning his work with the budding Hebrew university, closed his review by linking the July 4 showing to the death on that date of the first Zionist leader, Theodor Herzl.

"The fact that the film was exhibited in Jerusalem on the fourth of July, anniversary of the death of the greatest modern Messiah that Jewry has known, is in itself a significant omen. For Herzl himself would have said 'This is no fable!'."

END

A member of the tribe

04-07-1983

Julius Meyer not only traded with the Indians, but developed a special friendship with them. Dr. David Geffen tells the story.

THE OCCASION of the birthday of the United States of America offers an opportunity to recall some of the unusual contributions individual American Jews have made to the development of that great nation.

Practically in every walk of life, the Jews of the U.S. have participated in helping the country grow in one way or another. On this anniversary of independence, it is appropriate to recall the story of a colourful individual named Julius Meyer, who has left a visible record of his friendship with the first American residents — the Indians.

Born in Bromberg, Germany, in 1851, Meyer immigrated to the U.S. at the age of 13, joining his brothers in the town of Omaha, Nebraska. These were the years following the Civil War, when the great rail connections — in particular, the Union Pacific — were being built across the United States.

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Meyer, at 16, became an Indian trader. Supplied with trinkets from his brother Max's jewelry store, and with cigars made by his brother Moritz, he went out to the Indian tribes to trade for furs, beads, moccasins, and the "wampum pouches" worn by the squaws.

According to some historians of the period, Meyer mastered the Indian languages and dialects better than any other person in the Middle West. He therefore became their friend and a government liaison with the Indians. He was so well-liked that he was adopted into the Pawnee tribe and given the name of "Box-ka-re-sha-hash-ta-ka," meaning "curly-haired white chief with one (straight) tongue."

"The Indians trusted Julius Meyer implicity," an old Omaha newspaperman once wrote. "He always talked to them with a 'straight tongue.' He always told them the truth."

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A number of famous photos exist of Meyer with individual Indian chiefs and with groups of Indians. One is of Chief Standing Bear, a friend of Buffalo Bill's who is shown with tomahawk in hand, in full dress, clasping Meyer's hand in his. The Meyer family always liked to tell the story about this friendship.

Once, when Meyer was trading in the Rosebud reservation in northwestern Nebraska, he was attacked by a group of unfriendly Indians. They surrounded him, seized his pack of goods, bound him and were about to scalp him as was their custom, when Chief Standing Bear interceded and saved his life. Afterwards, Meyer, who never forgot that kindness, bore a scar on the left side of his head covered by his hair where the scalping had been started.

As Meyer became more expert in trading with the Indians, he also gained a certain confidence in his ability to protect himself. Returning from a trading trip into Hay Springs country in southern Nebraska, Meyer was once overtaken by a band of intoxicated Indians. One of the largest and burliest of the Indians approached the slightly built trader, grabbed Meyer's pack and gave him a shove.

The blow had been a strong one, and Meyer's anger was aroused. He

leaped into the air and came down, landing a telling blow under the Indian's chin. The Indian was knocked unconscious and crumpled into a heap. His companions were so taken aback by what had happened that they decided to leave the little Jewish trader alone. They grunted drunken approval of what Meyer had done to their friend, returned his pack and let him go on his way.

Interestingly enough, while Meyer could live for weeks on end with the Indians — sleeping in their tepees and wigwams, sharing their food and the squalor of their living — he was a changed man when he returned to Omaha. He dressed at the height of fashion. His headquarters in that city came to be known as "Meyer's Wigwam," an Indian curio shop in which he carried Indian relics in later years. It was to the "Wigwam" that the Indians would make their way when they came to town.

At his shop, Meyer captured for posterity the pictures of some of the best known Indian chiefs. Those who knew the Indians were always surprised that they let themselves be photographed with Meyer. Most Indians were quite fearful of photography, but he was able to persuade them to get their pictures taken because they trusted him.

The following story was recorded by Max Meyer about a picture of Julius with four Indian chiefs in their native dress:

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"The Indians were afraid of the camera manipulated by the man with a black cloth. They thought it represented black magic and that some hidden danger lurked in the little box mounted on the tripod. Despite their trust in their friend Box-ka-re-sha-hash-ta-ka, Julius Meyer, who repeatedly assured them there was no danger, the only way they would pose would be if he would stand beside them. If there was any danger, he would be with them.

"Even after the agreement would be made, some would lose their courage at the last moment. Once Julius had to bribe them with the offer of a pony apiece before they would consent to be photographed. This was how he convinced Chiefs Red Cloud, Sitting Bull, Swift Bear and Spotted Tail to have their picture taken."

An active citizen of Omaha throughout his lifetime, Meyer organized many social welfare programmes in the city. He played the flute in the Omaha Musical Union, founded in 1871, and is also remembered for building the first opera house in the city, in 1885.

A bachelor throughout his lifetime, he celebrated his fiftieth birthday by holding a grand party for 125 local children.

Never one to seek publicity, Julius Meyer left his impact as the friend of the Indians who spoke with a "straight tongue." His photos with the Indians constitute lasting visual records of the noted chiefs and the little Jew they befriended.

04-07-1983

(Dr. Geffen is a researcher in American-Jewish history.)

END

Pilgrims' progress

One of the largest single pilgrimages, involving 100 counts and other artistocrats, and 356 priests of every order, arrived in the Holy Land in 1882.

Dr. David Geffen tells the story of the pilgrimage.

All of a sudden, after passing over a little dip in the ground, I catch a view of the embattled walls and cupolas of Jerusalem. My emotion conquers my fatigue. The impression made upon me surpasses all that I had imagined. My eyes fill with tears. Here then lies before me that little town which has felt itself greater than all the greatest things of the earth, and has recognized itself as the principal city of the world..."

"Just a few steps in front of me, I see a group of men, women and horses, pilgrims, who at the sight of the Holy City, have dismounted to pray. I also dismount and kneel down with indescribable emotion entoning the words of the Psalmist: 'For my brethren and companion's sake I will wish thee prosperity, O Jerusalem.'"

14-07-1983

THESE WORDS OF Professor Felix Bovet, on his first visit to the Holy Land from France in the 1860s, inspired many French pilgrims to travel to the Holy Land in the 19th century because his book, *Egypt, Palestine, Phoenicia — A Visit to Sacred Lands,* was required reading for anyone planning such a trip.

One of the largest of these groups of French pilgrims arrived in the port of Haifa in May, 1882 and toured the country for three weeks, with the entire group converging on Jerusalem to see all the holy sites before their return home.

Palestine in the winter of 1882 was suffering from a severe shortage of rain. The initial rains had fallen in December of 1881, but than there was no further precipitation in most parts of the country for the next three months. Jerusalem was especially hard hit, and water-carriers were mobilized to bring additional water into the city. Prices skyrocketed; the editor of the newspaper *Hahavatzelet,* Frumkin, purchased matza with his own money and gave it to the poor.

There was hope that the arrival of the pilgrims during the Easter season and in the later spring months would provide relief for the people facing that difficult winter. Indeed, the Easter period witnessed many visitors in Jerusalem and its environs. There was real jubilation when it was learned that over a thousand Frenchmen were to make a pilgrimage. In spite of all they had faced in the previous months, the residents of Jerusalem prepared for the incoming tourists.

On April 28, 1882, two steamers especially chartered from the Transatlantic Company and blessed for the occasion, left the Marseilles harbour. The "Gaudeloupe," with 482 pilgrims, and the "Picardie," with 542, set sail for the Holy Land.

This was not just any group of pilgrims. Included among them were 100 counts, countesses, marquesses and other members of the titled families of France. There were 356 priests of every order and, according to one report, "185 ladies," though a description of them is not offered.

14-07-1983

THE pilgrims were split into two groups: the itinerary for one group included first a visit to Haifa and then a trip by carriage to Nazareth and on to the Galilee. The group was deeply moved by seeing the site of Mary's Well and the other locales in Nazareth relating to the activities of Jesus. From there they moved on to the Sea of Galilee and were especially struck by the spot where the Miracle of the Fish and the Loaves occurred. After riding up Mount Tabor to the site of the Transfiguration, they travelled to the shores of the Jordan.

A very low Jordan river awaited the pilgrims because of the minimal rains, yet they still wanted to participate in a mass baptism there, reenacting the initial baptism of the early followers of the Church. Then, with real anticipation, the French pilgrims made their way to Jerusalem.

The second group directed their attention to the area around Haifa, in particular Mt. Carmel, where they visited the Christian holy sites and the place where Elijah faced the prophets of Ba'al. They returned to their ship in the Haifa harbour and sailed down to Jaffa where they disembarked and made their way to Jerusalem via Ramle.

-07-1983

On May 20, Jerusalem was specially cleaned up for the arrival of the two groups — the one from Jericho and the other from Ramle. The Turkish flags were fluttering in the breeze along with the flags of all the consulates. The French consul in Jerusalem was awaiting the arrival of the countrymen with great anticipation. This was one of the largest single pilgrimages ever to descend on Jerusalem.

The local merchants had prepared their wares for the expected royalty. The hospices around the city were all aglow; those which had not been painted for the visit of the English princes in April had been painted for this occasion. Even Kaminitz's Hotel was to receive some of the guests.

What an amazing sight it was that day in May when over one thousand French pilgrims arrived, carriage after carriage, horse after horse, donkey after donkey. They took over Church of the Holy Sepulchre for several hours on different days. They lined the Via Dolorosa.

"Looking at this street, dirty, narrow, filled with a noisy crowd, I see here for the first time a fitting frame for the passion of the Saviour. I see Him bound down under the weight of His cross, surrounded by the savage crowd. Now I understand His agony and I will never forget it," noted one pilgrim.

They travelled to the Church of the Nativity in Bethlehem. There was not a site these pilgrims did not see. And what an impression they made, their finery contrasting with the normally drab garb of the residents of Jerusalem. Wherever they went, the pilgrims were warmly welcomed. 14.6.84.

On May 29, they began to leave the city. Their steamers were awaiting them in the Jaffa harbour. Immensely moved by their initial pilgrimage to the Holy Land, these Frenchmen boarded the "Guadeloupe" and "Picardie," their souls filled with a new spirit of religiosity.

END

Abolition

THE JOURNEY by Martin Litvin, Galesburg Historical Society, 471 pp. $10.

David Geffen

AUGUST BONDI, born in Vienna, fought in the Revolution of 1848 in his youth. When the Revolution failed, he was taken by his family to the United States. Like many German and Austrian Jews of that period, they settled in St. Louis. August found life there too sedentary, and he turned to pioneering pursuits in Louisiana and Texas before settling in the Kansas territory in 1855.

There he and his two Jewish partners found themselves a target for anti-Semitism, but they were defended and befriended by the sons of the abolitionist, John Brown. They rode with John Brown on a number of his raids against the pro-slavery settlers in the area.

When John Brown and his followers started to kill indiscriminately rather than just terrorize, Bondi separated himself from the nightriders. When Brown attacked the Federal Arsenal at Harper's Ferry, was captured and hanged, Bondi had already returned to his Kansas homestead.

He fought in the Union army during the Civil War, was wounded and barely survived. After the war Bondi became a merchant in Salina, Kansas, and raised a large family. He also held a number of appointed positions including that of postmaster.

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As a figure in American Jewish history, Bondi is significant because his abolitionist activities demonstrated an adherence to the principles of social justice and racial equality, in which he firmly believed. He typified those Jews who made America their home in the mid-19th century and settled the heartland of the USA while maintaining their Jewish identity.

The deepening interest in ethnic history is exemplified by local historical societies, such as the publisher of this work, whose archival collections contain Jewish source material waiting to be mined. Encouraged by the Society, Litvin's research efforts were exhaustive, and the book is enlivened by many quotations from Bondi's diaries.

Reflections on the 'black fast'

By DAVID GEFFEN / Special to The Jerusalem Post

THEY STREAM to the Western Wall by the thousands. Some sit on the ground in front of the Wall and intone the Book of Lamentations as Jews have done for generations. Others stand and gaze at the Wall, which is the only remnant of the Temple of old.

19 JUL 1983

Young and old, Sephardim and Ashkenazim, Israelis and Jews from all over the world — they approach the Kotel on the eve of Tisha B'Av reidentifying themselves with the totality of Jewish history, its tragedies and its triumphs.

In Jewish tradition Tisha B'Av has come to be known as the "Black Fast," in contrast to Yom Kippur, the "White Fast." The most striking way in which this is emphasized is that in many Sephardi synagogues, a black curtain is placed over the ark containing the Torah, whereas on Yom Kippur white ark covers are used. However, other customs pertaining to Tisha B'Av tend to re-emphasize this idea of darkness, sadness and gloom.

The Mishna in Rosh Hashanah 1:13 indicates that fasting on Tisha B'Av was observed even in Biblical times. While some rabbis wanted to mark the destruction of the Temple by instituting total abstinence from the drinking of wine and the eating of meat, this was felt to be too stringent. Our ancestors perhaps sensed that too much mourning, in too intense a fashion, would not be healthy for the future development of the Jewish people.

Some of the traditional regulations which are observed during the fast of Tisha B'Av include, first and foremost, complete abstinence from food and drink. Bathing is forbidden, but one may minimally wash the face and hands for cleansing purposes. The use of perfumes or other types of fragrances is forbidden.

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Two specific signs of mourning on Tisha B'Av are: not wearing leather shoes, and actually sitting on the ground or on a low stool during the services. There are many people today who even sprinkle their head with ashes — a reflection of an even more ancient mourning custom.

In addition to these basic prescriptions, various rituals and customs have made their way into the synagogue and into the service.

To create the atmosphere of sadness the lights in the synagogue are dimmed or turned off completely and candles are lit.

I recall my amazement when I first attended the Spanish-Portuguese synagogue in New York. It was Tisha B'Av and that mangnificent sanctuary was completely dark except for the candles held by the congregants as they intoned Lamentations in a melody transmitted by generations of Sephardi Jews.

Since the Middle Ages it has been the practice not to wear *tallit* and *tefillin* during the morning services of Tisha B'Av. Since these ritual objects are traditionally considered to be ornaments for the Jew, he refrains from wearing them at the normal time in the morning but instead puts them on at the afternoon service, thereby fulfilling the commandment that they must be worn every day except for certain holidays.

THE MOST POIGNANT part of the service centres around the recitation of the Book of Lamentations followed by the many *kinot* (dirges) specifically composed for the occasion. Senior members of the congregation normally chant Lamentations, emphasizing with the rise and fall in the voice the ancient trauma of the destruction of the Temple and the ghastly experiences of the Jerusalemites of that era.

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The *kinot* pick up the themes of the book, but they refer to other tragic moments in Jewish history, in particular those which occurred in the Talmudic period and those linked to the medieval massacres of entire Jewish communities.

One particularly touching Sephardi *kinah* which I first recited at the Spanish and Portuguese synagogue in Montreal and have repeated annually at the Kotel since moving to Israel, is based on the Four Questions of the Pessah Seder. "I will ask some questions of the holy congregation," this dirge begins. "Why on Pessah do we eat matza and bitter herbs while this night all is bitterness..?" The soulful melody reverberates through me each year as I recite that *kinah* anew.

19 JUL 1983

Tisha B'Av is the only traditional day of observance in our calendar which occurs when Jewish summer camps are operating in the northern hemisphere. Before the founding of the State of Israel, Tisha B'Av was not only a time of mournful commemoration for thousands of youngsters at camp, but a rallying point for Zionist affirmation and the establishment of a state.

During the first 19 years of Israel's existence, with access to the Kotel denied, Tisha B'Av, in the camp setting, embodied the hope for the ultimate reunification of the city. Since 1967 the reinterpretation of the Tisha B'Av observance in camp has been quite widespread.

While recalling the tragedies of Jewish history, youngsters have been urged to link themselves with a united Jerusalem and a strong Israel in which such tragedy hopefully will never occur again.

THE SCROLL AND THE CANNON

DAVID GEFFEN tells the story of two legacies at Fort Sill, Oklahoma, that recall the memory of one of those Jews whose efforts helped to develop the South.

30. 1. 1979

OVERLOOKING Fort Sill, Oklahoma, high up on Signal Hill, an old 105mm. howitzer bears this inscription: "This gun was emplaced at the suggestion of Morris S. Simpson, an original settler of Lawton and a staunch friend of Fort Sill." In the Fort Sill Brigade Chapel, where Jewish religious services are held every week, there is an ark containing a Tora scroll which this same Morris Simpson brought to the Oklahoma territory.

Morris Simpson and his brother-in-law Morris Iralson arrived in Lawton, Oklahoma on August 3, 1901, three days before the lottery opening the 3,000,000 acre Kiowa-Comanche Indian Reservation to white settlers.

He had arrived in the United States from Latvia about 18 years earlier, barely 20 years old, and settled in Texas, first in Marshall and then in Dallas, where he opened a small dry goods store. It was from Dallas that he and Iralson drove the 200 miles to Oklahoma in the covered wagon that contained the first known Tora to reach the Oklahoma territory.

Near Fort Sill, on the present site of Lawton, they opened one of the first stores in the area, using a tent to display their wares.

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Before long, it grew into the Lawton Mercantile Company, one of the largest stores in the southwest. But everyone called it "Simpson's".

Simpson kept open house for the young and homesick Fort Sill officers, who found him and his wife friendly and sympathetic hosts. Among them was a young lieutenant by the name of Harry Truman.

Morris Simpson's scrupulous honesty and friendship for the Indians made him their idol in an era when the exploitation of the "redman" was common practice. Quanah Parker, the last chief of the Commanche Indians, named one of his sons Simpson, "in honour of his good white friend."

SIMPSON'S interest in Fort Sill went far beyond entertaining its officers and men. Together with another Lawton resident, W.H. Quinette, he was a prime mover among the civilians seeking to expand the fort. In 1917 he joined with Oklahoma Congressman Scott Ferris and officers from the Artillery School in developing the actual plans for the enlargement of the military area. He also played a major part in the public campaign that helped to get Fort Sill selected as the site of the U.S. Army's field Artillery School.

In 1920, a victim of cancer, Simpson was given only months to live. He survived, however, for 11 more years, and it was in 1929 that he made the suggestion that was to link him with the howitzer on Signal Mountain in the military reservation. It would be fitting, he said, to have some kind of memorial in the area to the men from the Fort who had died in World War I. Out of his suggestion came the idea of embedding the old German artillery piece known to this day as "the Simpson gun," on Signal Mountain.

AS HIS TORA scroll indicated, Morris Simpson was a religious nan. First his covered wagon, then his tent, and later his home served as the synagogue for the early Jewish pioneers in the area.

The scroll was put to especially good use during World War I, when the Fort had a large contingent of Jewish soldiers; but after Simpson's death in 1931 it disappeared for over 20 years.

During World War II the Jewish chaplains serving at Fort Sill had other scrolls made available to them by the Jewish Welfare Board. But with the outbreak of the Korean War and the influx of Jewish personnel into Fort Sill, a Tora was desperately needed. Motti Simpson's foster-daughter was contacted, and eventually his scroll was discovered in the attic of the old Simpson home. It was presented to the Fort, and since then every Jewish chaplain signs for it officially when he begins his tour of duty there. In 1967, when it was taken to Dallas to have new handles affixed, it was estimated to be over 150 years old.

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Dr. Geffen served as a chaplain at Fort Sill.

Kahn with the wind

GROWING UP in Atlanta, Georgia, in the 1940s and '50s was both a pleasant and a frightening experience.

The pleasantness derived from my idyllic life bathed in the glow of southern charm and Confederate honour, and was complemented by the rich Jewish atmosphere in my home and in that of my grandparents, Rabbi and Mrs. Tobias Geffen, who had resided in the city since 1910.

The anxiety arose from the constant reminder that Atlanta was the city where Leo Frank, the Jew, was lynched in 1915. I heard about the Frank case in my public high school "History of Atlanta" course. My Talmud Tora teachers added to the story, and I had the picture of the Frank lynching thrust in my face from the pages of the *Thunderbolt*, an anti-Semitic and anti-black newspaper which regularly circulated in Atlanta.

The impression I had, and I was not alone in this, was that the Leo Frank case was all there was to the history of Jews in Atlanta. Steven Hertzberg's new book proves the opposite, for it documents the growth of the Atlanta Jewish community from the arrival of the first Jew in 1845 until the lynching of Frank. During that period Atlanta was burned to the ground during the Civil War; and, after it was rebuilt, it became the leading city, the "Gate City," in the New South.

That 70-year period encompasses the German, Russian and Sephardic immigration to America, and the author discusses in detail how each successive wave of Jews reached Atlanta, a city 600 to 900 miles away from the ports of arrival. Also highlighted are the tensions that existed between the groups as they strived to become a part of their new homeland. In Atlanta, where change until recent years moved with southern slowness, these divisions in the Jewish community persisted, disappearing only in the last quarter of a century.

THE AUTHOR'S training is as an American urban historian, and



STRANGERS WITHIN THE GATE CITY: The Jews of Atlanta — 1845-1915 by Steven Hertzberg. Philadelphia, The Jewish Publication Society of America. 325 pp. $12.00.

David Geffen

thus he emphasizes the significance of economic mobility as a prime factor in comprehending the development of an ethnic group in a city. Hertzberg has used to advantage U.S. census figures, city directories, court, county, municipal and state records in documenting precisely the growth of Atlanta Jewry from its first residents to a community of 3,000. Included in the book are maps of the city on which Hertzberg has pinpointed the location of every Jewish resident and Jewish institution in 1870, 1880, 1896, and 1911. The reader can therefore see the mobility of the Jews which the author graphically describes. In addition, Hertzberg has prepared, with the help of a computer, 39 tables detailing the various demographic and economic aspects of the Jewish population during these 70 years. After studying the tables and maps, it is easy to see how the Jews of Atlanta "made it" economically.

While the economic advancement of the Jews is the main theme of the book, the author has also included a well thought out and well documented chapter entitled "Jews and Blacks," which

cont. →

is one of the rare historical assessments of the formative stages of the Jewish-black relationship in America.

Cited among other sources is the diary of the immigrant Jewish peddler who on his day out in the countryside near Atlanta "walked over and greeted them (blacks in the field)" and then realized that it was "his good luck that no person had seen because no white person in the South greets a black one" (circa 1912).

Moreover, the author describes quite fully the analysis of the Jewish question by leading black intellectuals, Booker T. Washington and W.E.B. DuBois, whose writings regularly appeared in the Atlanta black newspapers at the beginning of the century.

The picture that Hertzberg sketches is that of the immigrant Russian Jew as the peddler, merchant and saloon keeper who sold dry goods, food and liquor to the blacks. Hence, while the Jews were, on the one hand, purveyors to the blacks, they were, on the other hand, still stigmatized in the black churches as well as in the white ones as the "crucifiers of Lord Jesus."

The tension boiled over in isolated attacks by blacks on Jewish shopkeepers and most dramatically asserted itself in the Leo Frank case when the key prosecution witness was a black handyman.

THE ENIGMA of Atlanta Jewry has always been the Frank case, an event which the Jewish community is still trying to forget. The facts of the case are the following. A New Yorker, Leo Frank came to Atlanta in the first decade of this century, married into a prominent German-Jewish family and became the superintendent of the National Pencil Company. In May, 1913, a worker there, 14-year-old Mary Phagan, daughter of a dispossessed tenant farmer, was found raped and murdered. Since Frank was the last one to see her alive, the "Yankee Jew" became the prime suspect.

The trial was exploited by the Atlanta newspapers; Frank was convicted of murder mainly on the false testimony of the black sweeper at the plant, Jim Conley. For two years appeals passed from court to court. Finally, when the U.S. Supreme Court turned down Frank's appeal, it was John Slaton, the Governor of Georgia, who commuted the sentence to one of life imprisonment. Though this was political suicide, Slaton enshrined himself as one of the *"hasidei umot ha-olam"* — the righteous of the nations.

The anti-Semitic feelings that had been simmering in Atlanta since the murder were now fanned into flames by the Populist statesman Tom Watson. Within two weeks of the commutation of his sentence, Frank almost died when his throat was slashed by a fellow prisoner using a knife smuggled in "to kill the Jew." A little over a month later Frank was abducted from prison by a group of concerned citizens and lynched in the town of Marietta, Georgia, near Mary Phagan's birthplace. What has been called "the Dreyfus Case of America" put an end to the illusion of integration into Atlanta society which the Atlanta German-Jewish élite believed it had achieved.

The Frank case has been studied thoroughly by Prof. Leonard Dinnerstein and Harry Golden, but Hertzberg is the first person to write about the reaction of Atlanta Jewry in the two years from Frank's arrest until his death. He has dispelled Golden's assertion that Atlanta Jews were apathetic in their defence of Frank. In fact, Hertzberg shows how the community rallied to support one of their own even when they were afraid for their lives.

Since the southern Jewish communities have been the least studied of any in the U.S., a book such as this is important for the facts it presents as well as for its methodological soundness. Now that we know about the founders of the Jewish community whose descendants assisted in bringing the first Georgian to the White House, it would be helpful to learn how, during the last 50 years, the Atlanta Jewish community became a power broker in American and American Jewish life. □

End

A TURN-OF-THE-CENTURY SEDER

10.4.1979

By DAVID GEFFEN/Special to The Jerusalem Post

THESE RECIPES appeared in the spring of 1901 in three American newspapers: the "Jewish Exponent" and the "American Israelite".

Raisin Wine: Take two pounds of raisins, seeded and chopped, one pound of white loaf sugar, one lemon; put all into a stone jar, pour six quarts boiling water over all and stir every day for a week; then strain and bottle. Ready for use in 10 or 12 days.

Matzo Kleis: Soak four matzos in cold water and press them after being thoroughly saturated. Add a little pepper, salt, sugar, parsley and half an onion chopped fine, first browning the onion. Beat four eggs, and add all together. Then put in enough matzo meal, so that it may be rolled into balls. The less meal used, the lighter will be the balls. They should boil about 20 minutes before serving.

Potato Marbles: ½ pound potatoes, plainly mashed, one egg, one large teaspoonful of finely minced parsley. Mix the potato smoothly with the parsley, pepper and salt; beat the egg, add it to the potato, mix well and make it into little balls, the size of a cherry. Lay a tiny sprig of parsley on each, arrange the balls on a greased tin, and bake till a light brown.

Matzo Plum Pudding: ½ pound of chopped suet, ½ pound of moist sugar, ½ pound of raisins (stoned and chopped), ½ pound of currants, ½ pound of mixed peel, two matzos soaked in cold water and then well drained and beaten, a quarter of a pound of sieved meal, the rind of half a lemon, one teaspoonful of ground cinnamon, eight eggs and a wine glass of slivovitz (plum brandy). Beat all these ingredients thoroughly together, and boil for eight hours in a pudding mould or basin. For the sauce, beat the yolks of three eggs with a half pint of water, flavour with sugar, and lemon, and bring to the boil, stirring all the time. The three whites of eggs may be whipped very firm and placed over the pudding the moment before serving.

Sole with Wine (French recipe): Take a sole or fillets of any delicate fish. Lay on a fireproof dish, sprinkling with white pepper, salt and a little shallot, cover with white wine, and let it cook in the oven until done. Draw off the liquor in a saucepan, and let it boil up. Have ready the yolks of three eggs, well stirred (not beaten), the juice of a lemon, and two ounces of butter. Put all together in a bowl. Little by little, add the hot sauce stirring all the time. Pour it over the fish, and sprinkle with chopped parsley. Serve very hot. A few mushrooms are a palatable addition to this dish.

Kentucky Gremslich: Two and a half cups of meal, four eggs, two cups of sugar, one kitchen-spoon of goose fat, one of beef fat, four apples, and spices according to taste. One wine glass of wine also, if convenient. Put the meal in a bowl with salt, pepper, ground clove, allspice and cinnamon mixed into it; peel and grate the apples, melt the fat and mix, put in the eggs and then stir in the sugar, which had been boiled with water to a thin syrup and cooled off. Hollow out two pieces, put cranberries or any fruit between them; form into balls the size of a medium apple, and bake them on a well-greased pie-plate for about one hour.

Beolas: Take 6 eggs and a little fine meal, just enough to give it consistency. Drop this from the point of a spoon into boiling olive oil or fat. When light brown, take out and drain. Serve cold with a syrup made of water, cinnamon and sugar.

Palestine Soup: Three pounds of Jerusalem artichokes, two quarts of real stock, one onion, one turnip, one head of celery, pepper and salt to taste. Peel and cut the vegetables into slices and boil them in the stock till tender, then rub through a hair sieve. Beat the yolks of three eggs, add to the soup, and stir over the fire till just on the boil. The soup should be about the thickness of rich cream. If not thick enough, a little potato flour may be added.

These recipes testify that at the turn of the century in America, the dishes for Pessah were quite varied. Indeed special effort appears to have been made to insure that the Seder would be a gourmet's delight.

Passovers of the past

11.4.1979

These extracts from three accounts of the celebration of Pessah written during the early years of the century were selected and edited by DAVID GEFFEN.

THE FOLLOWING letter from a soldier serving with the Russian army in China during the Russo-Japanese War appeared in the German weekly, "Die Welt," in the spring of 1904:

ON ARRIVING in Harbin on March 31 (Erev Pessah) at 2 p.m., we still had to eat hometz and did not expect to see matzos. Where could they come from? So as not to waste the few off-duty hours on that day, I took my prayerbook and began reading it devoutly.

All at once I heard the voice of our captain calling "Jews! Jews!". I jumped up in fright, put the book in my pocket and ran up to the captain as fast as I could. But what a pleasant surprise. He gave me a box of matzos of about 2 kilos, saying that that was for the Jews serving in our company. There were 13 of us, and we thereupon went to look for some place where we could quietly celebrate Seder.

It was impossible to do this in the soldiers' wagon, as our Christian comrades had their bread everywhere. After a lot of pleading, the captain granted us a corner in the horse wagon, gave us hay and straw, and we began settling down.

The boxes served as a table. We covered it with a towel; put matzos and prayer-books on it and then Seder began. It was a pity we had no photographer there who could have reproduced this strange celebration. Some wept, others rejoiced. I myself was one of the former.

Next morning we had a service with a minyan. After prayers, we began to make our cooking utensils kosher. Owing to the lack of a large kettle in which we could put these utensils, we had to look out for something else. We put three stones in the oven and waited until they became red-hot, then placed them in our teapots and poured water over them. In these pots we prepared our food during Passover.

The seder meal consisted of matzos, tea, sugar, eggs, water, apples, pears, nuts, pistachio nuts and oranges — altogether 10 courses. At 4 o'clock in the afternoon we reached Linoyang, where the Jews of the 23rd Regiment received 15 kilos of matzos. Thank God! none of us have eaten hometz.

A WRITER WHO called himself "Alter" contributed these memories to the London "Jewish World" in 1909.

Around Pessah clusters most glorious memories. Passover was the great Festival of Preparation. It was a holiday a long time coming, and that coming was among its delightful characteristics. There was the bringing home of the matzos and the visit to the bakery to see the cakes made.

Memory goes back to the time when no machinery was used, and the cakes were rolled and pricked by hand. I remember trying my boyish skill on matzo-pricking. With a rolling pin, used like a ruler, and a pricker — a thin toothed wheel fixed to a handle — used like a pen. The rapid making of the criss-cross lines seemed easy, but I pricked more finger than cake. A hand-pricked matzo is rarely seen now, a hand-rolled cake is, I suppose, a thing of the past.

My mind goes back to the first matzo "machine." It was something like a washing-wringer, and all that it practically did was to roll out the roughly-kneaded dough. The long strip was then cut into cakes with a big circular cutter used rapidly by hand. The first matzos made by "steam" were in the nature of a sensational novelty. How the machinery and the whole method have been revolutionized since then.

The Passover preliminaries had a double culmination. The first was the gathering of the hometz. That was a solemn business, when it ought to have been sport. Somehow my youthful efforts to place crumbs in corners where the dear old dad would not easily discover them were not fully understood. Nonetheless, there was a touch of weirdness in the procession — for we little ones were allowed to follow — through the dark rooms, dimly illumined by the taper, in search for the crumbs. The burning of the hometz next morning was the signal for the other culmination — the making of the haroseth.

As the burning of the hometz was the speeding of the parting guest, the "leaven" year, so the making of haroseth could not be said genuine-"unleavened" week. I well remember remarking that our haroseth could not be said genuinely to represent the mortar used by our afflicted ancestors in Egypt, for then they must have had a rattling good time.

Our haroseth was as famous as our mead, and the whole neighbourhood appreciated it. We did our utmost to be worthy of that appreciation, and the pounding of the various dainty ingredients in the brass mortar with a brass pestle was a labour of love.

THIS DESCRIPTION of a Seder on Ellis Island is extracted from a 1906 issue of "The American Hebrew":

The Jewish immigrants who were obliged to spend the Passover at Ellis Island were not allowed to brood over their trouble in solitude. A Seder was provided for them in the large dining-room and a deputation of their co-religionists from New York was there to cheer them up with speeches in true American fashion. The Stars and Stripes blazed benignantly from the walls upon

Cont. →

Oklahoma Sholom Alechem

By DAVID GEFFEN
Special to The Jerusalem Post

ROUTE SEVEN in Southern Oklahoma, a winding road running from Duncan to Ardmore, is dotted by occasional oil wells. Just before the county line, the road climbs sharply. At the top of the rise is a large sign bearing the improbable words: "Sholom Alechem Oil Field."

It was 10 years ago that I made this discovery, on my way from Fort Sill, where I was serving as an army chaplain, to another military establishment. I stopped the car, backed up and took another look to make sure my eyes had not been deceiving me. No, there it was, in letters that could be read by moonlight.

At the next gas station I asked if anyone knew how the oil field had come by this particular name. Everyone was sure that it was a word in the regional Indian dialect.

I was intrigued enough to delve into local history.

It appeared that during the Oklahoma oil fever of the early 1920s, the newspapers used to publish a daily page of oil news. In Southern Oklahoma, the centre of the oil frenzy was Ardmore and the oil editor of "The Daily Ardmoreite" was a Jewish journalist named William (Bill) Krohn.

Krohn was an adventurer by nature. Brought up in Easton, Penn., he enlisted as a pilot in World War One and flew night bombing raids from England. After the war he made his way to the Oklahoma oil fields, settling in Ardmore in 1921, when there were only ten Jewish families in the town.

Bill was a friendly man. He liked to greet people on the street and he would boom out a hearty *Sholom Alechem* to everyone he met. Gradually, he taught his neighbours, Indians among them, to respond with the traditional *Alechem Sholom* and when he organized a society to meet the needs of an oil-boom town, he called it the Sholom Alechem Society.

In those days, gushers were a novelty and people used to come from all parts of the United States to watch a new well spew out its first black gold. In Ardmore, these visitors used to gather at the Ardmore Hotel and there, prior to each new strike, Bill Krohn would be on hand to meet them. Whenever he saw an unfamiliar face, he would boom out his *Sholom Alechem* and wait for a reply. Even when there was no response, he would ask the newcomer to join his Sholom Alechem Society and when he had gathered a few together would take them to the local confectionery shop for the "initiation" rite — a free soda.

Krohn enlivened his oil column by creating a cartoon character named "Pete Roleum" who told funny stories about what went on in the oil fields. At the same time, he kept his column up to date by visiting all the new strikes himself. In this way, he got to know all the drillers and wildcatters and was liked by them all.

One night in December 1923, Bill was present when oil began to gush from a well in a new area. Because of his popularity among the oil fraternity, it was decided to call the new well "Sholom Alechem" in his honour and Krohn reported its discovery in his column the following day. With the successful drilling of more wells in the area, the entire field was officially named Sholom Alechem.

Geological reports show that the field continued to develop during the mid-twenties but that drilling ceased after the 1929 depression. A new well was discovered in August 1947 and in late May 1948 a report noted that "the Sholom Alechem Oil Field contains a probable reserve as great or greater than any other field in southern Oklahoma." Since then the field has been very active and at present the Mobil, Pan American and Shelley oil companies are operating wells there.

Bill Krohn eventually left Ardmore and worked as a feature writer on various newspapers in Oklahoma City, Tulsa, Kansas City, Houston and Dallas. In 1933, he went into the oil business himself, drilling numerous wildcat wells in southern Illinois where he finally settled. He died there in 1967 at the age of 69.

The sign on Route Seven not only shows the continued existence of the only oil field in the United States with a Hebrew name, but is a memorial to William Krohn, friendly man and pioneer Jewish journalist.



Then Chaplain David Geffen, on left, and his assistant Sgt. Michael Kaufmann in 1967 under the sign at the entrance to the Sholom Alechem Oil Field.

Cuyahoga kehilla

RECENT YEARS have seen a growth in the number of American Jewish communal histories written by academically trained historians. Such studies are another step in American Jewish historical research, complementing existing monographs on individuals and institutions and documentary collections. Community histories, however, are more important because they will ultimately be the building blocks from which the composite histories of the Jews in the U.S. will be written.

Prof. Lloyd Gartner of Tel Aviv University has become a specialist in such histories. He has co-authored books on Milwaukee and Los Angeles under the auspices of the American Jewish History Centre of the Jewish Theological Seminary of America. The centre co-sponsored this new volume with the Western Reserve Historical Society.

Cleveland was recently labelled by an American news magazine as the "crisis capital of America," but for all its present problems Cleveland has provided a secure home for its Jewish residents. In 1795, General Moses Cleveland founded a new town named after himself on the shores of Lake Erie. The first known Jews in Cleveland were Philip and Lewis Joachimsen, formerly of Breslau, Poland, who in 1836 advertised the sale of 4,000 pounds of Brazilian coffee. The third Jewish resident was an American Sephardi, Dr. Daniel Peixotto, who arrived the same year as the Joachimsens to teach at a local medical school. In 1837, Simson Thorman of Unsleben in Bavaria made his way to the Lake Erie town, and his enthusiasm for his new home stimulated over 100 Jews from Unsleben to immigrate to Cleveland as a group.

Gartner traces the early development of the Jewish settlement in Cleveland through a

HISTORY OF THE JEWS OF CLEVELAND by Lloyd P. Gartner. New York, Ktav. 385 pp. $15.

David Geffen

careful examination of primary sources. The fascination of American journalism with the Jews in the 19th century provides important source material, and Gartner draws a wealth of information from local newspaper reports.

He also studies Civil War statistics, showing that the percentage of Ohio Jews in the army was eight times greater than their percentage in the state population. One Cleveland Jew distinguished himself by participating in 29 battles.

CLEVELAND Jews had to found a school for their children; public education was still in its infancy and a secular liberal German school — the type of school to which American Jews sent their children in other cities — did not exist in Cleveland. In 1844, Ansche Chesed, one of the two Cleveland synagogues, opened a day school with a complete secular and Jewish curriculum. Five years later 68 students were enrolled, and the local press wrote: "The thought uppermost in their minds is that good citizenship requires a good education and therefore they are zealous. So united, so wise."

The first great event in the annals of Cleveland Jewry occurred on July 14, 1868, when 2,000 Christians and Jews followed a mammoth parade of flags, floats, bands, and local dignitaries to the dedication of a Jewish orphanage. The main speaker was Rabbi Isaac Mayer Wise of Cincinnati, leader of mid-western American Jewry and founder of the American Reform movement, who was moved by the "vast audience" there. By the end of the year, 81 children from the south and mid-west were living at the orphanage.

As a specialist in immigration history, Gartner devotes over 200 pages to this topic in a section entitled "Ascending to Importance 1870-1920." In it he gives the reader insight into the growth and development of a Jewish community outside the well-known American East Coast cities. As Cleveland's population doubled to 800,000 in this period, the Jewish community grew from 1,000 to 75,000, becoming just about 9 per cent of the total population.

Discrimination, which had existed only superficially, took root as more Jews moved into the city. According to a 1908 government housing survey, in certain areas of the city Jews paid far higher rents than other ethnic groups. As social discrimination kept Jews from joining exclusive clubs, the Jews reacted in a typical American fashion and formed their own clubs.

Since Cleveland was a major garment manufacturing centre in the immigration era, Gartner examines the tailoring union and others in detail. Union pressure in the early 20th century helped change the sixth working day from Saturday to Sunday in one cigar factory. Local 1750, a religious carpenters' union, pledged to refrain from labour on Saturdays and Jewish holidays.

ACCORDING to Gartner, Cleveland owes its prominence in the American Jewish community to several remarkable men. Rabbi Abba Hillel Silver, the great American Zionist leader, is seen in this study as a prophetic force in the Cleveland community and as an advocate of strengthened Jewish education. Ezra Shapiro, the late world president of Keren HaYesod, is described as a prominent civic leader who once served as acting mayor of the city.

A most unusual contribution came from Cleveland to Israel in the shape of a Hagaddah, printed in Jerusalem in 1895. The author of the accompanying commentary was Rabbi Benjamin Gittelsohn of Cleveland who wanted his work published in Eretz Yisrael. The publisher added this concluding note: "From a distance, the United States, he (Rabbi Gittelsohn) provided work for the inhabitants of Jerusalem so that they might enjoy the labour of their hands... And this should be a sign to our brethren that the work of our printing plant is very outstanding. And we hope that all Jews will learn from him and whoever has something to print will send it to us, and with God's help we will fulfill every request."

In Cleveland Rabbi Gittelsohn, a graduate of the Lithuanian Slobodka Yeshiva, was joined by Rabbi Israel Porath, who wrote his multi-volumed *Mavo laTalmud* there. These two Orthodox rabbis set a precedent. During the Nazi invasion, the great Telshe Yeshiva in Lithuania was transplanted to Cleveland via Shanghai in 1941. It remains a vital part of the Cleveland Jewish community today.

Prof. Gartner has skilfully drawn the portrait of an American Jewish community coming to terms with its new freedom. Ironic as it may sound, Cleveland Jewry, one of the most significant American Jewish communities, has not grown in population since 1920 and still numbers just under 80,000. What this portends for the future, and how Jews in Cleveland and elsewhere in a democratic and open American society continue to live Jewishly, remains to be seen.□

People of the Book

Study and scholarship is the heart of the Jews of the North African countries. Dr. Ephraim Hazan, of the Hebrew University, who is devoted to raising public consciousness of the creativity of the community, spoke to Dr. David Geffen.

IT WAS a Thursday night when we met and only a few hundred metres away, the *mishmar*, all-night study vigil, at the Hebron Yeshiva was under way. Dr. Ephraim Hazan, my neighbour in Givat Mordechai, whom I was visiting, was involved in his own daily *mishmar* studying and analysing the Hebrew poetry of individuals like Rabbi Moshe of Tripoli, Rabbi Fradji Shawat of Tunisia, and Rabbi David Hasin and Rabbi Yehuda ibn Dara of Morocco.

These poets and others from various North African countries are coming to life in the books and articles of this devoted young scholar.

A member of the executive committee of the Beyahad movement, the major sponsor of the annual Mimouna celebration, Hazan is one of the key figures helping people realize that the culture, literature, art and history of North African Jewry is an integral part of the continuing development of Jewish civilization through the centuries.

Hazan is a member of the faculties of Hebrew language and literature at Hebrew University. He explains that a cross-section of intellectuals, academics, communal figures, and artists of North African origin decided a few years ago to encourage a deeper look at the cultural and religious contributions made by their ancestors."

He emphasizes that the way had been opened for such an investigation by the earlier exhibitions of ritual and folk art, by folklore seminars and by gastronomic festivals. "We sought to encourage not only study of the literary contributions of our poets, writers and thinkers, but also study of the work of North African Jewry in building this country both in the 19th and 20th centuries."

Hazan showed me on his shelves extensive bibliographies of critical studies in all fields of Jewish scholarship in various languages relating to the creativity of the North African community.

"A major step forward in the public consciousness was the preparation of a dynamic audio-visual programme, *Ose Pele* (Doing Wonders). This shows the contributions of poets, *payetanim*, authors and Tora scholars. The word *pele*, notes Hazan who is a master of gematria as well, has the numerical value, 111, the number of settlements founded by North African olim. The history and growth of these settlements is also an integral part of the audio-visual presentation.

Born in Djerba, Tunisia, in 1943 during the heated fighting of World War II, Hazan came on aliya in 1952 with his family. "The trip took nine months with waiting time in France, and then we were settled in a *ma'abara* in Pardess Hanna where we lived for five years."

At first he studied at a local school for olim, then at a yeshiva in Hadera and subsequently he completed his high school studies at Yeshivat Hadarom in Rehovot. After completing his military service, he enrolled at the Hebrew University where he received his doctorate for a study of the poetical elements in the liturgical poetry of Yehuda Halevi.

Reminiscing about his early years in the country, Hazan recalls that the first two sets of books which his father purchased were the *Mishna* with Albeck's commentary and the Hebrew edition of the works of Shalom Aleichem.

"My father of blessed memory, loved the humour and wit of Shalom Aleichem, seeing in the fictional characters people similar to those he recalled from his days in Djerba."

Hazan so absorbed his father's love for Shalom Aleichem, that he won a national quiz on the author's writings sponsored by Israel Radio.

Asked about the goals of his research, Hazan pointed out that he had committed himself to providing scientific studies of the known and unknown poets and *payetanim* in Algeria, Morocco, Tunisia and Libya as well as critical editions of their works.

"I want to make available, ultimately, an anthology of the poetry of these individuals which can be studied or just read for enjoyment. To foster such a goal I publish my own research, and teach Hebrew literature and language at the university."

He is also an instructor at several teachers' seminars where he can share with high school teachers of Hebrew literature the methodology of how to teach poetry and *piyyutim*.

Hazan has found in the feedback received from these teachers that they use the material quite readily because as individual whole units the curriculum.

[illegible] work on the Beyahad executive [illegible] Hazan has been the driving force [illegible] hind the nationwide quizzes spon[illegible]ed by the committee and open to all high school students. In earlier years the topics were *The Literary Creativity of North African Jewry* and *Zionism, Aliya and Settlement*. This year the subject is Rabbi Haim Ben-Attar, the author of the Tora commentary *Or HaHayim* and Israel Baal Shem Tov, the founder of Hassidism.

"Interestingly enough, the hassidic tales are favourites in the households of North African Jews here. They can relate to the tales of the rebbes because of their own *tzaddikim*.

The finals of the quiz will be held on Lag b'Omer this year, Hazan stated as he showed me the 70-page source book he and his committee had produced to assist teachers in preparing their students.

Another important addition to the growing awareness of the literary creativity of North African Jewry was the Israel Educational TV production *Tehila L'David*. Hazan served as the adviser for this programme which dealt with the great Moroccan poet R. David Hasin.

"Since TV provides a type of instant authenticity for this generation, I was pleased that this programme was not only screened but extremely well received. It offered a sense of pride to my fellow North African Israelis, who need such examples to help them reinforce their own self-image."

Hazan himself is a good example of the Beyahad principle of unity of the Jewish people. He is married to the former Hava Itzkovitz of Rehovot, who is of Hungarian origin. They have five children; the oldest, the only girl, studying at Pelech.

During 1981-1982 Hazan was a post-graduate fellow at Harvard University where he participated in seminars in linguistics and literary criticism while pursuing his own research.

"We found the Boston community quite interesting from a Jewish perspective. I gave a regular *shiur* in Hebrew on Sanhedrin at the Young Israel of Brookline Synagogue which was well attended. What was quite moving was the reaction of the audience there to a lecture I gave on the poetry of Yehuda Halevi. They were moved by this longing for Zion which I understood to be their own."

A major project at the Ben Zvi Institute for which future generations will be most appreciative is being directed by Hazan. As the head of the research programme on Hebrew poetry from the Orient and North Africa, Hazan and his fellow researchers are preparing a card catalogue of every poem found in manuscript, from countries of these areas. "No listing of this kind has ever existed and we want to ensure that none of these poems is lost."

The Beyahad movement is committed to pursuing the unity of the Jewish people through such events

as the Mimouna celebration, exhibitions, quizzes, seminars, symposia and scholarly works. "When the different communities of Russian, Polish and Hungarian Jews wanted to have their own tents at last year's Mimouna celebration, we were quite pleased. Since the Mimouna is a festival for *Am Yisrael*, we hope every ethnic group will participate in their own way, including American and Canadian Israelis."

Surely Rabbi Musa Bujnah of Tripoli, who opened a poem in the 16th century with the words "*Eroch zemer toh makhalot*" ("I shall set my song and sing it in the large congregation"), would have been pleased that 20th century Israelis, descended from Libyan ancestry and from Polish, American, English ancestry would be reading his poetry and singing his *piyyutim* in the large congregation which this nation is.

Devoted individuals like Dr. Ephraim Hazan are making this possible. And that is what Beyahad, in its work, and the Mimouna, in its celebration, are all about.

EN

Saint or she-demon

MADONNA OR COURTESAN? THE JEWISH WOMAN IN CHRISTIAN LITERATURE by Livia Bitton-Jackson, New York, The Seabury Press. 108 pp. $7.95.

04 MAY 1984

David Geffen

THE AUTHOR, a noted historian, has written a fascinating monograph in which she studies, through historical perspective and literary analysis, the character of the Jewess in literature written by Christians. As she notes: "In some literary works, she is an irresistible seductress, a she-demon cajoling men into submission. In others, she is a saint who suffers silently the anguish of mankind and toils with unwavering faith for its salvation. In most, she is humanity's only hope of redemption in the midst of despair."

Having defined these approaches to women, Bitton-Jackson indicates that this procedure is a form of myth-making which, she suggests, "is a substitute for an attempt to understand."

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However, her goal is not just to deal with these myths about the Jewish woman but to expose them as a form of anti-Semitism. "This book is an attempt to develop the sensitivity needed to prevent these distortions of facts that lead one human being to become the perpetrator of injustice, and another, its victim."

WHILE THIS is her underlying thesis, she makes her points quite systematically by providing the reader with an insight into the vast literature in which Jewish womanhood is a theme. She presents a systematic treatment of a topic which has been discussed before but never really examined.

The "Virgin-Madonna" discussion deals with the Biblical period and its aftermath. The titles of other chapters speak for themselves. "The Victim of Ritual Murder" begins with works in the late Middle Ages and then shows how this theme recurs even into the 19th and 20th centuries. "The Struggle for Emancipation" opens with the age of Moses Mendelssohn and is, in my mind, one of the best chapters in the book. "The Romantic Casualty" is highlighted by Scott's *Ivanhoe*, but other such works are carefully evaluated. "La Belle Juive — the Jewish Courtesan" surveys the image of the Jewess as the redeeming beauty who is prepared to sell her love and other charms for the sake of humanity.

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Another most compelling chapter deals with the new Zionist woman found in the literature of the late 19th century. Rebecca, in the French novel of Mme. Rattazzi, is described in this fashion: "She was not less beautiful when, sitting on the camp-stool, or leaning on the deck, her face turned toward the shores of Judea..." This sensous lover of Zion is contrasted with those Jewish women who seek to escape their fate by assimilating into the general society.

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THE AUTHOR does not forget the treatment of the Jewish woman in pre-Holocaust literature. There, the woman becomes a subhuman personality, thus providing another instrument in the Nazi campaign against the Jews.

The book concludes with a very Zionist approach to the theme of Jewish womanhood.

Bitton-Jackson's mastery of the works she has studied and the insights she brings to her analysis should encourage all those who would like to develop a new perspective on this fascinating theme. □

'Heart of the soul'

David Geffen describes how the sacred scrolls were returned to Tel Aviv in 1918.

A STORY WIRED by the Associated Press correspondent in Palestine in May 1918 was headlined "Scrolls Restored to Many Synagogues." It dealt with the "reinstatement of the Hebrew law and sacred relics with interesting ceremonies" to the synagogues in Tel Aviv and Jaffa.

Carried by a variety of newspapers in many different languages, that AP story heralded the return of the Jews to their homes and their religious sanctuaries after the exile forced upon them by the Turkish governor during World War I.

There was great fear that the Turks would mutilate the sacred Tora scrolls if they captured them. There were known incidents of Turkish soldiers cutting up Torah scrolls and making backpacks out of the parchment.

Thus, the exiles, forgetting about their own safety, took them from the synagogues as they left Tel Aviv and Jaffa in April 1917. The majority of the Sifrei Tora were secretly transported to Petah Tikva where they were hidden and guarded by the community.

Following Allenby's capture of Jerusalem, he moved north with his army taking Tel Aviv and Jaffa in the late winter of 1918.

As soon as the Jews were permitted to return to their homes, they streamed back to see if their residences were still intact. Some homes had been destroyed, but worst of all the synagogues had been desecrated.

With the assistance of the British occupying forces and the Jewish Legion troops, the returning exiles restored the synagogues and prepared them for the return of the scrolls.

By the middle of May all was ready for the restoration of the "heart of the soul" of the Jewish community. Since the Zionist Commission was in the country aiding the refugees and preparing for the implementation of the Balfour Declaration, its leader, Dr. Chaim Weizmann, was invited to be the guest of honour for the festive Tora celebration.

The day selected was May 15 and elaborate plans were made for the occasion. A triumphal arch was erected at the northern boundary of Tel Aviv through which the procession would pass. Every house was decorated with flowers and newly painted for the event. Bunting and banners were strung along the streets. An enormous crowd turned out — coming not only from Jaffa-Tel Aviv but also from Rishon Lezion, Petah Tikva, colonies in the area, and from Jerusalem.

This was to be a celebration for all ages. Hence the young men and women of the Maccabi Athletic Association dressed in white with blue sashes and ties, acted as the ushers, keeping the crowd in control and ensuring that the pathway would be kept clear for the procession.

The formal procession coming from Petah Tikva with the Sifrei Tora was international in character. It was led by the Australian military band, whose members stood out in their white uniforms. Officers of the various units of the British Occupation Forces were assembled near the triumphal arch along with the military governor, Weizmann and the members of the Zionist Commission.

The featured speaker at the ceremony was the chief rabbi of Jaffa-Tel Aviv, Ben Zion Uziel, who had been a tower of strength during the exile. When the procession reached the arch, HaRav Uziel ascended the dais which had been erected for the ceremony and delivered an "eloquent Hebrew address."

He recounted the hardships of the evacuation, the hunger and the terrible tribulations which the Jews of the Yishuv had experienced. He thanked the British authorities and asked for blessings for the King and the British forces.

He then stretched forth his hand in friendship to all the inhabitants of the country when he emphasized that the Jews desired to regenerate Palestine not only for their own benefit but for all the country's inhabitants. He urged the Arabs to join hands with the Jewish people in building the country anew.

In closing he asserted that the establishment of the Jewish people in their ancient homeland in Eretz Yisrael would be for the good of all humanity.

When HaRav Uziel completed his address, he and Dr. Weizmann each took a Tora scroll to lead the procession through the arch. As they stood waiting for the shofar to be sounded just as in the days of Joshua, the accompanying picture, now in the Central Zionist Archives, was snapped capturing the joy of that return 64 years ago.

Interestingly enough it was to be the same date, May 15, in 1948 when Israel was to become a state.

Immediately thereafter, accompanied by the blast of the shofar, the procession moved through the arch on its way to the return of the Sifrei Tora to the synagogues where they belonged.

Later that day there were parades of children through the streets of Tel Aviv. A parade of wagons and ploughs covered with corn stacks, evergreens and flowers also moved through the streets. Confetti filled the air and the festive atmosphere was fuelled by the spirit of the participants and the onlookers.

As evening fell the Maccabees gave an athletic demonstration, displaying the prowess of these liberated Jews. The day's events closed with the singing of *God Save the King* and *Hatikva*.

'A vision come true'

Joy happiness, anxiety ... David Geffen looks at reactions to Independence, both in the nascent State and in the U.S.

6 MAY 1984

THE SITUATION in Jerusalem was very tense on the eve of statehood in 1948. The city was basically cut off from the rest of the country and siege conditions existed. Throughout Friday, May 14th, it was clear that the end of the mandate would be heralded by the proclamation of the Jewish state. However, the secrecy of all the deliberations and what would actually happen was still unknown.

One of the residents of Jerusalem on that fateful day was Rebecca Affachiner. Born in New York City in 1884, she had settled in Palestine in 1934 and made Jerusalem her home. An active Zionist throughout her lifetime, she had been present at the founding of Hadassah in 1912. Moreover, her 14 years of active service in the country since her arrival in 1934 made this day of Independence especially meaningful to her.

Living in a top floor apartment on 42 Jabotinsky Street, she had an excellent view of the surroundings. Throughout the day Rebecca, or Becky as her friends called her, was anxious to be able to fly a flag once the official announcement was made. Since the shelling in Jerusalem was intense, she was not able to leave her house, so in her own creative way she sewed a flag to use. Unfortunately, she had no blue cloth at her home, so she had to make the stripes and Magen David with blue crayon.

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When the announcement of statehood was made over the radio with David Ben-Gurion reading out the Declaration of Independence from the Tel Aviv Museum, joy overwhelmed the country. Becky, who had worked hard for this day, was anxious to "show the colours," like Betsy Ross, the legendary American woman who sewed a flag for George Washington, and unfurled her flag from her Jerusalem apartment. As the sun set on that fateful Friday afternoon, it illuminated with Jerusalem glow that carefully crafted flag of Israel. Rebecca died in 1966 and was buried in the hills near her beloved Jerusalem.

★ ★ ★

QUENTIN Reynolds was a non-Jewish American journalist covering the signing of Israel's Declaration of Independence. In the first English radio broadcast on Kol Yisrael on Saturday night, May 15, 1948, he gave his impressions:

"There is no fear of what the night may bring in this land, the land where the kings and prophets of the past now live. The fight which they began 2,000 years ago, the fight for which so many of them gave their lives, has finally ended in victory. The years since they lived and fought for Israel may seem long to us, but to the spirits of the great ones, they have passed as quickly as sand pouring out of an hourglass, and today they see their prophecies and visions come true.

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"Perhaps if our mortal ears could be attuned to the celestial celebration, we might hear the sound of music and we would know that once again David has picked up his lyre to celebrate in song the fact that his dream of a strong united Israel has finally come true. And in chorus of joy we could, I am sure, hear the voice of Zedekiah, King of Judah, rising in triumph: once the King of Babylon slew his two sons and put out his eyes, but tyrants can destroy only the bodies of man – never the dreams of men.

"Moses will be there too, not alone, as he once stood on Mount Nebo but one of a huge happy company. And if our eyes could pierce the veil that separates us from Valhalla, we could see the smile on the face of Moses and see his lips form the words he once heard: 'This is the land which I have sworn to Abraham, Isaac, and Jacob, saying, To thy seed will I give it.' And Moses must be content tonight for at long last it has come to pass...

"If our eyes could pierce the veil, we would see the spirits of all who fought for freedom joining in this chorus. We would see two others reading the Declaration of Independence which made this a free nation today. They would be nodding with satisfaction and when they had finished reading it, Thomas Jefferson would turn to Citizen Tom Paine and say, 'There's something familiar about this, Tom. It's a lot like that little thing you and I wrote back in 1776. And it bears the same name: Declaration of Independence.' And Thomas Jefferson would laugh and say: 'After all, Paine, this young Moshe Shertok, who had so much to do with the writing of this new Declaration of Independence, has read and studied everything that either of us ever wrote. Maybe we helped him a little and we may feel a bit proud.'

"Then the two old gentlemen would chuckle a little, and walk over, the better to hear the music, and they would feel very much at home with the prophets and kings who once fought to make *Eretz Yisrael* a united free nation – just as my colleagues of the American press and I feel at home here tonight."

(cont)

THURSDAY, April 8, fell almost a month before the new State of Israel came into being, yet on that day 36 years ago the Synagogue Council of America called for a "day of intercession on behalf of our brothers in Palestine and of protest against our government's attempt to nullify the UN's decision on Palestine."

Thousands of Jews all over the U.S. went to their synagogues late in the afternoon to participate in a service and to express disenchantment with the apparent flip-flop policy of Secretary of State Marshall and President Harry Truman. That day in April set the stage for the feverish weeks that followed, ultimately leading to the proclamation of statehood.

As the days passed, many questions appeared: Would the state be recognized by the U.S. government? What would Russia do? Would the Arab countries destroy Israel before it really came into being? It was even asked whether another holocaust might not be in the making.

In Cincinnati, Ohio, on May 10 a community rally was held to raise funds for the state-to-be. The guest speaker was the Jerusalemite Reuven Dafni of the Haganah. He challenged those attending with these stirring words: "We are locked in one gigantic struggle for the survival of Judaism," he stressed. "If Palestine is crushed, there is no future for Judaism anywhere. Whatever happens, it will affect every Jew and Jewess no matter where they are in the world."

Then he concluded: "Defeat will mean hopelessness for the displaced persons of Europe. Victory will mean liberation and honour."

A sum of $887,000 was pledged that night for the emergency.

As a young boy, I recall the tension in our household in Atlanta, Georgia, during the week before May 14. My parents' involvement in the Zionist cause and my grandfather's lifelong dedication to the founding of a Jewish state had left its impression on me as well.

To make matters even more critical I knew of our distant cousin, who had survived the war, and went on foot from Lithuania to the Italian coast. From there he was smuggled in as one of the "illegal" immigrants. He was a soldier in Jerusalem, fighting to defend that city.

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On Friday, May 14, I came home from school and after playing around a bit, started to get ready for Shabbat. I turned on the radio to get some baseball news, and the programme was interrupted to refer to some fighting in the "Holy Land." When my parents came home from work, the birth of the new state was uppermost in their minds. My father and I left for shul, and as we made our way up Washington Street, someone came out of his house shouting "Mazel Tov, there is a State of Israel — may she live for ever and ever."

After all the centuries, the hope had become a reality. Truman had recognized Israel only 10 minutes after David Ben-Gurion read the Declaration of Independence. With these 18 words, the U.S. became the first to acknowledge the birth of the new Jewish state: "The United States recognizes the provisional government as the *de facto* authority of the new State of Israel." With America leading the way, the Russians soon followed suit.

At the service that Shabbat evening, there was a real festiveness in the air, as constant reference was made to the wonderful event. The following morning my grandfather, Rabbi Tobias Geffen, dedicated his sermon to this milestone event. He had first assisted in the Zionist cause more than three decades earlier, in 1935 in a Yiddish radio broadcast in Atlanta he had called for the creation of a Jewish state in the face of the Nazi threat.

"In this hour of celebration, when the heart of the Jew is overflowing with anxiety and happiness," he said on May 15, "it is the obligation of all Jews from every group and all strata to aid in this historic moment, this greatest triumph in the chronicles of our people. We must not be silent," he challenged his listeners, "until the absolute safety of the Jewish state is assured from within and without. Furthermore, we here are obligated to marshal all our strength and we must be prepared to give of ourselves and of our possessions for this lofty goal — the establishment of the Jewish state for the entire Jewish people."

All across the U.S. similar calls were made. Celebrations were held both on Shabbat itself in the synagogues and on Sunday, May 16, when jubilation ran rampant. From Delaware to New Orleans, from Cleveland to Dallas, from Louisville to San Francisco, Jews and Christians poured out into the streets to celebrate.

One of the great American Zionist leaders, the late Ezra Shapiro of Cleveland and Jerusalem, who was ultimately to become the world chairman of the Keren Hayesod, delivered a moving address in St. Louis to mark the occasion. "There is a great task ahead," he said. "A whole economy must be built. All of us have confidence that the new state will be built on terms of justice, equality and freedom for all in the name of the prophets of Israel. We all hope and pray that the state will be the great bastion of democracy of the Middle East. Thus we now enter a new era for our people."

The proclamation of the State of Israel 36 years ago brought new hope to the American Jewish community and to Jewish communities the world over. As we mark this 36th anniversary we can recall the words of the great American Jewish leader, Rabbi Abba Hillel Silver (1893-1963) delivered five years before Israeli statehood: "Are we merely to ask for the right of asylum in our historic home, the right which any people may claim in any part of the world... Is this Jewish statemanship? Is this Jewish vision, courage, *faith*?

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"Or are we to declare when the proper time comes that we stand by those who have given their tears and their blood and their sweat to build for them and for us, and the future generations, at long last, after the weary centuries, a home, a national home, a Jewish commonwealth, where the spirit of our entire people can finally be at rest, as well as the people itself?"

Silver, who played an important role in presenting the Zionist case at the UN, lived to see the foundation of Israel and to witness its formative years.

With all the help and solidarity which American Jewry has shown to Israel since the early days of 1948, in one area its main contribution is still to come: Israel needs every type of support from American Jews but above all it needs their aliya.

End

A bridge

18-05-

EZEKIEL 1-20. Anchor Bible. Translation, Commentary and Introduction by Moshe Greenberg. New York, Doubleday. $16.00

David Geffen

"A TRANSLATION of and commentary on a biblical text should bridge the gap that separates the present-day reader — with his culture and tradition-bound range of knowledge, assumptions and conventions — from the ancient Israelite, who encountered the text with different knowledge, assumptions and conventions conditioned by his circumstances. There is no direct way of ascertaining how the ancient Israelite was informed, but since biblical literature in general, and prophecy in particular, aimed at edifying the people, there is every reason to assert that it was composed in accord with the understanding of the people."

In this fashion Moshe Greenberg states his credo regarding this translation and commentary on *Ezekiel*. The prophecies of Ezekiel, the third of the major prophets in the Bible, have always provided a fascinating field for study. For those individuals for whom Hebrew is a native or acquired tongue, the book is accessible if not always understandable. English readers have been less fortunate because the earlier translations of Ezekiel have never really done justice to the text and its nuances.

That situation has been remedied by this long-awaited work. The Anchor Bible series, issued by Doubleday over the last 20 years, has provided scholar and layman with a significant corpus of English translations of the books of the Bible. The two *Ezekiel* volumes — the first contains 20 chapters of the text — were assigned to Greenberg, who is the Professor of Biblical Studies at The Hebrew University. A graduate of the Jewish Theological Seminary of the University of Pennsylvania, he is a member of the team of scholars which produced the new Jewish Publication Society translation of the Prophets and *(Neviim)* and the Sacred Writings *(Ketuvim)*

18-05-

"FOR *EZEKIEL*," Greenberg stresses, "there is but one complete text, the so-called Massoretic Text, whose consonantal form has come down to us since about the second century CE in a single standardized edition — with hundreds of trivial differences in mss. and fragments, reflecting human inability to copy infallibly but also perhaps some stubborn relics of pre-standard texts."

After arguing quite convincingly why other scholarly attempts to deny the authenticity of large sections of *Ezekiel* are unsatisfactory, Greenberg offers this important guideline for all translators of the texts of antiquity:

"There is only one way that gives any hope of eliciting the innate conventions and literary formations of a piece of ancient literature, and that is by listening to it patiently and humbly. The critic must curb all temptations to impose his antecedent judgements on the text; he must immerse himself in it again and again, with all his sensors alert to catch every possible stimulus — mental-ideational, aural, aesthetic, linguistic, visual — until its features begin to stand out and their native shape and patterning emerge." □

One man's journey

18 MAY 1984

By DAVID GEFFEN / Special to The Jerusalem Post

"WHO WILL release us from this pain in our hearts, from the lonesomeness and destruction that call out at us from every street corner and every clod of earth?" Dov Levin wrote these words in his diary in July 1944. He was then emerging from the Lithuanian forests where he had fought as a partisan. Vilna had been freed by then. At last these Jewish survivors could surface.

"The liberation of Kovno, his home, occurred about two weeks later. ... we rushed there like mad. Each one went to his home with a pounding heart. We went to our house in Mildos 7. Heaps of rubble and burnt bricks — that is all that remained. An enamel covered plaque with the number 7 inscribed on it in shining white, remained as though to protest the destruction of the house and its occupants."

When the war broke out, there were 40,000 Jews in Kovno. By the time of the liquidation of the Kovno Ghetto in July 1944, only 16,000 remained. When his parents Hirsch and Bluma Levin and his twin sister Batya were taken to extermination camps by the Nazis in 1943, he was left alone in the ghetto and became a part of a Hashomer Hatzair "kibbutz." He was then 18. In the ghetto underground, he mastered the art of weaponry in one of the hidden bunkers. He escaped into the forests and joined the partisans. After a long and ardous journey, he made his way to Palestine in October 1945.

Now a research associate and consultant in the Institute of Contemporary Jewry at the Hebrew University of Jerusalem, Dr. Dov Levin is considered one of the authorities on the Jews in the Baltic countries during the Holocaust period. The author of over a hundred books, articles and monographs in various languages, Levin has made a valuable contribution to Holocaust historiography. His book in Hebrew on Jewish participation in the Lithuanian partisan movement won the Yitzhak Sadeh prize in military history and will appear in English later this year.

AN AVID chronicler of events in his earliest years, he kept a diary of his odyssey from Vilna to Bari, Italy and then on to Eretz Yisrael. Historian Martin Gilbert drew a map of Levin's trip and included it in his *Atlas of the Holocaust*. It is appropriately entitled "One man's Journey."

The latter half of 1944 he served with the Soviet forces in the Baltic area. Leaving Vilna in his Russian uniform, which he quickly disposed of, he carried documents indicating

cont

that he was on his way to Rumania to buy dried fruit. Having been given a number of contacts and the proper passwords, he began his trek. At some of the initial towns he reached, the police took his documents, examined them and then stamped them with a visa. With real bravado, he then began to go directly to the police in each new locale and ask directly for the visa stamp.

On February 26, 1945, Purim, he was in Rzeszov in Poland, where a Rabbi Wagner organized a celebration, the likes of which Levin had not seen for years. Crossing into Rumania he reached Cluj which was to be the start of his 500km. trip to Bucharest. At this juncture he used his Russian background to the fullest.

Boarding a train at Cluj, he found the car crowded — no seats were available. When a Rumanian colonel got up to go to the toilet, Levin took his seat. On the colonel's return, he cursed Levin for his Jewish ancestry and his refusal to vacate the seat. Seeing some Russian soldiers on the train, Levin called to them and asked their help with this "Fascist." They responded readily and together they threw the colonel out the window.

In Bucharest he found a community of about 100,000 Jews with a Jewish theater, Yiddish and Hebrew newspapers, and all the communal agencies. For a few months he remained, but it became clear that from there he could go no further south to the Rumanian coast. So he returned to Cluj and moved on to Budapest, huddling on the roof of a train for 48 hours on the way. From Hungary he crossed into Austria.

THE AUSTRIAN-ITALIAN border was the final test, and secretly in the darkness of one summer night, he finally crossed into the country that would be his port of embarkation for Palestine. In Jarvisio he was received by meers of the Jewish Brigade, who gave him a royal welcome. There he was registered as a potential immigrant, and from this Italian locale, he wrote a letter to the newspaper *Al Hamishmar* in Palestine, describing what had happened in the Kovno ghetto.

For several months he moved around Italy waiting for word that a berth on a ship was available. During the first week of October 1945, he went to Dror, the secret camp operated by the Hagana near the port of Bari. Under the strictest military regime the 180 Jews there prepared for their voyage as *ma'apilim* (illegal immigrants). It was to be a nine-day trip with most of it spent below deck in cramped quarters to avoid detection by the British.

On the night of October 23, just before midnight, the ship anchored off the coast near Rishpon, which is not far from Herzliya Pituah. The excited passengers waited until two lights were flashed from shore, the signal for debarkation.

In small boats of ten, they rowed to within 50 metres of shore, where they entered the water. Each of the 180 new immigrants was registered and then transported to a nearby settlement.

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Dov, taken to a villager's home, at last was home in his own land. One man's journey, symbolic of that of many others to Eretz Yisrael, had been completed. He had traversed over 4,000km. in a ten-month trip. His parents and his twin sister had been murdered by the Nazis, but now he had been given an opportunity to build a new life.

JEW

BIBLE TRANSLATIONS

To the Editor of the Jerusalem Post

Sir, — It would be interesting to hear where your contributor, David Geffen, in his article on Haggadot of April 16, found the translation of Deuteronomy 6:20 as "What are the testimonies and statutes and laws which the Lord God has commanded *us?*" and who understood this to mean that by these words, the wise son "identifies with his ancestral past."

25 MAY 1984

In every English translation of the Bible and Haggada known to me, the passage ends with the words "which the Lord God has commanded (or gave, or enjoined upon) *you.*" And the lesson derived is first, that he recognizes the division of the Divine precepts into the three categories; and second, that he is aware of their Divine origin. Whereas the wicked son not only excludes himself from his people, but contemptuously refers to the Seder as "this serv[illegible] in the sense of servitude.

See the late Cecil Roth's enlightening footnote on page 15 and [illegible] of his Haggada and its translation

NEHEMIA H. BEHR

Ramat Gan. *Judge (R*

25 MAY 1984

David Geffen comments:

The actual translation of the v[illegible] Deut. 6:20 is as Judge Behr [illegible] "you" rather than "us." I allowed myself the licence of translat[illegible] verse according to the way it is cited in the Septuagint, the Mekhil[illegible] Jerusalem Talmud and the Hagadda of Maimonides where the verse has the word "*otanu* (us)" rather than "*etchem* (you)." It was on the basis of that translation that I pointed out that the wise son identified with his ancestral past.

Milk and honey

David Geffen explains the what, when and where behind Shavuot food.

DURING MY student days I was invited to officiate at a little Jewish farm community in Connecticut for several Shabbatot during the spring and for Shavuot.

On the first morning of the holiday the children brought to the services baskets or produce which they had grown to emphasize the significance of Shavuot as the *hag habikurim* festival of the first fruits.

Later, the 100 people present sat down for a milk lunch. Made from cheese which came from the congregants' farms, the blintzes, kugels and kreplach were unbelievably tasty. Together we ate and sang and reminded ourselves not just of our then present pastoral locale but also of Eretz Yisrael, the land of milk and honey.

"Shavuot is really far superior to the other festivals," a Jewish thinker once wrote. "On Passover we are not permitted to eat what we want; on Sukkot we cannot eat where we want; but on Shavuot we may eat what we want, where we want, and even when we want."

In fact, Shavuot is also linked with certain special foods. The best known, of course, are the various dairy dishes. Eating them derives from a variety of sources. First there is the verse in Song of Songs; "Honey and milk shall be under your tongue."

According to the biblical commentators the words of the Tora should be as special to one's inner being as milk and honey are sweet to the tongue. Furthermore, we are told in Psalm 19 that "the precepts of the Lord are sweeter than honey and honeycomb."

This culinary practice was codified in the Shulchan Aruch when Rabbi Moses Isserles wrote: "It is a universal custom to eat dairy food on the first day of Shavuot. The reason appears to be that just as on the night of Passover two cooked dishes are taken in remembrance of the paschal sacrifice and the festival, so one should eat a dairy dish and then a meat dish, as a reminder of the two sacrifices on Shavuot."

From the perspective of the Tora verse about Shavuot, it appears that dairy food is to be consumed on this festival. In Numbers 28:26 it is written: "Your feast of weeks, when you bring an offering of new grain to the Lord." The first letters of each of these words in Hebrew form an acrostic spelling *Me-halav* (from milk). Finally, the Jewish mystics point out, the numerical value of *halav* is 40 – the number of days Moses spent on Mt. Sinai when receiving the Tora.

In 1882 a large group of Eastern European immigrants to the United States were still on Ward's Island when Shavuot came. To make sure the new immigrants felt at home, in spite of their cramped surroundings, some of the leading women of New York Jewish society prepared hundreds of blintzes for festive consumption. The cheese market of the city had a few banner days that year.

Another dairy delicacy is the three-cornered cheese kreplach. There is a suggestion that their shape is related to the statement in the Babylonian Talmud, Shabbat 88a, "Blessed be the Merciful one who gave the threefold Law, consisting of the Tora, Prophets and Writings to a people comprising three classes (Cohanim, Levi, Israel) through a thirdborn, Moses, the third child of his parents in the third month." Threes play a vital role in these Shavuot delights.

The influx of Jews from all over the world has made it possible to see in Israel today many of the delicacies which various groups created through the centuries. One of the best known of these baked by Tunisian and Morrocan women is a seven-layered cake called *Siete Cielos* (Seven Heavens).

This cake is symbolic of the seven celestial spheres through which God passed in order to present the Tora to Moses. The cake has seven circular tiers, going from a large one at the bottom and progressing to the smallest one at the top. Decorations include a Magen David, the rod of Moses, the tablets of the Law, and the Ark of the Covenant.

Others who make this special cake top it with a seven-rung ladder recalling the ascent of Moses onto the mountain. The Hebrew word for ladder, *sulam*, is equivalent numerically to the Hebrew word *Sinai* so this close relationship is seen between the symbol on the cake and the mountain on which the Tora was received.

Kurdistani Jews make a dish in which ground wheat is cooked in sour milk with dumplings of butter and flour. Jewish women from Tripoli bake wafers in various shapes; a ladder relating to Sinai; a hand, symbolizing the hands reaching up for the Tora; the two tablets of the Law; and most interesting is the shape of eyeglasses in order to see better the words of the Tora.

One of the customs of North African Jewry is to finish up the matza from Pessah on Shavuot to indicate the fulfillment of the Exodus via the giving of the Tora. The matza, shredded into bowls of milk and honey, is a gourmet delicacy.

Whatever one wants to say about Shavuot, it cannot be denied that it is a sweet holiday. We have the opportunity of tasting foods which are a delight to our tongues.

In an even more important sense we should take the opportunity of tasting the words of the Tora, which can be for each of us, in their own way, sweeter than the honey and the honeycomb.

Heritage

TO ANY JEWISH TEEN-AGER: Letters from Jerusalem, by Dvora Waysman. Jerusalem, Dept. for Torah Education and Culture, WZO. 101 pp. $6. 01-07-1983

David Geffen

DVORAH WAYSMAN made *aliya* in 1971 with her family, and since then her fiction, features and poetry have been telling the story of Israel and Judaism to readers throughout the world. She has portrayed in her writing a deep love for her chosen city. Teddy Kollek awarded her a citation for her literary contributions to Jerusalem's image abroad.

Now she has moved into a new field. Drawing upon her experiences of the Sabbath and holidays and fastdays in Israel, and upon her fount of Jewish knowledge, she discusses some of the key issues in teen-age culture in her seventeen letters from Jerusalem, *To Any Jewish Teen-Ager*.

I belong to the generation of letter-writers, and I like such a format because it gives an air of intimacy even to a printed book. The language is clear and to the point. The book conveys information, and deals with controversial issues.

Basic data pertaining to all the highlights in the Jewish calendar year are provided in an interesting and highly readable fashion What makes these special days come to life is the manner in which Dvora Waysman weaves in the Israeli observance of each of them. Her depiction of the mosaic of Israeli life is especially colourful when she describes a scene at the Western Wall, Independence Day, the Maimuna feast at the end of Passover.

01-07-198

AN INDICATION of her familiarity with contemporary Holocaust research is her reference to the Jewish revolt against the Nazis both in the ghettos and as partisans. Teen-agers particularly should know this in answer to that perennial question: "Why didn't the Jews fight back?"

Dvora Waysman deals with such problems as drugs, assimilation, dating, and the question of evil. She handles these discussions firmly from a Jewish perspective, while speaking the language of her teen-age readers.

A lover of Israel and a strong advocate of *aliya*, she makes a strong case historically for Israel as the Jewish state and Jerusalem as its capital. Her descriptions of Jerusalem evoke a response in the heart of this Jerusalemite, and will surely leave their impact on her readers.

This book should receive wide distribution because it fills a particular need. It is important in this period of fragmentation that these letters emphasize the unity of the Jewish people which the author summarizes in the following quotation: "There is something we all share as Jews, from those who wear furtrimmed 'shtreimels' to those who go bareheaded, so we should each try to be tolerant of the other streams of Judaism. We share a mystery. We share a pride. We share a common heritage. We share a future destiny. We may choose to express our identity in different ways, but it is the same identity." □

Along the golden highway

4 JUL 1984

David Geffen writes about the Jews who lived and died in California during the Gold Rush era, beginning in 1849.

TRAVELLERS to California are interested in the well-known sites, such as the national parks and the Big Sur. However, a fascinating aspect of American Jewish history can be seen by those who take the time to immerse themselves in the former gold country.

By following California Highway 49, the Golden Chain Highway, it is possible to visit the towns where Jews lived and died during the Gold Rush era beginning in 1849.

"The Jews in the gold rush were accepted as citizens of the towns in which they lived on an equal footing with other northern and central European immigrants of the same period, and, more importantly, with the native-born Americans of the Christian faith. If there was any significant difference between the Jews in the gold rush and those in the other parts of the United States, it was that those in the gold rush mingled well from the first with all the various groups and that the 'melting pot' of the Mother Lode took on the characteristics of a pressure cooker. The Jews who represented many different nationalities and customs of worship not only became Americans in the process but also formed local religious communities and resolved their ritual differences among themselves amicably. Had they not done so, the result would have been fragmentation and the lack of a minyan."

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The full participation is well characterized in this paragraph from the basic book on the topic, *The Jews in the California Gold Rush* by the late Prof. Robert E. Levinson.

In San Francisco, itself the arrival point for most of those coming to find their fortune, there were already enough Jews by Yom Kippur of 1849 to have two separate services – one for those of German origin and one for those of Polish origin. The former group evolved into Congregation Emanu El and the latter into Congregation Sherith Israel two years later.

Religious and benevolent organizations were formed throughout the gold country. Jackson, Sonora, Columbia, Coloma, Nevada City and Placerville all had High Holyday services in the 1850s.

Few overt instances of anti-Semitism are recorded in the various communities of the gold country. Basically, the printed records include many positive descriptions of these early Jewish pioneers.

The *San Francisco Sun* wrote in 1855: "His respect for our laws is shown in the fact that he never violates them. His wealth has gone towards building up and enriching our cities. He cultivates the arts and goes heart and soul with our active citizens in every useful enterprise. He quarrels but little, heads a mob never. You will find him in our courts of justice, on the bench, at the bar, in the jury box, but seldom ever arraigned of a heinous criminal offence. This is the American Jew."

If you have been travelling in Yosemite Park and visiting the enormous trees in the Sequoia National Park, the drive across to Highway 49 is one of scenic excitement especially when you take the road from Yosemite Valley to Mariposa or State Highway 120 past Big Oak Flat. . .

On the other hand, you might have tried your luck at Reno Nevada so then as you drive to the gold country, take Nevada Highway 395 and then California Highway 88 which runs past Inspiration Point and takes you right to Jackson.

This is a fascinating little town in its own right, which contains a Jewish cemetery with memories of those pioneering Jews. Once in town get on North Main Street, then right at Church Street until you reach the cemetery entrance on your left.

Turn in and drive through a large part of the cemetery – asking if not sure – until you get to the Jewish section. You will find the tombstones in both Hebrew and English, intact though the grass may be high.

When Professor Levinson was alive, he led annual pilgrimages, especially of young people, to these cemeteries in the gold rush towns, both to pay respect to their memories and to clear away the overgrowth.

From Jackson turn south to Mokelumne Hill. Take historic Highway 49 once you get to the outskirts of the town. As you are driving this loop you will see the Protestant cemetery on the left. Turn in and drive as far as you can on the cemetery's circular drive. Get out and walk down the hill until you reach the small enclosed area containing the Jewish graves. Find the grave of Isaac Lurch, who died in 1859. The carving on it is quite fascinating and even indicates his Masonic affiliation.

After you have left a pebble on the graves as a reminder of your visit, drive into town on Highway 49 and stop at the L. Mayer and Son storefront.

Opened in 1854, this storefront has been preserved and captures the flavour of those exciting days over a century ago when fortunes were made and lost in a matter of days.

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Further south on 49 is San Andreas, which has a charm all its own. You then travel through a number of other small towns.

State Highway 4, if you're game, takes you to Mercer Cavern and to the Calaveras Big Trees State park. However, that's getting off the track a bit.

Keep heading south until you get to the turnoff for Columbia State Park, which is the name of a town. Drive in, park at the lot on Washington Street, and walk back to the heart of town.

At the corner of Main and Fulton you'll see the J. Levy Building, Levy Brothers Goods Store and a little further down, the Philip Schwartz Building, New York Dry Goods.

Keep walking on Main Street past the State Street intersection until you get to Louis Hayman's Saloon. At the next intersection, Jackson Street, make a left until you get to the First Odd Fellow's Hall, which was frequently used as a synagogue by the 19th century Jewish residents.

The last town you may want to visit on this southern swing on Highway 49 is Sonora. One early resident of that town was Michael Goldwater, the grandfather of Senator Barry Goldwater. Michael did not succeed financially there so he moved his family to Los Angeles and then to Arizona.

Emanuel Linoberg, a merchant in town in the 1850s, operated a Russian bath at his nearby ranch. For $3 one could enjoy a "panacea in the radication (sic) of some of the most stubborn diseases such as rheumatism, gout, contractions, scorfula, chronic nervous and pulmonic diseases."

Another of the old-time Sonora families, the Baers, still have a store in town run by descendants of the original settlers. The keys to the cemetery, which is locked, can be borrowed at the Baer store 105 South Washington Street or from the Hall of Justice.

Beautiful trees cover this serene resting place of these pioneers on Yancey Street. The tombstone art is striking and some of the Hebrew inscriptions are quite touching. Here you will find the grave of Hartwig Caro. He died in 1853 and is the earliest Jew known to be buried in the gold country.

Standing there one gets the feeling that Jews have always been prepared to go to the ends of the earth to find a home and to provide for their families. The stones remind us poignantly of all the efforts to maintain their Jewishness even to their burial in what they turned into hallowed ground.

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To the north on 49 there are cemeteries to visit in Placerville, Grass Valley and Nevada City. You can pass the site of the original gold find at Sutter's Mill. For a wider perspective on Jews in the west, you may want to see the Temple Israel synagogue in Stockton build in 1855 or the Western Jewish History Centre and Magnes Museum in Berkeley.

California is a fascinating state to visit and adding a Jewish aspect to the trip will provide a dimension not experienced by the majority of travellers.

The academic connection

David Geffen

"IT IS 1776 in the Holy Land. Judaism and the Jewish people will, after all these centuries, be able to flourish at their maximum in their own native bed of life." In this way Prof. Moshe Davis opened a speech he delivered in Chicago on May 14, 1948, weaving together the strands of American independence and the birth of the State of Israel that day.

The association was natural for Davis because of his abiding interest in the link between the U.S. and Israel. This speech was but one step in a lengthy process which led to his initiating the American-Holy Land Project, an academic endeavour with broad ramifications for understanding the ongoing relationship between the two nations.

Born in Brooklyn in 1916, Davis did his undergraduate studies at Columbia Teachers' College and the Teachers' Institute of the Jewish Theological Seminary of America, and was subsequently ordained by JTS in 1942.

"When I graduated from the Teachers' Institute in 1937, an avid Hebraist, I wanted to continue my studies at the Hebrew University. I deeply believed then – and I still do today – that one cannot understand Jewish history except in the context of this renewed Jewish society. I also was anxious to write my dissertation in Hebrew," Davis emphasizes. "When I won the Lena Sokolow scholarship, I had the opportunity for such a period of study here."

After a year at the Hebrew University and the Harry Fishel Institute, he returned to the U.S. for his rabbinical studies. But he eventually did write his dissertation – a history of the emergence of Conservative Judaism in the U.S. – in Hebrew, and was the first American Jew to be awarded a doctorate by the Hebrew University.

After serving as dean of the Teachers' Institute and Provost of JTS, Davis and his family came to Israel in 1959. At that time he established the Institute of Contemporary Jewry at the Hebrew University, which he headed for many years. In addition, Davis has held the position at the university of Stephen S. Wise Professor of American Jewish History and Institutions.

Sitting in his study recently, Davis recalled how he was inspired to search for the nuggets of Jewish history. "When I was taking a course in American history at Columbia with Prof. Allen Nevins, I asked him why there were so few references to American Jews in the basic texts then in use. Nevins offered me a challenge which I have always borne in mind. 'Mr. Davis' he said, 'If you will mine the material, I will use it.'

"In all my research work," Davis continued, "indeed in all the projects in which I have been involved, I have sought first to mine and then to refine."

The idea for America-Holy Land studies goes back three decades. Teaching at JTS and the Union Theological Seminary in the 1950s, Davis instituted courses on this topic as a bridge between American history and Jewish history. Now, after publication of a number of documentary volumes and archival guides and after two scholarly colloquia, the America-Holy Land field has emerged as an independent area of study.

"Basic research is most important in shaping any new undertaking and this was especially the case with this field. First we had to identify the sources," Davis stresses, "so that scholars would have the material to interpret and use to build intellectual superstructures."

The America-Holy Land Project run by the Institute for Contemporary Jewry and co-sponsored by the American Jewish Historical Society, has so far produced three guides to archives of source material – one on the American presence in the Holy Land, a second on political relations and American Zionism, and a third on economic relations and philanthropy. The fourth, to be issued shortly, deals with materials in British and Turkish archives. These guides are the keys with which scholars and interested laymen can unlock the treasuries of primary sources found in various repositories.

"In the early years of the project we realized that a great many books relating to this field were out of print. Therefore, we arranged for the republication of 72 basic works," Davis notes proudly. "These were issued in 1977 and are now to be found in libraries throughout the world."

One book in that collection is the three-volume *Biblical Researches in Palestine, Mount Sinai and Arabia Petraea* by the 19th-century American archeologist Edward Robinson. Best known for his discovery of what is now known as Robinson's arch at the Western Wall, Robinson saw his American upbringing as the source of his love for the Holy Land.

"As in the case of most of my countrymen, especially in New England, the scenes of the Bible had made a deep impression upon my mind from the earliest childhood; and afterwards in riper years this feeling has grown into a strong desire to visit in person the places so remarkable in the history of the human race.

"Indeed, in no country of the world," Robinson once wrote "is such a feeling more widely diffused than in New England; in no country are the Scriptures better known, or more highly prized...With all this, in my own case, there had subsequently become connected a scientific motive."

The America-Holy Land Project's first international scholarly colloquium was held at the National Archives in the 1970s. The second, convened last summer at the same locale under the sponsorship of the Institute of Contemporary Jewry, the American Jewish Historical Society and the U.S. National Archives and Records Service included papers on subjects ranging from the 19th century Hebrew press in the Land of Israel to the meaning of the Holy Land for black Americans.

This second colloquium, which focused on the archives of Britain, Israel, Turkey, and the U.S., was a turning point marking the beginning of a new phase of intensive work.

"Between now and 1987, when the next colloquium will be held here in Jerusalem," Davis explains, "it is hoped that 20 or 30 monographs can be written utilizing some of the primary sources uncovered. In that way the significance of this field of study can be demonstrated."

The America-Holy Land connection is obviously of interest in the U.S. as well as here. Former *New York Times* correspondent Peter Grose, now the editor of the distinguished journal *Foreign Affairs*, last year published a volume entitled *Israel in the Mind of America*, a study of what he terms the "strange and special relationship" between the two countries.

"Over the decades," Grose writes in his introduction, "both sides have found solace and security in the other even as they grew frustrated [illegible] their cross purposes. Amer[illegible] have derived inspiration f[illegible] a national redemption and de[illegible]paired at the shortfall of the reality from what might have been. Be it strategic asset or strategic nuisance, Israel embodies an ideal embedded in American thought from the earliest years of life in the New World."

In his acknowledgements, Grose specifically cites the help he received from the America-Holy Land Project.

Earlier this week, Davis retired from his 25-year teaching career at the university. To mark the event the Institute of Contemporary Jewry held a special day of study in his honour on July 1, in which areas of the institute's work were highlighted by various scholarly presentations. The first visiting scholar of the America-Holy Land Project, Prof. Naomi Cohen of Hunter College, was one of the featured speakers.

Davis's students and colleagues honoured him in the way he enjoys most – by helping to expand knowledge in various fields of study under the purview of contemporary Jewry. In fact, although he has left active teaching, Davis still has much he wants to accomplish, in particular in connection to the America-Holy Land Project.

"Devotion to Zion has been shared by Americans of diverse background and cultural orientations," Davis has written. "Attachment to the Holy Land extends into American homes, patterns of faith, and education, illuminating the interplay of ideas among different religions and cultures."

As the project to study the connection between Israel and the U.S. widens its scope, we will be better able to understand the broad implications of a relationship which began three centuries ago in the American colonial period.

Acquiring a Jewish knowledge

By DAVID GEFFEN/Special to The Jerusalem Post

FIFTY INSTRUCTORS and professors in various fields of Judaica have spent ten days in Jerusalem in intensive workshops which end today discussing their various fields of expertise.

Sponsored by the International Centre for University Teaching of Jewish Civilization, these scholars were brought to Israel to meet with their local counterparts. With Judaica courses being taught today in 570 universities and colleges in fifteen countries excluding Israel, thousands of Jewish and non-Jewish students are now acquiring a Jewish knowledge.

The centre was established three years ago, as an answer to the following challenge by Professor Moshe Davis of the Hebrew University, "In Judaism, the exemplary Jew is not merely the 'learned Jew' but the 'learning Jew.' The Jewish ideal and the university ideal converge. With Jewish learning as our aim, the university campus can now become a meeting ground for those committed to Jewish interests, to the withdrawn and the searching. The university can thus become an arena for self-discovery and self-improvement as Jews."

With the number of Jewish college students at an all-time high around the world (between 350,000-400,000 in the U.S. alone) and with the number of colleges and universities offering Judaica courses also at a record, the time has seemed opportune to start an enterprise which brings together scholars to share the expertise in their respective fields.

This type of interchange benefits the individuals involved due to the discussions and interaction between them. More significant is that it provides a framework for the development of repositories of curricula and even basic texts which could be used in Judaica courses throughout the world.

Philip M. Klutznik, chairman of the Board of Regents of the centre and formerly secretary of commerce of the U.S. noted in his annual report to the Board, "already one can begin to see the improvement in the quality of both teaching and materials that are available at the university level and more is yet to come. The whole concept of Jewish civilization which has been at the lowest shelf of academic consideration at universities in the past, has gained a new stature and a new dignity to conform to what its essential merit has always been."

Under the sponsorship of the Office of the President since the board's inception, President Chaim Herzog has noted that the work of the centre "is affecting Jewish education on every continent" and that its labours are of "fundamental significance for the Jewish future." One of the most exciting aspects of the centre has been to observe the scholars' interaction with their colleagues. While most faculty members are involved in their own studies, the 50 scholars who assembled in Jerusalem for the present workshops have worked intensively to complete in the ten days of the workshops much of the work for the coming months ahead.

The workshops were held in four different areas: Hebrew Language and Literature, Contemporary Jewish Civilization, Jewish History, Sephardic and Oriental Jewry and Jewish Political Studies.

At the workshop on Jewish Political Studies under Professor Dan Elazar of Bar Ilan Univeristy, the objective was to prepare a textbook on Jewish Political Studies for university use.

Professor Harold Waller of McGill University in Montreal offered an analysis of the political structure of the Jewish community in Canada today.

The largest workshop in Contemporary Jewish Civilization, was chaired by Professor Haim Avni of Hebrew University. Over twenty different curricula for courses in the area were presented during the workshop. Topics dealt with included the Sociology of the American Jewish Community, Israel Society, Assimilation and late 19th and early 20th century Jewish History, Jewish Responses to Modernity and World Jewry today. Presented in several languages the curricula represented courses being given in Argentina, Belgium, France, Canada, Italy, Mexico and the U.S.

The teaching of Hebrew Language and Literature workshop had participants from ten different countries. Teaching Literary Hebrew on the Intermediate level was the main theme of this summer's workshop. With the great interest in Hebrew today, participants have an opportunity to reach thousands of students on a regular basis. The work they pioneer will reflect itself not only at the universities but practically in every area where Hebrew is taught as a second language.

The fourth workshop dealt with the teaching of the social and cultural history of Oriental and Sephardic Jewry. Whilst progress has been made in this field in recent years, there is still much to be done. Professor Marc Cohen of Princeton University, who was one of the 15 participants of the workshop, presented a paper on "Jews under Medieval Islam."

The International Centre is funded by joint funds of the Jewish Agency and the WZO and by the Memorial Foundation for Jewish Culture. Professor Davis is academic chairman of the centre and Dr. Nathan Lerner is director.

Home away from home

David Geffen

"AFTER TEN DAYS' stay at the Hotel Kaminitz, I am pleased to say that we have had every attention and find the hotel a homelike stopping place." A Californian guest, who in the 1880s stayed at the hotel on Jaffa Road, wrote these words of praise as he was leaving.

Another Californian, who lodged at the hotel during that decade wrote that it was "in the most agreeable part of Jerusalem and we heartily recommend its comfort." A San Franciscan noted that it was a pleasure to stay "at this most homelike little hotel." A gentleman from Cheyenne, Wyoming, pointed out that "everything is done to make guests comfortable and on leaving he feels that he is parting with friends."

The Jerusalem or Kaminitz Hotel was among the first Jewish hotels in the Old City. Opened in 1842 by a senior member of the Kaminitz family, it was initially an inn providing a resting place for visitors to the holy city. However, when one of the Kaminitz sons took over, he built an imposing structure which became a leading hotel, if not the leading, hotel in the city. It was located across from what is today the Clal Building and was demolished sometime in the Twenties.

Jews and Christians from all over the world, commoners and royalty, all stopped at the Kaminitz. Fortunately, the guest book has been preserved and is to be found in the special collections department of the Hebrew University Library at Givat Ram.

One of the most interesting guests at the hotel was the Californian David Lubin. His entry in the guest book alone was far from the norm. When he checked out a century ago on June 23, 1884, he wrote as his farewell "Labour is Honorable."

A man of rare distinction and great intellect, he left an imprint on the development of agriculture in the 20th century through his International Institute of Labour, a forerunner of all subsequent international bodies. He also sensed the potential of the Zionist dream of the rebirth of the Jewish homeland.

Born in 1849 in Poland, he arrived in Sacramento, California, in 1874. With his half brother Colonel Harris Weinstock, he opened up a department store called Weinstock's where he pioneered the "one-price" concept west of the Mississippi.

Although actively involved in business, David Lubin worked hard to develop himself intellectually and to supplement the minimal amount of education he had received as a child. He purchased and installed on his roof a good telescope and got a native of Sacramento with some scientific knowledge to instruct him in the fundamentals of astronomy. He also collected a comprehensive library, and as an autodidact he became well-read in history, philosophy, theology and economics.

In 1884 his mother, then over 70, reminded him of his promise that when he could afford it he would take her to the Holy Land.

His mother, a very devout woman, was most precise in reciting the services at the appropriate times. If someone cast a wary eye at her – even her own son – she would answer: "I am not ashamed of my religion."

After visiting Europe and seeing some of the great museums there, they took a boat to Egypt and then on to Palestine. When they disembarked at Jaffa, Lubin's mother fell on her knees and "kissed the sacred soil with passionate devotion."

Together they toured the country, visiting all the sites of Biblical renown. "Contact with the homeland of his race," his biographer wrote, "made him dream dreams but these were shaped by his American upbringing and experience." One outcome of this visit as he viewed the ancient agricultural locales of his people was his commitment to establish the International Institute of Agriculture which he accomplished in 1909. Even more important for the Jewish people was his realization of the industrial and agricultural potential of the Jewish homeland.

One of his best formulations on this point, particularly his understanding of Zionism, is to be found in a letter which he wrote to Justice Louis Brandeis in 1918 shortly after the Balfour Declaration. "In response to your request," he began, "let me say, first of all, that in 1884 I visited Palestine and became impressed with the idea of Zionism."

Now Lubin stressed what he felt should be accomplished initially: "the development of Palestine on industrial rather than on agricultural lines.

"I favoured," he recalled to Brandeis, "the opening of factories, to be operated by up-to-date machinery, for the manufacture of such staple goods as would find a market in the Mediterranean countries and in the interior of Asia and Africa. In fact," he noted, "I was in favour of converting Palestine into a new New England, when commerce and industry on American lines would be sure to sweep the field."

Now came the second half of his plan. "Successful commerce and industry were soon to open the way for safe financial ventures, when capital would come forward for the construction of aqueducts to afford an ample supply for irrigating and manufacturing purposes."

With this accomplished, the next phase was almost pastoral.

"The agricultural restoration of Palestine could then be taken systematically in hand; when reafforestation could be undertaken, when the ancient vineyard terraces could again be supplied with earth; when hill and dale, when mountain-side and plain, could again be made to blossom as the rose; when a new Palestine would arise, perhaps surpassing in grandeur the Palestine of the days of old."

Fascinated with the extreme religiosity he found embedded in the Jerusalem yeshivot, he frequented the synagogues and the academes of learning during his visit. He sought a way to blend the rigid ritualism he saw with the moral quest of the prophets, and he developed his own synthesis, his practical idealism, which he applied in every venture in which he took part.

After several months in Palestine, even though his mother had decided to remain, Lubin knew that he had to return to California. There, he would learn to farm the land and to seek out the maximum it could produce. He would also champion the rights of the farmer, would develop the California fruit growers' exchange, and the rural credit banks. Yet all of this had evolved from the vision of the Israelite farmer of old which he had garnered in his ancient homeland.

The background to the Brandeis-Lubin correspondence revolved around Lubin's achievements as the head of the Agriculture Institute.

In addition, Lubin had at one point voiced some anti-Zionist sentiments. Brandeis sought to clear the air, and Lubin took up the challenge himself and noted why he had changed his mind.

"I now see that Israel under dispersion may be compared to a force reduced to a number of heterogeneous points moving in heterogeneous places, and such heterogenity is unsuited as a means for the end in view. I now see," he continued, "that the promulgation of the Mission of Israel demands a world centre, a world authority whence the forces activating it could radiate in every direction. Such a world centre for Israel does not now exist, nor could it exist in Palestine under Turkish rule. It could, however, exist in a national home for the Jewish people."

The eminent David Lubin spent his days in Jerusalem at the Kaminitz on Jaffa Road. A century has passed since he signed the guest book, but the dream he had then has become a reality.

THE AACI

To the Editor of The Jerusalem Post

Sir, – On July 20, in the article "Wooing the 'Anglo' voters," the author wrote that a political party was distributing information via the AACI. The AACI did publish a non-partisan Voter's Guide in English which was distributed to its entire membership and to many other groups whch requested it. The AACI's various branches held election forums so that representatives of parties participating in the election could present their platforms in English to anyone who wished to hear them.

However, the AACI, which is non-political organization, did not distribute to its membership propaganda for any specific party. This would be completely against the principles and bylaws of the organization.

Dr. DAVID GEFFEN
AACI
Director, Information Services
Jerusalem.

Saying it with cards

-3 -10- 1984

By DAVID GEFFEN/Special to The Jerusalem Post

TWENTY-ONE years have passed since my first Rosh Hashana in Israel. The most memorable part of the pre-high holiday season perhaps was seeing the long lines in the post office where people were sending greeting cards for the New Year. In the U.S. we had also received new year cards and sent some, but in Israel somehow the large numbers of greetings sent and received seemed to be more natural.

The first specifically to mention the custom appears to have been Rabbi Jacob Polino. In one of his works he stressed that from the outset of Elul one should say to anyone one meets, *leshana tova tikatev v'tehatem* ("may you be inscribed and sealed for a good year.") He also encouraged individuals to add an appropriate greeting concluding all letters one might write during Elul. This seems to have been the practice until the introduction of greeting cards in the 19th century.

In his book on Jewish folk art and the holidays, Heshil Golnitzki indicates that two specific examples of Rosh Hashana cards have their origins in Germany in the 1800s. One card, dated 1841, has a text in Hebrew and Yiddish with an attractive gold border. Another, for the year 1837, is written on blue paper with a border of musical instruments.

The first known printed greeting card was a Christmas card produced in London in the 1840's. The printing of Rosh Hashana cards followed not long after. In fact, one of the leading producers of such cards the Tuck company, advertised as her majesty, the queen's printer.

CARDS DATING from this period provide a graphic depiction of Jewish life at the time – of holiday observances, family gatherings, weddings and so on. In the joint exhibit of American Jewish life held in 1983, sponsored by the Anti-Defamation League and the American Jewish Historical Society, some of the most beautiful exhibits on show were the New Year cards. Even the colours have remained vivid through the years.

Many of these greeting cards have been collected and are now housed in archival collections. One, in the form of a cheque drawn on the "Bank of Heaven," promises that "120 happy years will be granted by the Creator of the world with health, sustenance, blessing and success, wealth and honour."

The revenue made from selling greeting cards was seen as a good source of income for Jewish organizations. As early as 1894 a pre-Zionist group sold cards which included a poem written by Chaim Nahman Bialik. Unfortunately, the cards did not always include texts of such high literary level. The artist Ephraim Moses Lilien's drawings also appeared on several New Year cards.

The greatest flood of New Year cards for fund-raising came from yeshivot, orphanages and hospitals in Palestine at the beginning of the century. These cards normally accompanied a calendar, and the message was quite clear – that at this time of the year it was important to assist those in need, and what better way than through the purchase of New Year cards. A card I saw once in a home in Atlanta, Georgia, dated 1912, had been sent from an orphanage in Jerusalem. Attached to it was a small container of "Holy Land Honey" for a sweet new year. The family has kept the card intact as a good luck charm.

Even the U.S. government produced large numbers of greeting cards for Jewish servicemen to send to family and friends during World War II. They were processed by the "V-mail service" in which messages written on special forms were photographed in reduced size.

Jewish chaplains were permitted to have New Year cards designed and printed on the standard V-mail form. They were then distributed to Jewish personnel who used them extensively. Two better known variations include one from the North African front with a soldier blowing a shofar and one from Guam with the verse from Isaiah 57:19 calling for peace.

The 1960s and early 1970s gave birth to Rosh Hashana cards with anti-Vietnam and civil rights messages. Individuals vied with each other to send the appropriate card capturing the most relevant topic of the day. Interestingly enough, Israeli New Year cards, continued to maintain a standard format – bearing the traditional message of health and happiness for the year ahead.

As in many facets of our Jewish life where the influences of general culture are to be seen, so it is with Rosh Hashana cards as well. A few weeks ago, near the main post office in Jerusalem on Jaffa Road, I saw a card vendor with an array of cards which appeared not to have changed in years – except that they were newly printed.

However, there was a difference this year. Prominently displayed were cards with Michael Jackson and Boy George proclaiming *Shana Tova U'Vracha*.

Surely the message of these celebrities will not go unheeded. With all that transpired in 5744 we can certainly use all the felicitations being extended for the New Year.

Memories of bouquets past

David Geffen

THE SUCCOT bouquet – as some label it – of the lulav and etrog, myrtle and willow branches, represents one of the aspects of our tradition known as *hiddur mitzva* – beautifying a commandment. We are encouraged not just to perform the *mitzva* of the four species, which is spelled out in Leviticus 23:39-44, but to find the most beautiful lulav and etrog we can afford and thereby amplify the joy of the commandment through its aesthetic enhancement.

Moreover, the use of an Israeli etrog makes possible a three-fold linkage – historical, agricultural and spiritual – to tradition.

In ancient times, the etrog was one of the best known of the citrus fruits grown in the land of Israel. Depictions of etrogim are found on ancient coins and pottery. Thus the modern use of the Israeli etrog worldwide is a reminder of the antiquity of this beautiful fruit of the holy land.

But, it is only within this century that cultivation of the etrog in Palestine became agriculturally viable. During the Middle Ages, etrogim from the isle of Corfu came into use and continued to supply the Jewish world into this century. In the early 1900s, Rav Kook ruled that only Palestine etrogim were fit for ritual use on Succot. His halachic stand, stemming from his love of the land and its pioneers, provided a boost to the citrus farming of the country. Today, hundreds of thousands of Israeli etrogim are sold annually.

As a Jew born in the U.S. and now settled in Israel, I have a special feeling for two places where elements of the Succot bouquet are sold. One is on the East side in downtown New York, where stores of all types become Succot speciality shops during the few weeks before the festival. The other is in Jerusalem, where markets, each more colourful than the other, stretch from Mahane Yehuda into Mea Shearim. My children and I make the grand tour each year just to capture the flavour and fervour of the sellers and the buyers.

My love for the four species derives in the first place from my childhood experiences in the home of my grandfather, the late Rabbi Tobias Geffen.

In Atlanta, Georgia, our hometown, the annual acquisition of the lulav and etrog was much more difficult than just picking out a set in the open marketplace. My grandfather, from his arrival in the city in 1910, felt it his responsibility to get the Succot species not only for himself but also for Jews throughout the south. Delays in the species' arrival in Atlanta gave rise to innovative methods of getting the lulav and etrog to their final destination on time.

As a young lad, my father had to take the Succot set to the railroad station on the eve of Succot. He waited until the train arrived and then gave the precious cargo to the engineer, who personally kept watch over it in the engine of his Southern Railway train. On arrival at his destination he delivered it to his next-door neighbour, an observant Jew in a small Georgia town.

My most poignant memories are of my grandfather as he prepared the lulavim. He would inspect each lulav, checking the spine and the point very closely. Then he stripped off a few of the long lulav leaves and intricately wove holder after holder for the myrtle and willow branches. With an exactness of which only he was capable, he fashioned holders for all the lulavim and then an extra one for me to play with. Then he meticulously put together the entire set, and once again checked the etrogim to make sure the *pitom* was still intact. The sets were now ready to be sent and were quickly dispatched by mail to communities throughout the South.

The Oy Veh Corral

PIONEER JEWS: A New Life in the Far West by Fred and Harriet Rochlin. Houghton Mifflin Company. 243 pp. $17.95.

WE LIVED THERE TOO by Kenneth Libo and Irving Howe. St. Martin's/Marek. 347 pp. $24.95.

THE REST OF US by Stephen Birmingham. New York, Little, Brown and Company. 392 pp. $19.95.

David Geffen

25-01-1985

THE WESTERN migration of the Jews in the United States has its roots in the 19th century. Already in the 1940s German Jews arriving on the East Coast were fanning out throughout continental America. The discovery of gold in 1848, in particular, was as great an attraction for the Jews as for other Americans. While the story of this adventurous western migration has been told in the last century in various monographs and in the pages of the Western states' *Jewish Historical Quarterly, American Jewish History* and *American Jewish Archives*, no general history of the Jews in this area has been attempted. The two most recent books dealing with these movements westward, and with Jewish life in the Far West, serve to whet the appetite for even more studies on this topic.

The Rochlins' book presents a fascinating panorama of Jewish life in the Far West from its earliest beginnings-through 1912. The photo on the cover of Charles Strauss, mayor of Tucson, Arizona in 1883 holding his rifle, blends the concept of the Wild West with Jewish virility. The little boy standing next to him, gun in hand also, indicates how the new generation had absorbed the spirit of the times.

The Rochlins, themselves, are good examples of Jews who were born in the west, and committed themselves to enriching Jewish life in their communities. However, any understanding of Jewish life in a specific locale means recounting its history, and that is what this husband and wife have committed themselves to.

The pictures in this volume were collected by Fred Rochlin, who is by profession an architect, and a native of Nogales, Arizona, a town actually founded by a Jewish peddler. They document the progress of the Jew through the Far West in his capacity as miner, storeowner, pioneer, industrialist, publicist, politician and even rogue. Any devotee of the visual in terms of transmitting the process of Jewish history will find this volume very satisfying as well as informative. On pages 76-77, for example, can be seen the cattle brands of Jewish ranchers in California, Montana, Wyoming, New Mexico, Arizona and Nevada. I was surprised that none of the brands included any Jewish symbols.

The text by Harriet Rochlin, a native of Los Angeles, is very readable, and details various aspects of the Jewish experience in the Far West. Divided into eight sections, and with a strong bibliography, the book provides many items of interest, and will provoke further study of individuals who have been discovered through the Rochlins patient research. By collecting and preserving this information, the authors are helping many discover a new facet of the American Jewish experience, Indians and all.

THE SECOND VOLUME, by Irving Howe and Kenneth Libo, offers a documentary reader of American Jewish life by dividing it into the three periods of immigration: Sephardim and early Ashkenazim 1630-1830; Central European Jews 1830-1910; and Eastern European Jews 1880-1930. Kenneth Libo, who compiled the documentary material, helps the reader focus on the Jewish migrations in the United States to the south, southwest, midwest and the Pacific Coast as these migrations relate to the background of each group.

The volume is complementary to their two volume, *World of Our Fathers* and *How We Lived*, in which the two presented the New York immigrant Jewish experience in all its rich hues.

The documents are very fascinating because they afford the reader an opportunity to experience life of that era on a first hand basis. This, of course, is the way to create living history. I found the two essays of Irving Howe at the beginning and the end of the book quite rewarding. The first, entitled "The American Experiment," is his description of the rich accomplishments of American Jewish life, in the literary, social, educational, industrial and many other fields. The essay does raise some basic questions about the American Jewish experience, which the educated reader will be challenged to answer.

The concluding Epilogue by Howe should be required reading for every thinking Jew in the United States. He sums up the successes of the American Jew in six points, noting: "The astonishing rise in socio-economic position;" "the heartening decline of prejudice; a community with political influence... larger than its size might warrant;" "internal structure...devoted to a wide range of philanthrophy and welfare," "active and often fruitful participation in American cultural life," and, last but not least, "a strong commitment... to Israel."

Next Howe rightly asks what is the future of American Jewry? He discusses the two points raised by Hillel Halkin in his book of a few years ago, when he wrote that a Jew must either make *aliya* or be a synagogue Jew to survive. Howe appears to agree with this conclusion, because he feels that, since the age of secular Judaism (for him Yiddishism) has reached its culmination, and since *aliya* is not a viable option for many American Jews, synagogue affiliation may well be all that will preserve American Jewry. When a student of American Jewish life such as Howe seriously evaluates the question of survival, we are bound to study his conclusions whether we accept them or not.

This volume is also filled with illustrations, and, surprisingly, only one or two overlap with the other volume. The illustrations are frequently taken from state Jewish historical societies and regional societies, thus demonstrating that the visual aspect of the American Jewish experience is being preserved as it is being uncovered on the local level.

"WHAT IS different about the twentieth-century American Jewish entrepreneurs from Eastern Europe?" Stephen Birmingham asks. "Simply put, they were more honest. Almost without exception (and including Meyer Lansky) they believed in giving good weight. They were exceptionally careful about customer opinion."

A chronicler of social history, and the author of two other books on American Jewry, *Our Crowd* (German Jews) and *The Grandees* (Sephardim), Stephen Birmingham, after many years of prodding, has written about "the rest of us." When once asked in a public forum why he had chosen to write about the Jews, he answered that he believed their story had been left out of American history, and he hoped that his work would help to correct that error. While his other two books have broken new ground, and made generally available unknown data on American Jewish history, it is not clear that this third volume has been as successful.

This stems from the fact that Birmingham is not the first to write about the individuals in this latest work. Practically everyone of them has been the subject of a biography, and often more than one. Birmingham's other Jewish subjects were basically unknown, other than in Jewish historical circles or in filiopietistic works. Moreover, the individuals in this volume are known to us through the movies, through television and through the radio. They have been in the headlines and in the gossip columns.

A second observation concerns the type of analysis. The author has, through his many books, studied the patterns of how the rich rise to riches, and the constellation of aspirations which move them to seek leadership among their peers. While Birmingham evaluates the virtues and foibles of those whom he studies here, he does not fully explain those motivations which caused them to rise above the rest of us.

As I am a descendant of that immigration of "the rest of us," I am fascinated by the fact that within such a brief period of time our ancestors succeeded so fully. Was it the love of learning, the burning desire to achieve, or was it, as Birmingham observes, that quality of honesty, that appreciation of the customer, which helped these immigrants and their descendants achieve in their various fields of endeavour?

Birmingham's subjects are fairly well known. There's the RCA magnate David Sarnoff, the movie moguls Mayer and Goldwyn, the liquor baron Samuel Bronfman, the cosmetics worthy Helena Rubinstein, the architect Emery Roth, the song writer Irving Berlin, the Cinderella girl Rose Pastor Stokes, and

was the opera star Adele Marguiles, one of the leading Jewish performers in America's gilded age.

President Grover Cleveland officially accepted the statue for all America. "We are not here today to bow before the representation of a fierce and warlike god, filled with wrath and vengeance, but we joyously contemplate instead our own deity, keeping watch and ward before the open gates of America...We will not forget that Liberty has here made her home; nor shall her chosen altar be neglected," he said.

The *Jewish Messenger* saw the event not only as a holiday but also as a political event. "The Bartholdi celebration and the presence of the metropolis and its country cousins to a high pitch of enthusiasm...the words of eloquence and good cheer will serve still more powerfully to cement France and America in lasting friendship. Both republics are liberty-loving, both are broad and cosmopolitan; in both art, science and learning have made rapid progress. They are linked together for the future by political and social interests." The newspaper clearly did not see the statue as being symbolic of anything other than a close bond between two nations. Time would change the statue's meaning for the Jewish community of America as new immigrants arrived in the country in greater numbers.

Just 100 years ago, the Statue of Liberty took her place on an island in New York harbour. The poem, "The New Colossus," which had been written in 1883 by Emma Lazarus as one way in which artists and writers contributed to raise money for the base of the statue, was originally forgotten. Only two decades later would it be rediscovered and inscribed on a plaque placed on the pedestal of the statue.

— end

AN ENDURING LEGACY

David Geffen

"YEARS WILL roll on, another generation will succeed us, many a name now shining in the meridian of its glory will be forgotten and unknown; yet the name and memory of Judah Touro will ever live in the hearts of posterity."

Unfortunately, these words, delivered at Touro's 1854 funeral in Newport, Rhode Island, are far from true in Israel, where Touro, for all the legacy he bequeathed over 130 years ago, is basically a forgotten man.

The Fourth of July is a good time to remind American Jews and Israelis about this New Orleans Jew. His last act, as expressed in his will, dramatically changed the way the world sees American Jews.

"Touro became in death," the late historian Bertram Korn wrote, "what he had never been, never wanted to be, in life: a local and national hero; a leader of men; a dignitary; a man of inspiring presence; an exemplary Jewish philanthropist. His significance in American Jewish history, by reason of the remarkable manner in which he disposed of his wealth, is a major one."

The facts are that Touro, who made his fortune in shipping and real estate, left close to $500,000 to a variety of institutions. Congregations, religious schools, benevolent societies and Jewish hospitals in 17 cities received a total of $143,000. The 18th city, New Orleans, his own, received $108,000 for the various arms of the Jewish community. His gift for the needy of Jerusalem totalled $60,000. His will was a "remarkable" one.

Korn continued, "To dozens of Jewish congregations and institutions throughout the country, many of them newly created, practically all in financial straits, he gave both material and moral encouragement.

"To thousands of newly-arrived immigrants, hesitating on the threshold of a new life, he offered the example of a happy combination of self-respecting Judaism and avid Americanism, together with a high level of material success and generosity, which served to spur their own ambitions and hasten their acculturation to the new land.

"To the minds of many Americans he contributed a benevolent portrait of 'the Jew' which contrasted forcefully with a distorted folk-image tainted with prejudice.

"To Jews in Europe, from the exalted Sir Moses Montefiore to the lowest villager in unhappy Poland, he gave a new impression of the American Jew which helped to contrast the concept of the rough, uncouth, materialistic, irreligious American-Jewish frontiersman."

WHO WAS this Judah Touro, who sounds like a real Jewish superman and whose name is found on hospitals, libraries, art museums, educational halls, synagogue wings and a college in 15 American states?

His portrait graces a number of the institutions he supported. Furthermore, his likeness appears in bas-relief on a four-foot-square marble panel and is enshrined at the Louisiana State capitol building along with 21 others selected as the most famous men in the state.

Touro's life even inspired novelist Moses Wasserman to write *Judah Touro*, published in 1871, using literary licence to weave facts about the philanthropist's life into his story.

Touro was the first American Jew to contribute to an institution in the Land of Israel on a grand scale. Wasserman's interest in this milestone is suggested in his description of Touro's wrestling with the question of whether to include aid to the Holy Land in his will. A lay leader in the New Orleans Jewish community and Touro's unofficial adviser on Jewish affairs, Gershom Kursheedt told Touro about the noble work of Montefiore.

Convinced that Sir Moses could carry out his wishes, Touro orders paragraph 27 of his will to be written: "It being my earnest wish to cooperate with the said Sir Moses Montefiore of London, Great Britain, in endeavouring to ameliorate the condition of our unfortunate Jewish Brethren, in the Holy Land, and to secure to them the inestimable privilege of worshipping the Almighty according to our religion, without molestation, I therefore give and bequeath the sum of $50,000 to be paid by my Executors for said object, through the said Sir Moses Montefiore, in such a manner as he may advise, as best calculated to promote the aforesaid objects." Only a few days after completing his will, Touro died, his legacy an enduring gift.

THE MAJOR bequest of $50,000 and the $100,000 left the North American Relief Society of Indigent Jews of Jerusalem Palestine were both turned over to Montefiore. In 1855, while visiting Jerusalem, Sir Moses purchased, with a portion of Touro's legacy, a piece of land outside the walls of the Old City intending the site for the construction of a hospital. Kursheedt had accompanied Montefiore on this mission helping to insure the fulfilment of Touro's last wishes.

The project then lay dormant for several years. During the interim, another hospital was built in Jerusalem, so the funds were to be used by Montefiore for a different type of facility. A new site was selected, building commenced, and in the fall of 1860, this new structure with apartments for Sephardi and Ashkenazi "scholars" was ready. A plaque

placed in the centre of building's facade mentioned Touro as well as Montefiore.

"Despite Touro's patronage," Martin Gilbert writes in *Jerusalem: Rebirth of a City*, "The houses became known locally as 'Sir Moses Montefiore's Jewish Hospice' or colloquially as 'Montefiore's cottages.' Their official name was Mishkenot Sha'ananim."

In March 1875, Montefiore noted in his journal: "Remitted £150 to Jerusalem to complete the Touro houses. Blessed be the memory of Mr. Touro, nevertheless his legacy has cost me £5,000." Montefiore was apparently referring to supplemental payments he had made towards construction of the project. Yet, it is not fair that the American Jew's bequest of $60,000 which made possible the construction of the first Jewish building outside the Old City should be completely forgotten.

In the 1870s and the 1880s, *The Jewish Chronicle* of London and *The Jewish Messenger* of New York did, at times, refer to Touro's almshouses, but that name soon disappeared from use.

MONTEFIORE, in fact, felt pangs of remorse, because he felt Touro was not receiving the recognition he deserved. In *The Chronicle*'s coverage of Sir Moses's last trip to Palestine, he was reported to have urged that either the name of the building be changed or that Touro's role in its construction be better reflected.

In spite of his larger-than-life reputation, Montefiore could not convince people to alter their impression that he had not only built the hospice, but financed it as well.

So the sad fate of Judah Touro in Jerusalem has continued. The tiny little "Tura" Lane in Yemin Moshe is the only visible reminder of his connection with the area. The 1860 plaque can only be seen close-up by guests at Mishkenot.

Isn't it about time that something was done? Why can't Judah Touro be recognized at Mishkenot in a better way than with an ancient plaque?

This is the time for action, as Jerusalem is about to celebrate the 20th anniversary of its reunification and the 20th anniversary of the refurbishing of Mishkenot Sha'ananim.

Modern Jerusalem can thank Touro for his prophetic gift by affording him better recognition in the Holy City's academy of honourees. Then, as he was eulogized, "Touro will ever live in the hearts of posterity," even in Israel.

— end

Doron Tobi

The undesirables

YALE UNIVERSITY is one of the few institutions of higher learning in the United State's to have Hebrew on its seal. In 1722, when the seal was made, it included the two words *urim vethumim*. They first occur in *Exodus*, and are usually considered to be the precious stones on the breastplate worn by Aaron, the first high priest, and by his successors. They symbolise wisdom, and may have been selected by Yale for that reason. However, even though Hebrew was chosen for the seal, Yale did not admit Jewish students on the basis of their merit till the early 1960s. Clearly an unwritten policy of exclusion existed at the school until only twenty five years ago.

This large volume has been well-researched by Dan Oren, who was given access to the Yale records. He includes also interviews with the people involved. Another milestone in the Americanization of the United States Jew is documented here. For Jews can now secure admission to outstanding universities on the basis of their ability, and can also write about their finally successful struggle to secure this right.

THE EARLY section describes the first Jews to have studied at Yale. The most famous was an early nineteenth-century student, Judah P. Benjamin, later Secretary of State of the Confederacy. Benjamin, unfortunately, did not complete his education at Yale either because he lacked the funds or as the result of a student prank. His lack of a Yale degree did not prevent his dramatic rise to leadership, or his election to the United States Senate prior to the Civil War.

Yale began to be exclusive during the period of intensest immigration from the 1880s to the middle 1920s when it enjoyed great standing among the very wealthy. Since "social success at Yale helped to assure one's success in the outside world," it was important not only to attend such a university but to be chosen for the secret societies and other frameworks in which social achievement was recognized. Even though few Jews studied at Yale at the end of the nineteenth century, they could not gain admission to these societies. In order to obtain a certain measure of success as Yale men, they fabricated fascinating ancestries for themselves. An 1891 Jewish graduate noted that his blood was German. The valedictorian that year, a Jew, traced "his descent to the exodus from Egypt 1491 BC."

During the first two decades of the present century, the number of Jewish students increased at Yale. An official university report reflected growing concern; it noted that the percentage of the "chosen race" had risen from 2% in 1901 to 7.5% in 1921. By 1925, in fact, 13% of the freshman class were Jews. According to various reports of Yale officials, the Jews did well academically, but "their personal characteristics made them markedly inferior." As a "foreign body in the class organism," their numbers at Yale had to be limited. Faculty opinion was emphatic that the number of those who could not assimilate into Yale socially had been exceeded. "The most notable representatives among those regarded as undesirable are the Jewish boys." More people came around to this view, and it was clear that restrictive measures on Jewish admissions would have to be adopted.

In 1923, Yale avoided the scandal of Harvard's "quotas" by adopting a "limitation on numbers" policy restricting the size of the incoming freshman classes. Since admissions were decided by "men of deep biases," discrimination against Jews became a cornerstone of the school's unspoken policy until the early 1960s.

THE BOOK traces in great detail the various means by which administration officials carried out these discriminatory admission policies in each succeeding decade. Yale's policies also restricted the number of Jews in the faculty ranks. Dan Oren describes the struggle in 1945 to obtain tenure for a noted scholar who possessed a strong Jewish identity. In an earlier incident, in 1931, Professor Morris Raphael Cohen, a noted philosopher, had been described by a Yale faculty member as "Jewish and no gentleman – we don't need him." Cohen, of course, was never offered a Yale appointment.

In 1945, however, a struggle developed for the appointment of Professor Paul Weiss as a tenured professor of philosophy. In the course of it, Jews were identified by the titular head of the philosophy department as "lacking social discretion." He described Weiss as a philosopher who had emerged from the "lowest social conditions," so that he did not "know how to behave in a society of genuine equality where it is not necessary to assert oneself." However, he was convinced that "Yale is too great an institution to be deterred by slight things from acquiring the services of a really great scholar." He felt that Weiss had these capabilities, and urged his appointment, which was secured.

FIFTEEN YEARS LATER, the admissions policy was finally challenged. The new director of Hillel.

"HALF-FRESH grapefruit" appeared on the Spanish tourist menu, together with "roast lamp," but it was almost certainly the fried artichoke that did for us in the end. "In Spain," James Howell warned in his *Forren Travell*, published in 1650, the visitor "must be much more carefull of his diet, abstemious from fruit."

It's all very well for him to lay down the law but, if ignorant as I am of Spanish, you ask at the Café Olé, or wherever, for beer (*cerveza*) and get cherries (*cereza*) you'll just give up the struggle and eat the bloody things.

After my family recovered from the artichokes, I was intrigued by an ad I spotted in the Hertz pamphlet for a Madrid restaurant called O'Toxo, presumably the sort of place where Spanish forensic scientists gather to enjoy the strychnine soup and the asparagus in arsenic. Just as constitutional lawyers discuss eminent domain, I imagine toxicologists like to grapple with imminent ptomaine.

THE BEST thing to do on the measly $800 allowance is to steer clear of greasy-spoons. My son decided he could trust the olive oil-free Chinese restaurants, Won-Ton-ameras, I suppose you could call them, that are to be found in all the larger towns. We, however, preferred to buy bread and cheese and eat it by the wayside, at least until it began to pal and then I was sorry that I hadn' paid more attention to an article about a great invention that I'd once come across in the *Daily Mirror*.

This was simply a clip-on container for roasting meat on the car's exhaust manifold. "After 15 miles the meat will be rare," invento Kevin Quinn claimed. "Twenty miles leaves it medium done and 3(produces a well-cooked joint. The idea came to me," he added, "when

The South African housing advantage

David Geffen & Ira Cohen 6 AUG 1986

IF YOU ARE a Western oleh and want to buy an apartment you had better be from South Africa or else your mortgage and your flat size will be limited. This cry is being heard in Western olim circles as they learn all the facts pertaining to mortgages which are available to South African olim but not to them.

This action, creating barriers among olim, was taken by a high-powered ministerial committee chaired by the prime minister. Participating with him were the absorption minister, the housing minister, representatives of the Treasury and the chairman of the Aliya Department of the Jewish Agency.

Such steps are not unknown in Israeli history. Memories, however, are very short and earlier decisions are often forgotten.

In 1951, when AACI was formed, the first article on the organization in *The Jerusalem Post* stressed: "Above everything else comes the question of housing, which is the first problem tackled on a large scale by the new organization." Surely most of the Western immigrant associations included a similar concern with housing in their founding principles.

In March 1959, at the AACI national convention, Carl Alpert of Haifa, the national president of the organization, charged that "American immigrants were not benefiting from financial aid from the government and the Jewish Agency as are other immigrants and this prevented many from coming here." Lame excuses by Zalman Shragai of the Jewish Agency, Yosef Golin of the Interior Ministry and Haim Golan, head of the Western Immgration Department of the Jewish Agency, only proved that the discrimination existed, particularly in the area of housing loans.

Seven years later, in March 1966, Prime Minister Levi Eshkol addressed the national convention of AACI in Haifa. He stressed that immigration from the West is a question of urgent policy. To this end, he said "housing mortgages, loans and other aid should be offered Westerners with a maximum of understanding and a minimum of bureaucracy." On the same occasion Eshkol made his now famous pronouncement on why Israel must encourage aliya from the free countries. "We do not want future historians to record," Eshkol noted, "that Jewry in our time created a state and lost a people."

6 AUG 1986

TWENTY YEARS later, the State of Israel has grown in numbers but aliya from Western countries has continued to be minimal, in spite of a bit of a rise in the wake of the Six Day War. Those olim who do come find that the platitudes of the prime minister and other government officials about wanting aliya from the West are basically meaningless.

Now, a new tack practised in the Fifties has been reinstated. Now, in the words of Orwell, some Western olim are "more equal than others." South African olim surely have problems, but they are not the only ones. Studies show that one of the main reasons that olim from the West leave Israel is because they cannot get satisfactory housing. If top officials want to raise the level of mortgages and the size of apartments South African can buy, why not do it for all Western olim?

Let us review the situation of non-South African olim. We are restricted as to the size of the apartment we can buy to be eligible for government aid, starting at 85 metres for a family of 2-4. Apartments larger than 85 square metres, up to a limit of 120 square metres, warrant a mortgage that is 10 per cent less at much more difficult repayment conditions. For an oversized apartment the South African family (2-4 members) will repay 44 per cent per month less for mortgages that are 10 per cent greater.

Besides being discriminatory and clearly unfair, the size restrictions have discouraged olim from purchasing apartments. The new mortgage programme, initiated in June 1986, was intended to end the backlog and overcrowding in absorption centres by providing increased mortgages. However, the size limitations have discouraged many Western olim from buying apartments. As long as these limitations exist, families will delay purchasing permanent housing that is small and unsuitable for growing families. Other families will not be able to afford to buy new apartments with non-preferred mortgages.

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Let the same committee which gave South African olim their special terms widen its vision and increase the size limitations for all Western olim to 120 square metres. We believe that this realistic approach will stimulate aliya from the West and will help provide suitable solutions to the housing problems of olim already in Israel.

Dr. David Geffen is director of information services of AACI. Ira Cohen – coordinator of national divisions of AACI.

Minority culture

IN HIS classic study, *The Mind of the South*, W.J. Cash characterized the salient qualities of Southerners as "violence, intolerance, aversion and suspicion toward new ideas." If this were really so, how could the South have been so open to Jews, and given them the chance to build a social and economic base? There is only one book-length answer to this query, and finally it is available in Hebrew for the Israeli reading public. It is odd that the author of this work, Eli Evans, is responsible, as president of the Revson Foundation, for providing funds to produce *Sesame Street*, in Hebrew, for Israel Educational TV.

When Evans published his ground-breaking work in 1973, the study of Southern Jewry was in its infancy, and possibly even stillborn. There had been just one issue of a journal of the Southern Jewish Historical Society. A few other isolated works were known, including a classic study, *The Leo Frank Case*, by Leonard Dinerstein. Harry Golden, the noted columnist, had a book on this same topic. Evans changed all that with the publication of *The Provincials*. For too long we Southern Jews had been the country cousins of the élite East Coast intelligentsia. Finally, we had our own spokesman and chronicler.

When researching his book, Evans was regularly asked: What are the differences between Jews in the North and in the South? After living in New York for a time, he had this answer. "I think being a Jew in the South is like being a Gentile in New York. What I mean by that is that Jews in the South live as a minority in a majority culture. The schools close on Jewish holidays in New York; they don't in the South. The generation of my friends in New York played stickball in the streets of the East Side while I was picking blackberries in the backyard. They were upwardly mobile; we wanted roots."

His observation is accurate. From the time of the arrival of the Jews as American colonists in the South, in the 1700s, to the period after World War II when I grew up in Atlanta, Southern Jews were in search of their place in Dixieland. Few of us went to school outside the South because our parents wanted us to stay "down home." Among my 20 closest Jewish friends in high school, 18 still live in Atlanta, professionals as well as business people. The attraction of staying put, "finding roots," was a strong one for Southern Jews.

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EVANS also discusses how Jews were perceived in their communities, where they were elected to city, county, state and federal office *via* a coalition of blacks and whites. He provides an extensive list of those elected to office from the colonial period until 1970 and names some who became sheriffs and United States senators. This happened in states where there was a minimal number of Jews (though they enjoyed the confidence of their neighbours). As Evans puts it, the Jews were "not aliens in the South but blood and bones part of Southern history."

This pioneering work has prompted a new look at Jews in the South. Annual conferences by the revived Southern Jewish Historical Society have produced a number of papers and anthologies. However, a coherent picture is still lacking of Orthodoxy in the South (though it can now be studied in the archives of rabbis who spent many decades in the region).

The Hebrew version of *The Provincials* is extremely literate. It is a shame that the bibliography could not have been updated to include the 40 or so books and articles written as a result of Evans' pioneering study. □

For museum-lovers only

"THE MUSEUMS of Israel mirror the country, a land both ancient and modern, a crossroads of civilization and a 'melting pot' of a people returning to its homeland from a hundred countries. They are treasure houses of archeology, folklore and ethnology, of art, ancient and modern, of crafts, primitive and sophisticated." (*Guide to Museums*, Ministry of Tourism).

This description characterizes the many museums throughout the length and breadth of the country, but here we will discuss only those museums north of Tel Aviv.

ISRAEL RAILWAY MUSEUM. This museum is located on the grounds of the east railroad station in Haifa at Kikar Feisal. Placed in the railroad yards, it was opened in 1983 because of the devotion of retired railway employees and the efforts of local "train buffs." In the first building one finds the history of the railroad in Eretz Yisrael, since 1892 depicted via photographs, drawings and memorabilia. There is even a 1933 handbill given to passengers as they boarded the train stating that "lemons are not allowed to be taken past the Zichron Ya'acov station." Models of trains and signalling equipment, some even flashing, make this part of the exhibit quite appealing.

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The train barn only 20 or 30 metres away contains the real treasure for railway devotees. Here one finds a few engines, several types of railroad cars and the exquisite royal coach. This is a "hands on" exhibit where climbing is permitted – entering into cars is allowed and becoming an engineer is encouraged.

The royal coach made by the British in the 1920s for kings and queens, dukes and duchesses, emperors and pashas, was left for the Israelis in 1948. When the Israel Defence Forces needed a special railroad car during the Six Day War for use in the Sinai, this one was loaned to them. Completely refurbished, the wood-panelled walls and the tiled floors glisten.

Going outside again, one can mount the switching car and try giving it a short run. Open daily from 10-1. This museum is a must for children and train buffs.

The defence needs of Israel have provided material for local mu[illegible] planners. While Jewish mi[illegible] heroes of ancient days are recalled [illegible] various exhibits, the history [illegible] Jew as soldier in this century [illegible] only really be documented [illegible] country where the Jews maintain their own standing army.

BEIT HAGEDUDIM. The Jewish Legion (World War I) Museum. Located in Avihayil, just north of Netanya, this museum commemorates the Jews from North America and Canada who, as volun[illegible], fought in the 38th and 39th British Batallions in Palestine in World War I. Established through the work of the Jewish Legion veterans and the Ministry of Defence, the museum has varied exhibits dramatizing the efforts of this unit's soldiers.

Pictures and data about a specific individual who served may be found in the hundreds of individual files which are maintained. Among notable legionnaires was Gershon Agron, who founded *The Jer[illegible]* *Post* as well as being a ma[illegible] Jerusalem. Open daily from 9-3. Friday and holiday eves 10-1.

MUSEUM OF CLANDESTINE IMMIGRATION AND ISRAEL NAVAL MUSEUM. The striking feature of this museum, which looks out to the Mediterranean, is the restored ship Af-Al-Pi-Chen, which houses part of the collection. Used as an illegal immigration ship in the 1940s to run the British blockade, it has been refurbished and placed in this imposing locale.

On entering the ship's hold, one can relive this period of Israel's history. One sees the cramped conditions in which Holocaust survivors made their way across the sea in an attempt to reach Israel, only to end up in Cyprus if their ship was intercepted by the British. In the ship are documents and photographs depicting the illegal immigration – *maapilim* – from 1934-1948.

Thousands of Jews made aliya in this fashion and their story is told in a 10 minute documentary film. Listening to a one-time illegal immigrant who works there describe her voyage, one wonders where people amassed the courage to get to this land in spite of everything.

Another section of the museum portrays the history of the Israeli navy. Models of early vessels, gunnery positions, sighting devices, maps and photographs focus on the ...gins and development of this branch of the IDF. When the soph...ticated naval vessels of today are ...pared with those of the past, it is hard to believe that all this occurred ...less than 40 years. Located on Haifa's Allenby Street, just off the Tel Aviv-Haifa highway, the ...useum is open daily from 9-3 and on Friday until 1.

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...TIONAL MARITIME ...SEUM. Only 100 metres away ...om the above, still on Allenby ..., is this superb museum. It contains a rich collection of the Med...erranean's maritime history. Included are archeological finds from the sea and finds relating to the ... sailing ships which plied the ...aters off our coast. Nautical maps ...ncient eras to the last century ...ve one a sense of the cartog...r's interest in the area. There ... surprises in every corner of the ...n and the entrance floor reg...arly houses a loan exhibit. Present... ...display are the works of Ben Zion the American artist who has ... one of the museum's major benefactors. Open daily 9-3, closed Friday and Saturday.

...E GOLANI BRIGADE ...SEUM. This museum captures ...pirit of the Golani Brigade through the architecture and sym...o...n of its site. Situated on a rocky ... at the Golani Junction (with ...ate parking and accessibility ... wheelchairs), its seven structures ...e specifically planned to provide ... visitor with a better understand... of the nature of combat in which this particular brigade has been engaged.

The museum pays tribute to the fallen and charts the major campaigns in which Golani fighters have been involved. Maps and battle plans, photographs, reliefs and audio-visual programmes provide something of interest for every age. Open daily from 9-4, on Friday until 1 and on Saturdays and holidays from 9-5.

Since Israel is such a varied country in its terrain and artefacts, efforts have been made to develop museums which focus on a specific locality. In this way these areas take on more meaning to those visitors who tread their paths.

BEIT STURMAN. Established in 1941, Beit Sturman at Kibbutz Ein Harod presents archeological finds from the Beit She'an Valley and the slopes of Mount Gilboa. Surrounding the building are numerous Roman milestones which have been collected from fields which were once Roman roads. Canaanite and Egyptian statuettes, synagogue lintels and church mosaics from the area are also on display. The draining of the Hula swamps in the 1920s is documented as well. Open daily from 8-4, on Friday until 12, and on Saturdays and holidays from 9-12.

BEIT USSISHKIN. A natural history museum opened in 1955, this museum on Kibbutz Dan is now located in a "perfectly balanced building" planned by the architect Leo Krakauer. Containing an excellent display of the plant and wild-life of the Hula region, Beit Ussishkin also has many dioramas highlighted by stuffed animals and fowl, native to the area. Close by is the beautiful nature reserve of Tel Dan, where the sources of the Jordan flow. Open daily from 9-12 and from 2-4 on Fridays.

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WILFRED ISRAEL HOUSE OF ORIENTAL ART. Upon entering Kibbutz Hazorea, one is immediately impressed by the gardens in which the House of Oriental Art is situated. The collection on display was willed to the kibbutz by Wilfred Israel, a German Jewish communal leader and Zionist enthusiast. During World War II he was killed while returning to England from a mission to rescue European Jews via Spain and Portugal. The museum contains an expertly organized exhibition of Chinese, Indian and Cambodian art. Call the kibbutz at 04-993168 to be sure of the hours when the Israel House is open.

Work/study

David Geffen describes how Hebrew Univ. students made ends meet five decades ago.

HALF A century ago, in the academic year of 1935-36, the Hebrew University had an enrolment of 674 students. Over half of them – 385, according to the official records – were from Poland. Only 135 came from Palestine, while 46 came from Germany. The others hailed from 17 countries.

In the 10th year of its existence, the Hebrew University already showed signs of becoming the great institution that it is today. The students, then as now, had to concern themselves with making a living, especially those who came from abroad to matriculate in Jerusalem.

Moshe, 22, was a typical student of that period. His origins were in a small town in Poland of 60,000. One-third of the population was Jewish. His father, a tailor with a limited income, worked hard to provide his children with a good education. At the local Jewish high school, Moshe's classes in secular subjects were taught in Polish, the Jewish subjects in Hebrew. Moshe passed all his matriculation exams in 1933, but it took him an entire year to earn enough money to come and study at the Hebrew University. He did it by tutoring in physics, mathematics and Hebrew.

WITH THE grand sum of 40 Palestinian pounds, then the equivalent of $200, Moshe had carefully analysed his expenses: ticket from Poland to Palestine, 15 pounds; university entrance fee, 2 pounds; first year tuition, 10 pounds; and the university required an additional 10 pounds as a deposit. Finally Moshe had 3 pounds left for his first month's living expenses.

Moshe was in his second year at Hebrew U. 50 years ago. He was majoring in science but worked during his first year as a student in Jerusalem as a gardener, a bookshop assistant, a newspaper boy and an unskilled labourer in a tile factory. In his second year, having proved himself, he got a job teaching Hebrew to new students from Germany. Earnings of four pounds a month covered his monthly expenses, which be broke down as in the box below:

Monthly Budget
(1,000 mills to a pound)

Rent for half a room plus half of the electric bill	700
Breakfasts and suppers	900
Dinners	900
Fruit and tea	500
Bus fare to university	350
Writing paper, notebooks, etc.	200
Laundry and shoe repairs	250
Total:	3.800 p

With his remaining 200 mills, Moshe had to take care of any other needs or emergencies. Sometimes he had enough, sometimes he had to scrimp.

His situation was typical of one third of the students, as university statistics show. In the 1935-36 academic year, 35 per cent of the students had access to four pounds a month; 43 per cent had from four to seven pounds; while eight per cent had to support dependents and thus needed assistance. For a few students, the university would reduce tuition and in special cases, emergency loans were provided.

PRACTICALLY every student had to work as well as study. The types of jobs available were quite varied. Students delivered newspapers and worked as salesmen and waiters. Hadassah Hospital was then being built, and many found jobs as construction workers. Students were hired by the university to do office work and gardening, with women getting the "best jobs" – sweeping and cleaning lecture halls, laboratories and offices. For four hours of work a day, these women received the necessary four pounds a month to cover expenses.

The central meeting and eating place a half-century ago was the Mensa Academica, a cooperative run by women students. Daily, 300 students ate there since a dinner/supper cost a rock-bottom 30 mills. Located on Ben-Yehuda Street, in the heart of town, the mensa was established by the student union.

Because finances were such a problem for students, one of the main tasks of the student union was to find work for its members. A public campaign was mounted, and it produced results, meaning job opportunities. The union set up a student laundry, a needlework cooperative and a typing and translation bureau.

Another major student concern was finding an apartment or rooms. The union rented four large houses in different parts of Jerusalem, for student accommodations. There was room in these buildings for 40 students. The monthly rental, depending on the size o[f] room, was 350 to 600 mills.

STUDENT life was not just involve[d] with employment and studies. On April 15, 1936 the Arabs in Palestine began a general strike, which was followed by attacks on Jews and their property. For the next three weeks, Jews were attacked and killed throughout the country. Finally on May 11 the British authorities warned the Arabs that they intended to "suppress all outbreaks of lawlessness and punish the perpetrators."

This declaration in no way dismayed the Arabs. Their campaign continued and on May 25 a student was killed at the Hebrew University.

The students immediately mobilized their own watchman society, and others volunteered to be auxiliary policemen. Throughout June, July and August, the university was protected by its students, but one of the faculty members was not so lucky.

On August 22, 1936 Prof. Lewis Billing, a professor of Arabic literature, was murdered by the Arabs in Talpiot, where he lived. In his obituary it was movingly noted that "he was working on the very culture the Arabs have lost." By the end of the Arab strike and the disturbances that October, five students had also lost their lives. They were attacked on buses on the way to the university, and some were killed serving in various defence units.

ON THE COVER:
One of Moshav Amirim's trademark A-frames, photographed by Shai Zakai.
The Jerusalem Post Lifestyle Supplement was edited by Amy Levinson. Layout by Stephanie Altneu-Schriger.

An occasion for pondering divine judgment and human error

ONE hundred years ago the theme of concern for one's fellow Jews as part of Rosh Hashana observance was given concrete meaning in the United States. A terrible earthquake had struck Charleston, South Carolina. Many people were homeless and the Jews of that city suffered terribly.

An appeal, issued in Hebrew and English, urged every Jew to aid the survivors in Charleston, or "Sharon," as it had been labelled in Hebrew by the rabbis who wrote the announcement. On Rosh Hashana, 1886, in synagogues across America, funds were raised for the earthquake victims and transmitted to the Charleston Relief Committee soon after the holiday.

Throughout history Rosh Hashana has been the occasion for pondering the themes of justice and mercy, of divine judgement and human error. These themes have been woven into the fabric of the day and have provided the Jew with a vibrant element of the warp and woof of his faith.

Rosh Hashana has incorporated many forms of observance. There were the synagogue services where the interpolations of the words of the mahzor by the *hazan* called forth emotions of their own. Customs in the home bore the stamp of the individual community and typified a personal way of capturing the spirit of the season. The sounding of the shofar called forth a different level of feeling. Tashlich, waterside service, had a connotation all its own. Milestones in the holiday's history add significance to its celebration.

THE FIRST 23 Jewish refugees to land in New Amsterdan – it was 1654 – arrived only a few day before Rosh Hashana. The American Jewish experience literally began with the New Year. No descriptions survive of that Rosh Hashana, but surely the sounding of the shofar during the services was a trumpet of freedom for these wandering souls. A little over a century later, in 1761, this same locale, now New York, was the site of a dramatic event.

Prior to 1761 a translation of the Mahzor in English did not exist. The Jews in England were satisfied with a Spanish-language version, as that was the tongue they used to accompany the services in Hebrew. Colonial American, however, was different. While individuals still maintained a fluency in Spanish, the native-born majority were English speakers; without doubt, an English mahzor was required to assist those who knew no Hebrew.

Few knowledgeable Jews lived in colonial America, and it seemed an unlikely place to provide such a translation. One individual, however, did take this responsibility upon himself. Exactly who it was remains a mystery, but the evidence appears to point to Isaac Pinto, "a learned Jew of New York."

The translation, actually of only selections from the mahzor, bore the title, "Evening Service of Roshashanah and Kippur" (sic) and appeared in the summer of 1761, printed by a local New York publisher. Though not a complete rendition of the service, it provided a supplement for those who could not read or understand the Hebrew. The Rosh Hashana services in New York 225 years ago at the Shearith Israel synagogue were the first in which an English version of High Holiday prayers left its impact on the worshippers.

WHILE as significant as that milestone was, a question lingers why this 1761 translation bore no author's name. One issued five years after, containing the rest of the holiday services, bore Isaac Pinto's name. In 1761 the Jewish community of New York was not completely free of feelings of colonial inferiority. Perhaps it was thought a bit presumptuous for a New Yorker to upstage the resourceful and talented London Jewish community and issue the first English translation of the Mahzor.

However, between 1761 and 1766, the colonists displayed their resentment of the repressive Proclamation Act, Sugar Act, Stamp Act and Mutiny Act. Pinto himself signed a protest declaration. Now, by boldly placing his name on the 1766 translation, he was making it clear to London Jewry that American Jewry, as all Americans, wanted to be free to develop in their own way.

In the latter part of the 19th century, London was the site of one of the largest Rosh Hashana assemblages on record. In 1893, some 7,000 Jewish immigrants living in the East End were granted free admittance to High Holiday services conducted in the Great Assembly Hall. The *Jewish Chronicle* report noted – "The New Year services which have been held under the auspices of the United Synagogue for the Jewish poor in East London will deserve to rank as gatherings of historical importance; for never, perhaps in the history of Judaism, has so vast a throng been collected in a single building for the purpose of religious worship."

On the first day, only 5,500 were admitted and thousands were turned away. The second day 7000 attended – every inch of space was utilized. Even a free religious service like this had its opponents. Since the Great Assembly Hall regularly housed the mission services, some claimed that the locale was *"pasul,"* not fit for use. A deputation went to Britain's chief rabbi to protest against holding services there. Yiddish handbills warned the "foreign poor" against attending. Someone suggested that "the agitation came from those who have been in the habit of reaping a profit at this time of the year from hiring out their rooms for small minyanim."

In spite of the controversy, the High Holiday services were held there, earning lavish praise. "Not only has the hall been attended on every occasion by overflowing congregations, but the order and the decorum, the piety and the devotion of this enormous throng of men and women, most of them hailing from the despised ghettos of Russia and Galicia, were such as to redound to the credit of the foreign immigrant, whom it is customary to describe as wanting in the elements of order and decency." Two giant placards, with the words *"Yafeh shtika beshaat hatefila"* (Silence is appropriate during the time of prayer) adorned the sides of the hall, but "they were not necessary, for there was no disposition to gossip.

What was impressive for one observer was the solemnity of the scene: "Sublime religious fervour characterizes this seething mass of humanity...the devout swaying to and fro, the sobs of the women, particularly before the blowing of the Shofar... These foreign women, familiar with the Hebrew prayers, followed them, standing long and patiently, weeping yet enjoying it all."

ONLY 20 years later, 1913, women created quite a different scene on Rosh Hashana at London's West End synagogue. *The Jewish World* reported: "At the close of the musaph service, a number of Suffragettes created a disgraceful scene. The worshippers were startled to hear women in the gallery exclaim, "May God forgive Herbert Samuel and Sir Rufus Isaacs for denying freedom to women; may God fogive them for consenting to the torture of women." The words were uttered in unison as though they had been rehearsed."

At the height of the Suffragette struggle in England, all avenues were used to attract attention. Three Jewish women, Phoebe and Esther Rickards and Miss Russell, made the crowded Rosh Hashana services the venue for expressing their views. As for the two noted British Jews referred to in their chant, Herbert Samuel was then serving as a member of the cabinet, and Sir Rufus was about to be selected as chief justice. Both were considered targets within the Jewish community because of their standing in the general community. Commenting on the demonstration, the *Jewish World* correspondent displayed his conservatism. "Women suffrage has much argument in its favour. It is when men look at the first fruits of the agitation and observe such blackguards in bonnets as those who interrupted the service at Dr. Hochman's place of worship that wise men hesitate to confer the franchise on women."

DURING the blitz in 1940, members of English communities frequently could not go to High Holiday services. One recalled what he and his wife did. "The sirens," he wrote, "with the frightful crescendos went as though calling us to prayer. Quickly I took my talit, and my wife took her two candles and we crept into the shelter. There we sat down and decided to recite the service in full and sing all the traditional tunes at the top of our voices, intermingled with the voices of the anti-aircraft guns and the exploding bombs, alternating and overwhelming one another in this real modern music."

Then he offered some of his own personal philosophy as a Jew. "How we possessed the courage I am unable to say, though it may be stated psychologically that the Jew never loses his desire to live even in the most critical moments of his life, nor does he lose even his sense of humor with which he is endowed by nature."

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Rosh Hashana, as one of the most important holidays in our calendar, has provided many venues for its observance. Nine years ago, James Pines, an American businessman, paid to have a small booklet handset and handprinted with his poem entitled, "Rosh Hashana Remembered." His opening line captured the spirit of this holiday. "We made of Rosh Hashana what we wanted." Each Jew has that opportunity as well.

END

More Who's a Jew?

THERE HAS been a proliferation of books about aspects of American culture. These three volumes, each in its own way, illustrate, either in an historical or a contemporary fashion, a dynamic aspect of life in the United States.

Guess Who's Jewish originally appeared in 1978 to provide the American public with concise information about the well-remembered and long-forgotten personalities who were Jewish. The authors called their volume "an historical-biographical album that provides the source of the rich and colorful Jewish roots in America." The purpose of the book is quite clear. It was written in the Seventies when Haley's *Roots* was extremely popular.

It is divided into chapters such as "Patriots," "Abolitionists and Proslavers," "Business and Banking," "Arts and Journalism" (which has the most entries), "Curiosa" and, last but not least, "Sports." They make it easy for the reader to find whatever most interests him.

For those who want to be sure Jews have made their mark, there is the benchmark listing of American Jewish Nobel prize-winners. Unfortunately, the list was not updated, and lacks recent names. Other sections of the book were also not updated, and readers ransacking it for Jewish trivia will be unhappy with the omissions.

The most glaring error of this new edition is its failure to mention the death of one of its co-authors, Bernard Postal. A leading American Jewish journalist, a prolific and knowledgeable writer, and an authority on American Jewish history, Postal left a mark on the pattern of American Jewish journalism. His book on what happened around the world on the day Israel became a state is an important contribution. A legendary figure, Bernard Postal is much missed.

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THE COVER of *On Signs* attracted me, which, I imagine, is what it was supposed to do. However, once I opened the book, I found myself returning to it time and again. Its topic is Semiotics – a consciousness about signs. This is a discipline which has come to the fore during the last few decades. Since signs are "entirely independent of the object, natural properties of the entities towards which they point," they must be understood for what they really are. Signs "stand for, stand in front of quieter intents, words and deeds," and we who live with them, and are manipulated by them, on a daily basis should be sensitive to these phenomena which have become so influential in our lives.

The editor has collected essays from the leading theoreticians in the field, and he has chosen wisely for the items included are readily understandable. Roland Barthes, Michel de Certeau and Umberto Eco particularly impressed me. Two Israelis, Professor Eliahu Katz and Daniel Dayan, contribute a fascinating piece on the Prince Charles and Princess Diana wedding entitled "Electronic Ceremonies: Television Performs a Royal Wedding." For those who recall that wedding, the authors' verbal analysis, and the pictorial selections accompanying their article, provide the reader with a new approach to such an event.

Eco demonstrates how Nixon tried to use a TV appearance in 1973 to whitewash his participation in the Watergate affair. Entitling his essay, "The Strategies of Lying," Eco compares Nixon's speech with the Little Red Riding Hood fairy tale and the Pearl Harbour débâcle. Eco makes it clear that Nixon's verbal performance was brilliant. However, he then raises the question why before the speech only a small percentage of Americans distrusted Nixon but following it the figure rose, and exceeded fifty per cent of the American people. Nixon's face betrayed his "embarrassment, fear, tension." Americans suspected that "this Little Red Riding Hood was a Big Bad Wolf caught with his pants down."

The essay on the "Practices of Space" by Michel de Certeau made me realize how urban territory is manipulated and transformed by the planners, the walkers, the users and the inhabitants. There is a constant interplay with the created spaces and those which merely come into being. We make deliberate choices about the streets on which we will or will not walk. The names and numbers of the streets pull or repel us in an almost magnetic way. The windows we stop to look at and the ones we merely pass by – all these, and much more, are deeply embedded in the urban spaces we inhabit.

Roland Barthes, the grand old man of semiotics, was considered "a master at tracking and penetrating everyday life." He insisted that "nothing is natural, that everything is discourse." Killed six years ago in an accident, he left many unpublished works, some of them included in this volume. He had these thoughts on the media:

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"The event which concerns the press seems a simple enough thing –

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it always appears obvious that there is an event, and that this event is an extreme one. But suppose there were also minor events whose tenuity none the less does not fail to involve meaning, to designate what is not well with the world? In short, suppose one were gradually and patiently to be concerned with transforming the grid of intensities?"

He continues: "The mass media seem to me to deal with the event the way that painters under the Empire treated a famous battle; but painting has evolved only because it has agreed to certain measurements: all of Nicolas de Stael, it is said, has come out of a few square inches of Cézanne. Perhaps, and in the press itself, we must try to resist the glamour of large proportions, so that we restrain the craving of the media (a new historical event) to create the event themselves."

The essay on Castro's Beard, and the analysis in another piece of the "Boot Fetish" in *The New York Times*, helps make it clearer what is motivating individuals today.

MOORE'S *Yankee Blues,* an interpretive history of music in the USA from 1890-1930, documents the controversy in American musical culture between the two world wars. The Yankee composers saw music as an arena in which to implement their vision of redemptive culture for America.

"Formally trained musicians and a variety of critics and laymen contested the characteristics attributed to the culture of Yankees, Negroes and Jews in a metaphorical struggle to define the essential nature of America, its past meaning, and its future identity." For the United States in this period musical culture came to be regarded as a "renascent American civil religion," and so there was a great deal of contention about who would triumph in this struggle.

The centennial group of Yankee musicians so defined by the author include two well-known figures, Charles Ives and Daniel Gregory Mason. The entire group saw the salvation of American culture in musical forms that represented the merging of the New England Puritan values and of rhythms which did not succumb to black musical patterns, or to wild "Oriental" Jewish music. The racist theory was uppermost in their minds, and it is easier to see how Jews in the United States were looked down upon in the Twenties and Thirties even as they were making major headway in society.

The key term activating these Yankee musicians was "redemptive culture." "Music both sustained and was supported by tradition, on the one hand, and by the prophetic future, on the other. While the composer, as artist, represents creative freedom, his freedom is contingent, responsible to an ideal past and an ideal future." The new daring composers, be they blacks or Jews, did not fall into this categorization.

When jazz broke into the open after World War I, a crisis arose as to what were the root metaphors by which Americans could arrive at self-definition. "Increasingly," the author argues, "racialism shaped the metalanguage of this American drama of national consciousness. Racial images constricted the symbolic interaction." Jazz was thought of by its critics as the musical expression of an allegedly animalistic black temper. This certainly did not make for healthy musical theory, but on the other hand jazz quickly asserted its role in American culture.

Three Jewish composers, George Gershwin, Aaron Copland and Ernest Bloch, attempted to mix jazz with classical music. They achieved almost instant acclaim. They were labelled also Oriental Jews, rootless middlemen trading on base sensuality – a supposed black characteristic – and the Anglo-Saxon spiritual tradition associated with the Yankees. Mason feared the Jews were trying to take over American culture.

Jews, however, entered into the renewal of American music not as eclectic and rootless manipulators. Instead, they had a deep sense of their own prophetic historicity. They literally wove the New England mission with this sense that had always coursed in the Jewish soul. Bloch wanted to express this national spirit in his symphony, *America.* In the work's finale, entitled "the Future," chorus, audience and orchestra are asked to unite in an anthem to the spirit of togetherness through ethnic diversity. Mason, ever the redemptive Yankee, was enraged at Bloch's presumption that he the Jew could call for such unity.

Moore carefully delineates the rise of jazz, and its impact on American culture, and demonstrates how it fitted into the black renaissance immediately following World War I. He also explains the "Jewish Nexus" which, under the leadership of Gershwin, Copland, and Bloch, gave a new meaning to American music. There appears to have been an effort to discredit their musical creations initially but as they won acclaim there was no way in which they could be degraded.

Each of the new musical elements in American culture was introduced by individuals trying to express their understanding of America as a land blending the dreams of the nation with the dreams of the immigrant. In spite of the negative attitudes expressed, the rhythms of the blacks and the Jews were not just heard but proliferated in the USA and the world over. They, in one sense, became the proponents of the Yankee blues. □

END

A sleep on Dead Sea stones

David Geffen

"LEFT for Dead Sea trip. Very curious the drop in terrain from Jerusalem to Dead Sea – some 2,600 ft. in a distance of 26 miles. Waters of Dead Sea resemble in colour Gulf of Mexico. Slept on stones outdoors in order to get an early start at 4 a.m., which we did. Twenty-nine in our party."

This May 18, 1923 diary entry by William Topkis was his initial record of a four-day trip to the Dead Sea, one of the highlights of his half-year stay in Palestine. Certainly not a wilderness man from his American upbringing, he did not hesitate to sleep on stones, just as the Patriarch Jacob did in biblical times.

William Topkis, an American Zionist leader during this period and an ally of Louis Lipsky, was a native of Wilmington, Delaware. A community activist, businessman and investor, his financial acumen had captured the interests of the DuPont family which invited him to become a board member in one of their banks. Later, he was a partner with them in the early Samuel Goldwyn productions. Topkis even persuaded Goldwyn to film a biblical epic in Palestine, but the venture did not come to fruition.

The family enterprise, in which he was a partner with his four brothers and one sister, was the Topkis Athletic Underwear Company. The "union suits" created by this firm during and after World War I moved it into the underwear big leagues behind the two giants, BVD and Fruit of the Loom. The ads for this undergarment, costing just "one dollar," were prominently displayed in American newspapers and magazines in the 20s.

Topkis and his older brother Louis took an active interest in the Zionist movement prior to the Balfour Declaration. Under Lipsky's patronage, they quickly became national leaders. Louis Topkis became the national treasurer of the ZOA and was one of that organization's representatives at the dedication of the Hebrew University in 1925. William Topkis only sought membership on committees but made his real mark in 1923 when he spent a half year in Palestine with his wife and daughter. His American Information Bureau matched up tourists with Jewish guides. Furthermore the film *Palestine Awakening* which he wrote and directed became a leading "propaganda" tool for the Jewish National Fund.

NEAR THE end of his stay, he joined a semi-scientific expedition to the Dead Sea. Louis Cantor, then a sanitation engineer in Jerusalem and a participant in the trip, wrote Topkis that going to the Dead Sea was "an enjoyable trip and experience at one of nature's most stupendous wonders." Cantor, Dr. Ticho, Professor Bodenheimer and others accompanied Topkis in this adventure.

The second day out, May 19, began quite early. After pushing off in a boat at 4 a.m., they made their way along the Dead Sea. "Stopped at 8 for bath in spring. Stood under small waterfall and had shower bath. Later found a hot sulphur spring that was sure fine. Stayed in half hour or more." Topkis, like all knowledgeable tourists to the Dead Sea, took advantage of the wonderful natural resources in the area.

"Fine formations on shore," he continued. "Some places, red rocks 100 feet high. Very beautiful and worth seeing." The end of that second day had been reached. It was hot, but he concluded that day's entry with the word "bearable."

Rising at 4 a.m. again the next day, the party had slept on "a little island of sand." Possibly they had camped on the formation known as *halashon* (the tongue). "Sea rough, many seasick," Topkis noted.

Sailing south they arrived at "Lot's pillar of salt" containing "probably millions of tons of salt rock here." An adventurous spirit, Topkis climbed into a nearby cave. "Very fine formation, high dome with rooms opening at top. Spent several hours here, so cool, then went to place to bathe, back to island for night."

FOR THE last day out, Topkis was again up at 4 a.m. Then he recorded his first reaction to the water. "A salty oily substance, when one bathes in it, it is sticky and the itching effect [follows] soon after." Since it was difficult to land the boat near the shore at this point. Topkis got into the water and started to walk to land. "My shoes became small," he recorded, "and my feet sore." The condition of his feet did not deter him, however. "Walked to the place where the Maccabeans made their last stand, then some 900 killed themselves there." Topkis was at Masada but due to faulty information he had been given, he mistakenly called those who had taken their lives the Maccabees. He was so impressed by the site that he wrote to his family in Delaware: "One has to see with his own eyes these sights in order to appreciate the heroic actions of our ancestors in fighting to defend our people."

AT EIN GEDI, he "lay in swift pool of water under bulrushes for one hour, how refreshing." At this juncture, unfortunately, Topkis sustained an injury since he grabbed a hot pipe and burned himself badly. The accompanying nurses immediately "affixed first aid." By 10 that evening he was back in Jerusalem, but he had been one of the lucky ones since as his final sentence indicated "some of the party [was] held up and robbed by Beduins."

For the return to Jerusalem, the group had split into two, and the newspaper described the incident in this fashion. "At kilometre 31, five kilometres from Jericho, 10 Beduin armed with German rifles halted the party and took from them their money, their valuables, their gear and equipment." A trip to the Dead Sea could end unceremoniously in those days with brigands waiting to stop the unsuspecting tourists.

Then as now, descending to the Dead Sea provides an experience unlike any other on this earth. When one is at the lowest point on this planet, anything can happen. A boating expedition in the Twenties reminds us how much, and yet how little, the thrill of a Dead Sea adventure has changed.

100

Shaping a new image

By Dr. David Geffen - 8 -12- 1986

"ASSEMBLED on its hallowed soil, where every footstep re-echoes the religious message of its ancient leaders, neither shut out from the rest of the world by the cramping walls of the ghetto, nor yet crushed or crippled by the tremendous impact of non-Jewish sources, Israel may work out its own destiny and may become again a potent factor in the religious life of humanity."

These thoughts, penned by Professor Israel Friedlaender of the Jewish Theological Seminary of America sixty-nine years ago, were prophetic in that they focused then on what has become a central issue in Israeli life. True the land of our forefathers is ours, but have we in shaping our own "destiny" also shaped our Judaism so that it is the "potent factor" it was meant to be?

One young institution trying to deal with this issue is the Seminary of Judaic Studies in Jerusalem, now in its third academic year. The school was created to shape a new image of Judaism in which a modern meaningful religious way of life is enunciated, points out Prof. Reuven Hammer, director of the school since its inception.

Explaining the reason for establishing the school, he stressed that the Masorti movement needed indigenous leadership in order to provide Israel with the kind of rabbi who can deal with the complexities of modern life in Israel. "It is unthinkable," Hammer said, "that a rabbi today would not be as acquainted with modern fields of knowledge and thought, both Israeli and non-Israeli, both Jewish and non-Jewish, as were the great sages of the past. Only bold, creative leadership equipped with the most modern tools of study but deeply committed to Jewish tradition and to Zionist ideals can meet the challenges of modernity. It is our task to create that leadership which, I believe, will eventually be recognized and accepted by the vast majority of the Israeli population."

The Seminary of Judaic Studies is the first non-Orthodox independent rabbinical school in Israel. For two years prior to its opening, a committee of Israeli scholars chaired by Hammer met to discuss the possibilities of this new institution. The then-chancellor of the Jewish Theological Seminary of America, Prof. Gerson Cohen, also participated in the deliberations.

When the seminary in Jerusalem was opened in 1984, the grant for underwriting its expenses was provided throught the Foundation for Conservative Judaism in Israel. The seminary is incorporated as an Israeli institution, with its own board of governors and academic board which determines its policy. In order to stress its connection with the world-wide Conservative Movement, the chancellor of the Jewish Theological Seminary, today Prof. Ismar Schorsch, serves as its chancellor as well.

Presently, there are 13 students enrolled in the seminary in a four-year programme. Most are preparing for the rabbinate in Israel, others for careers in Jewish education. They are all students at the Hebrew University in the Department of Jewish Studies, and are required to complete at least their undergraduate studies by the time they have completed their studies at the seminary. In addition to the regular courses, the students are assigned fieldwork projects to aid the Masorti movement in Israel with which the seminary is affiliated, and will serve the movement and its institutions after graduation.

The school itself, according to Prof. Hammer, operates in several other areas. There is a community education programme in Hebrew; there are public lectures by noted scholars; and there are weekly classes in the evening in Bible, Talmud, Midrash and the writings of Agnon. Held at the Schocken Institute on Balfour Street, where the seminary is housed, they are available to the public at large.

"Our Talmud class is the only one being taught in Jerusalem in an informal public programme in which the historical-critical methodology is employed in learning Gemara," Hammer said.

The seminary has established a Conference on Religion and Theology which deals with major topics of importance for Judaism in Israel today. Some 25 outstanding Israeli thinkers from all various points of view are members.

- 8 -12- 1986

A JERUSALEM NATIVE, Yehoyada Amir, is a second-year student at the seminary. Now completing a M.A. in Jewish studies at the Hebrew University, he and his wife Geula have two children. A former leader in the Israeli Scouts movement and a veteran of the IDF, Yehoyada has given a lot of thought to the religiosity of Israel, of which he and his family are very much a part.

"Living here in our own country, we must seek a balanced approach in which is reflected the Jewish world from which we stem and in which we live, and the modern world which is all about us. We don't want to fall into the either/or syndrome – either secular or Orthodox. There is a necessity to bridge the gap between both elements, and the approach of Masorti Judaism can provide the means to do this.

"What concerns me," Yehoyada noted, "is the large percentage of Israelis who are placed in the secular camp, but in actual fact are traditional. They seek to mark the life cycle events, marriage, Bar Mitzva, and Brith Mila in a Jewish fashion. Unfortunately, the Jewish functionaries who officiate on these occasions, do not always bring the spiritual quality necessary to give to events the meaning the individuals are seeking. Frequently, on these occasions, Judaism is lowered in their eyes, rather than being elevated. My fellow Israelis, with their traditional bent, truly want a Jewish experience, but all too often it does not happen."

This year for his field work, Yehoyada is involved in several projects. He and another student are working with a Masorti congregation in Carmiel in planning its religious, educational and community programme. "The congregation wants to reach out to Israelis and we are helping them in this endeavour."

Yehoyada is also meeting regularly with 12th grade students who come from kibbutzim and who are affiliated with the Hashomer Hatzair youth movement.

The seminary of Judaic Studies, in the eyes of Prof. Hammer, has only begun its work. A major endowment programme is necessary to make possible an expansion of services, which are o[illegible]g board at the present time.

"We would like to increase our enrollment so that we could graduate 10 students every year. An undergraduate Jewish studies programme has been mapped out, and we are only waiting for the finances to implement the programme. We would like to have adult education programmes in cities other then Jerusalem.

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"To promulgate our approach, we need to publish books, journals and proceedings of our theological conferences. As we grow, we truly hope that Jews the world over will recognize we are working in Israel to insure that Judaism will ever be a viable and vibrant way of life."

Georgia on my mind

13-11-1983

Georgia's Jewish community is celebrating its 250th anniversary at an exhibition opening today in Atlanta, writes David Geffen.

"GEORGIA will soon become a Jewish colony unless the Jews are deported," an English trustee of the newly established colony wrote to its governor James Oglethorpe at the end of 1733.

In fact, with 83 Jews out of the first 400 settlers in the colony, Georgia did look pretty Jewish. Beginning today and going on through the first week in January, the state's Jewish community is celebrating its 250th anniversary with a multi-media exhibition — a must for any visitor from Israel. The exhibition is entitled "Jews and Georgians — A meeting of Cultures: 1733-1983."

On July 11, 1733 the "William and Sarah," a ship carrying 48 Jews arrived at Savannah harbour, just four months after the town was founded. 13-11-1983

The governor Oglethorpe did not want to let the Jews stay. However, one of the arrivals, Dr. Samuel Nunez, who had been a physician in the court in Lisbon, used his medical expertise to halt a typhoid epidemic which threatened to decimate the colony.

When the colony's trustees in London heard about Nunez's efforts, they wrote to Oglethorpe "no doubt you have given him some gratuity," but then added, "(We hope) you have taken some other method of rewarding him than in granting lands."

Oglethorpe did not acceed to their request and issued land to the Jewish settlers. Jewish life in Georgia had begun.

The exhibition, which includes audio-visual presentations, static displays, and computer games, is housed at the Schatten Gallery at Atlanta's Emory University.

On display are portraits and records of the Sheftall family, whose patriarch Benjamin (1692-1765) arrived in Georgia from Prussia, by way of London.

Mordecai Sheftall, one of Benjamin's sons, was a Revolutionary war hero. So dramatic was his participation in the conflict that the British labelled him a "very great rebel." Captured by the British, he was finally freed in an exchange of prisoners. He lived to see the birth of the U.S., and was president of the Mickve Israel synagogue. His brother, Levi, signed the synagogue's tribute to the first president, George Washington.

An interesting variety of military and political commissions given to Jews in the colony will also be featured. Taken from the Sheftall papers at the University of Georgia, they point to various aspects of life in the colony.

Members of the Sheftall, Minis and De Lyon families received grants to build houses in the colony. In the diary of the Reverend Bolzius it is documented that the Jews had permission "to carry muskets, like the others, in military style." Because of the Jews' devotion to the rebel cause a state charter was granted in 1790 officially recognizing the Mickve Israel synagogue. The extensive records of that first Georgia synagogue, which still exists, is on show. 13-11-1983

The Jewish community developed slowly in the 1800s even though traders passed through the state regularly and Jews even came south to pan for nuggets in the Georgia gold rush, at Dahlonega in 1828. The most prominent family in the state in the years before the Civil War was the Strauss family.

Lazard Strauss, the father, came to Talbotton from Bavaria in 1852 and two years later he brought over his wife and their three sons Isidor, Nathan and Oscar. Their early years were spent in Georgia where they went to school and worked for their father. During the Civil War the family was accused by anti-Semites of treasonable activities. Lazard, a staunch rebel, was so incensed by the charges that he moved his family to Columbus.

The last twenty years of the 19th century and the first two decades of the 20th century witnessed a dramatic growth in the Jewish population of the state with the arrival of immigrants from eastern Europe.

These new immigrants brought with them their own language, Yiddish, and their own devotion to Orthodox Judaism which they practised in Europe. The sole surviving copy of the first Southern Yiddish newspaper, printed in Atlanta in 1908, is displayed at the exhibition.

In 1910 the first Orthodox rabbi took up permanent residence in a southern state. He was Rabbi Tobias Geffen who, on December 27, 1910, became the rabbi of Shearith Israel in Atlanta. For the next 60 years he served the community and became the leading *posek*, rabbinic authority, in the south. For the first time his massive archives, numbering over 25,000 documents, are being displayed.

Letters from the Hafetz Hayyim, The Levush Mordecai, the founder of the Hebron Yeshiva and from Rabbi Geffen's brother-in-law, Rabbi Chayim Rabinowitz, one of the distinguished Rashe Yeshivot at Telz can be seen. 13-11-1983

The exhibition is funded by the Georgia Council for the Humanities, the United States Endowment for the Humanities, and by private grants.

Fascinating foursome

16 APR 1984

Haggadot through the ages have pictured the four sons in many different ways. David Geffen describes a few.

16 APR 1984

THE POWER of the Haggada which we recite at the Seder table is to be found not only in the text but also in the illustrations accompanying it.

16 APR 1984

One section which has always fascinated me is the Four Sons. The images of the four are infused with both a symbolic and pictorial vividness.

The passage derives from two rabbinic sources. One is in the *Mekilta* midrash on the portion of *Bo* in the Book of Exodus and the other is from the Jerusalem Talmud tractate of Pessah folio 37. In both of these passages the term *tipash* (fool) is used to describe the third son rather than the word *tam* (simple) used in the Haggada. Scholars suggest that the word *tam* was selected because it was stylistically more appropriate and less offensive.

The section is structured on four Biblical passages dealing with the exodus from Egypt. They are put in the mouths of the sons as a way of generating the four levels of response relating to the Passover story.

For the wise son, Deuteronomy 6:20 is used. "What are the testimonies and statutes and laws which the Lord God has commanded us?" The emphasis for him is what is the meaning of Passover to "us," thus he identifies with his ancestral past. Recent descriptions indicate this son is a "committed young Jew who is involved in deepening his level of understanding."

The wicked son asks in the words of Exodus 12:26, "What does this service mean for you?" He appears to be emphasizing the meaning of the ritual not for himself — but for someone else. Having excluded himself from the group, thus causing dissension, we are urged to deal with him harshly and perhaps that will help hin to realize what he is missing.

16 APR 1984

The simple son merely asks: "What is this?" based on Exodus 13:14 since he is unable to express himself any more fully.

With the fourth son who cannot even ask, Exodus 13:8, "And Thou shalt tell thy son," is utilized so at least he can get the essence of the story.

Hence four intellectual approaches to the Passover story are suggested by the Haggada passage, and the artistic depiction of them through the centuries has provided the reader with a specific visual appreciation of the four.

From the earliest illuminated Haggadot interest was shown in the four sons. The traditional approach was to depict the "one unable to ask" as a child incapable of formulating questions. The simple son was normally depicted as an individual with not too much intelligence. The wicked son became a soldier, and the wise son a learned sage. The first illustrated printed Haggada, published in Prague in 1527, includes these characterizations.

16 APR 1984

Through the centuries certain basic approaches were maintained in depicting the four but their actual portraits depended on the country and age in which they were drawn.

For example, in the 18th century Joseph Lepnik of Moravia illuminated a Haggada manuscript in which he depicts the wise son as an old man, turbaned, with a white beard. He is studying an Haggada and making a point with his finger. The wicked son, in contrast, is in the prime of life, very dashing with a handsome physique and has a powdered wig, plumed hat and sword. The simple son has a trimmed beard and a hat more typical of the Jew of that time. The smallest one, raises his hands in question.

Every era and every country produced a different style of illustration. In an Haggada published in Chicago in 1879, the wise son has his eyes lowered as he intensively reads the Haggada. He, other than the father, is the only one with his head covered. The wicked son puffs away on his cigarette and raises his hand in a challenging fashion. The other two are just sitting at the table, and it is hard to tell which is which since only their backs are visible. The generation gap is clearly evident here.

16 APR 1984

The Jacob Steinhardt Hagadda of 1923 depicts the four sons through the perspective of German expressionism. The wicked son is dressed in a Prussian uniform with a spiked helmet on his head.

Another German Haggada printed in 1927/8 was illustrated by Otto Geismar with black line drawings. Everything is reduced to the barest essentials: the wise son with his books, the wicked son thumbing his nose, the simple son bouncing a ball, and the fourth just standing there.

Two Haggadot produced in Palestine in the Thirties show the diversity in approach. In one, by Bakal, the wicked son has become a prize fighter while the others stay in character. Ze'ev Rabban depicts idealized characterizations of the native population: the wise son is a scholar, the wicked a sword-bearing Mameluke type, and the other two with their Yemenite sidecurls and flowing fringed garments.

An Israeli Haggada of 1952 by Jacob Zim transforms the wicked son into a purse snatcher.

In 1956, a U.S. army chaplain published a new Haggada at Fort Belvoir, Virginia. This shows the wise son holding the Tora, the wicked one has an angry "show-me" countenance, the simple son now holds a book, and the inarticulate one has a pot belly reflecting the complacency of the Fifties.

In the year following the Six Day War Shmuel Boneh put out a new Haggada in Israel. The outstanding drawing is the foldout depiction of the "Next Year in Jerusalem" salutation at the end of the Seder. The wicked son has a sinister hat and is holding an exposed dagger. The inarticulate son is now a babe in his mother's arms.

The World Union of Jewish Students published the Fourth World Haggada in London in 1970 during the great surge of interest in Jewish identity. This has a drawing of four exactly similar outlines of human figures in a circle. The details of each face are the only differences between the four. One has no features, the second has only a nose, the third a nose and a mouth, and the fourth, nose, mouth and eyes. One analysis of this depiction suggests that it deals with "the growth of man from one stage to another." The wicked has a mouth and nose but no vision, since the wise son needs eyes to enlighten his speech. [illegible] four are no longer Jewish but [illegible]nity "evolving from ignorance [illegible]stility to enlightenment."

[illegible] Reform Haggada in 1975 the well-known American Jewish artist Leonard Baskin created some very fresh and stimulating illustrations. The sons are now four faces emanating from the same head. Baskin may be suggesting that in each individual all four approaches to Judaism exist. His striking illustration makes the reader think anew about his understanding of the four sons.

Now, as one stands, on Tisha B'Av, in the Jewish Quarter overlooking the plaza in front of the Kotel, witness to the waves of people filing into the area, it is apparent that on Tisha B'Av day the Jews are both exposed to their roots and made aware of the importance of shaping a creative Jewish future which will issue forth from Jerusalem and affect Jewry the world over. 19 JUL END

Basic law

JEWISH CEREMONIAL by Eli Kellerman. Jerusalem, Carta. 69 pp. IS285. 16-09-1983

David Geffen

THIS VOLUME, originally issued in Hebrew in 1977, carried the subtitle "Guide for Family Events." Now, in its Hebrew-English version, it bears the subtitle "A Guide to Jewish Prayer and Ritual," which seems to be too broad considering what the volume actually contains.

The author presents the halachic rituals of circumcision, redemption of the first born, bar mitzvah, marriage, grace after meals and mourning. These are the basic ceremonies observed by practically all Jewish Israelis, even if they define themselves as secular Jews.

While it was clear to whom the Hebrew version was directed, it is not clear what purpose the English language version is to serve. Even from a functional point of view, the English volume is not as practical as the original Hebrew which was printed in a more compact format.

The author weaves into the text appropriate and illuminating sources from the treasury of Jewish law and lore, and these passages provide additional insight into the rituals presented. END □

Shofar, so good

-7-09-1983

David Geffen pays tribute to one of the oldest instruments known to mankind.

THE WIZENED old man, dressed in white, rose from his seat. He lifted a large black spiral shofar to his lips and skillfully sounded a *tekiya gedola* — with a sonorous bass tone. He held it for close to a minute, though weakened by hours of fasting in the intense heat.

This was my first introduction, twenty years ago, to the special shofar of North African Jewry, and the moving Yom Kippur scene in Jerusalem aroused my curiosity about the history of the Jewish people's most ancient instrument.

The shofar is one of the oldest instruments known to mankind. Mentioned 69 times in the Bible, it first appears in Exodus 19:16.

It was used to announce the Jubilee year and the proclamation of freedom throughout the land. "Than shall thou cause the shofar to sound...and you shall hallow the fiftieth year, and proclaim liberty throughout the land to all its inhabitants, and you shall return every man to his family." This verse was selected to be engraved on the Liberty Bell in Philadelphia.

Better known is the relationship of the shofar to the *Yamim Noraim*, the Daws of Awe.

In the book of Numbers 29:1 the shofar is mentioned in the ritual for Rosh Hashana. "You shall observe it as a day when the horn (shofar) is sounded." -7-09-1983

The shofar was commanded to be part of the new year observance by this prescription. It was defined as a ram's horn by the sages who included in the Rosh Hashana service the story of Isaac on the altar and his replacement by a ram caught in the thicket by his horn.

The horn became a symbol of God's mercy. Hence the sounding of the ram's horn reminded God that He should forgive the Jewish people their transgressions.

The shofar is "the ritual horn" of the Jews. When the Torah was given on Mt. Sinai, the shofar was sounded. When the walls of Jericho fell, the shofar was utilized. The victory of the Judge Ehud over the Moabites was marked by the sound of the shofar. At Ein Dor, Gideon and his hundred men blew the shofar as an accompaniment to their surprise attack.

In modern times, when the Israeli army captured the Western Wall, Chief Chaplain Shlomo Goren sounded the shofar.

The shofar signals assembly, alarm, and battle.

The first sounding of the shofar each year is during the weekday mornings of Elul, the month before Rosh Hashana. After the recitation of the penitential Psalm 27, the *tekiah*, the *shevarim* and the *teruah* are sounded. This is a daily act except for the Sabbath and the day before Rosh Hashana. It is also a reminder that each individual must prepare for the days of judgement ahead. -7-09-1983

One summer in the late Fifties when I was working at camp, my cocounsellor was a top-notched *baal tokea* (shofar blower) and he had brought his ram's horn to camp with him. Throughout the month of August he would disappear into the forest to practice for Rosh Hashana. At times some of the animals would answer his calls, but none ever came to investigate.

For the closing banquet our group was in need of some musical accompaniment to back up the Israeli songs and spirituals which were being featured. "How about using your shofar?" I asked my friend. What a wonderful time we had that closing night of camp. There in the Pocono mountains the shofar really carried the tune for all of us.

In actual fact the *baal tokea* must get the ram's horn to emit 100 notes on each day of Rosh Hashana as well as the majestic *tekia gedola* at the end of Yom Kippur. Whether he uses the small curved shofar or the monumental spiral black or brown shofar, he must be well prepared.

As a student-rabbi in North Carolina for the Days of Awe, I was told by our placement officer that I was taking care of everything from *davening* to preaching, to reading the Torah and blowing the shofar. Arriving in the community, I learned that one of the natives, a member of the small congregation of 15 families, had been a trumpet player and each year he blew the shofar. What a load off my mind that was! However, my problems were not solved.

The *baal tokea* did not know the names of the notes in Hebrew so my calling them out, as is customary, would not help. "Rabbi," he said in his drawl, "I'm sure we can handle this with the finger system. You just read out the names and give me signs. -7-09-1983

"One finger," he said, "will be for the long note (*tekia*); three for the three broken notes (*shevarim*) and the whole hand for the nine stacatto notes (*teruah*). Before we get to the final note, rabbi, just take a long pause and then look me straight in the eye as you call it out."

Well, it worked perfectly except on one *teruah* when I gave the three fingered sign and then quickly had to increase it. That's one *baal tokea* I'll never forget.

This year and every year it is important to recall the words of the Prophet Isaiah when we hear the sound of our ancient musical instrument. "A great shofar shall be blown and they shall come that have been lost in the land of Assyria and dispersed in the land of Egypt and they shall worship the Lord in the holy mountain of Jerusalem." •

SUCCA STORY

David Geffen completes a Jerusalem succa circle

BUILDING your first *succa* in Jerusalem is a special experience. Twenty years ago when my wife, Rita, and I did it, we realized that we were constructing a *succa* on the same soil on which our ancestors had done so for centuries. In the Middle Ages Jerusalem, according to one pilgrim, had its "little booths of thanksgiving" in the fall. Another resident of Jerusalem in the eighteenth century marvelled at "the tabernacles constructed so hastily, because the authorities forbid, until the last moment, the erection of any new buildings, especially ones to be used for Jewish religious purposes." Thus when one raises a *succa* in the Eternal City, the link with the generations is strongly forged.

At Neve Shechter, where Rita and I then lived, we chose a good spot, collected boards and fabric to use for the *succa* framework and the walls, and went to work. With a feeling of joy, which is the special blessing of the holiday, we decorated our *succa* with paper chains and colourful streamers, hung fruit and vegetables from the ceiling and put up our *ushpizin* (visitor's) sign, to welcome the seven special *succot* guests. We covered the top with branches and leaves, and then tried to decide what would be the motto for this, our first *succa* in Jerusalem.

We chose the verse from the Book of Nehemiah in which Ezra calls upon the Jewish people in Jerusalem: "Go forth unto the mount and fetch olive branches and branches of wild olives, and myrtle branches and palm branches and branches of thick trees to make booths." What a thrilling moment it was for us, for through this verse we felt that we were re-enacting the ancient call of Ezra 2,500 years earlier.

Laws Concerning the succa

Through the years, each generation of Jews has, in its own way, emphasized the continuing relationship between the flimsy booth of the festival and the spirit of the Jewish people. Whereas most see the *succa* as a reminder of the 40 years' wandering in the desert, when the Jews had to live in temporary dwellings, there are others who view the *succa* as a thanksgiving booth to mark the conclusion of the harvest. In fact, when the Thanksgiving holiday was first observed in colonial America, a booth was constructed by the Pilgrims to mark the occasion, thereby literally following the biblical description of the Tabernacle celebration.

The excitement of this ritual construction in an Eastern European *shtetl* in the 19th century was depicted by a writer of the period. "There was nothing, at any rate, to take away from the keen pleasures attaching to the building of the *succa*. We all were our own architects and carpenters, but we had to go around hunting for the loan of hammers and pliers from one another; and it was that which took up most of the time. We had just the four days left to do it in — the days between Yom Kippur and Succot, and a right busy time we had. The whole town was in shirt-sleeves and perspiration. None of us, of course, would care to begin building the *succa* before Yom Kippur. We preferred to wait till after *Havdala*, once Yom Kippur was out, to lay the foundation of the *succa* so as to give ourselves the opportunity of going from *mitzva* to *mitzva*."

The rabbis of the Talmud discussed the *succa* in detail. A *succa* of more than about 12 metres in height was declared to be invalid, though Rabbi Judah's minority opinion noted that even such a high structure was permissible. It was permitted to build one *succa* on top of another. However, only the upper one was legal for use. Furthermore, the *succa* had to be covered with enough branches or foliage so that the *succa* would have more shade than sun.

The most interesting *succot* in ancient times were those erected on the backs of camels and elephants. The IDF matches that today with the *succot* built on open army trucks. They are mobile, and like the ancient beast-back *succot*, can be sent to the most isolated bases where soldiers are stationed.

Living in succa

Leviticus 23:42 commands us to "live in booths" during the week of the holiday itself. This has been literally interpereted by Jews through the ages to mean that one must actually abide in the *succa*, to eat in it, study in it and even sleep in it. In the Israeli climate living in the *succa* is possible because the first rains come after the holiday is over. In other countries, however, Succot can be a very wet and sometimes cold holiday.

One solution to this problem, I recall seeing in the Atlanta Georgia, home of my grandfather, Rabbi Tobias Geffen of blessed memory. The roof of his *succa* room was on a pulley. During the year the *succa* was a storeroom, but during the week of the holiday, the roof was raised, the room decorated and fruit hung. We had all our meals there, and my grandfather studied and slept there. Since in Atlanta, the rains often fall during Succot, it was my job ever to be on the alert. As soon as the drops started to fall I had to race to the attic and carefully let the roof down until the rainstorm had stopped.

The "Jewish Annex"

Years later I became a *succa* designer myself, when I served as an army chaplain in Fort Sill, Oklahoma. There, the army required me to submit a very detailed work order for the "construction of my temporary Jewish annex," as it was described in military jargon. Since there were several hundred men, women and children who would use the *succa*, including the post commander, a two-star general who each year was our honoured guest, the detail of soldiers — all non-Jews — sent to erect the "Jewish annex" was ordered to make sure that no expense was spared. When the *succa* was completed and decorated, the Fort Sill Jewish military community thoroughly enjoyed it. That "Jewish annex" also was an excellent means of demonstrating to non-Jewish visitors, including many Indians, that Jews still constructed their ancestral booths just as described in the Bible. Here a little American army ingenuity and know-how was utilized.

English Booths

Since *succot* are known in many lands and have often been drawn by artists, it is not surprising to find graphic depictions of them. In fact, recently discovered drawings of *succot* in England at the turn of the century present some very elegant booths. However earlier in the 1890's every inch of available space in the London ghetto was used for

"The *succas* were built in every hole and corner, all orthodox living and sleeping in them the whole week. Every synagogue had one, Bevis Marks had two — one for *yehidim* and one for outsiders. There used to be keen competition to read in the congregational *succa*. In the private *succot*, too, visitors bring their own wine for the purpose of making *kiddush*."

In the *succot*, there was none of the extravagant entertaining that there is nowadays, but visiting was quite *en regle*.

Return to Jerusalem

The Jerusalem *succa* circle became complete for us when six years ago our family made aliya and we took up residence in the Givat Mordechai section of the city. Now our family had grown and included Avie, our oldest, Elissa, our daughter and Jeremy, our youngest.. A few days before succot, we went down to Agrippas Street and bought an instant *succa* kit of metal poles, appropriately labelled "*Succa laNezah*" — a *succa* for eternity. We also made it a bit easier for ourselves by purchasing the cloth and slide-on-sides, gaily decorated with the symbols of the festival and with the list of the traditional *ushpizin* guests.

Working together as a team, we built our first *succa* after aliya on the roof of our building. We were resolved that the branches for the roof of the *succa* would be live ones. Dragging branches up seven flights is no easy tasks, to be sure, but we made it.

What a sense of joy we had when we ascended to our *succa* on the first eve of the holiday! With the full moon shining and with the Knesset clearly visible, the sight captured all our dreams of living in Israel, and especially in Jerusalem. With special gusto we all recited the *kiddush* together. How very appreciative we were to recite the blessing *leshev basucca* — to dwell in the *Succa*—complemented and completed by the *shehehiyanu* blessing. Tears came to our eyes as we held hands, closely knit as one. That moment in our personal *succa* history can never be forgotten.

happy hunting ground for people with an eye for the odd, the strange and the curious.

Take for example, the footstep of Jesus which can be found in the Church of the Ascension. And Mohammed's footstep, which can be seen in the Dome of the Rock. Also in the Dome of the Rock – underneath the rock – are to be found Angel Gabriel's finger marks, imprinted there when he pulled down the rock so that Mohammed could not be followed heavenward.

In the Holy Land all roads should lead to Jerusalem. But as late as the mid-1800s, travellers landing at the port of Jaffa could only reach the Holy City by horse, donkey or camel.

This situation only changed in 1869. The Suez Canal was to be opened that year and one of those attending the festivities was Austrian Emperor Franz Josef. While visiting the Holy Land, the emperor wanted to make a pilgrimage to Jerusalem. In his honour, the Turkish government built a road from Jaffa to Jerusalem, thus making it possible for the emperor to travel by carriage. He was the first person to arrive in Jeusalem in a wheeled vehicle. In the following 20 years, roads were built from Jerusalem to Hebron and Jericho. In 1892, with the completion of the railroad tracks, the first train arrived in Jerusalem from Jaffa. In 1986, almost a 100 years later, the train between Jerusalem and Tel Aviv stopped running.

The walls of Jerusalem have risen and fallen on many different occasions – usually destroyed by foreign armies. In the twentieth century, the local rulers themselves thought about such destruction. Jemal Pasha, the Turkish military governor, had his own plan for Jerusalem during the World War I campaign in Palestine. Bertha Spafford Vester of the American Colony family heard Pasha say that "he intended to give Jerusalem fresh air by demolishing the city walls and hacking a boulevard from the Jaffa Gate to the Temple area." Saul Bellow, in his book *To Jerusalem and Back* writes, "Teddy Kollek has told me that after 1967 Ben-Gurion was all for tearing down the walls of the Old City. 'Let it all be open. Make one city, no walls,' he argued. 'No sense of beauty,' says Kollek." 5 JUN 1986

Millgram initially studied biology in New York and then changed course to study at the Jewish Theological Seminary and at rabbinical school. He was ordained as a rabbi in 1927. He held several pulpits and became director of the United Synagogue Commission on Jewish Education, which he headed from 1945 until 1961. In 1963 he and his wife Ida, who passed away several years ago, came on aliya, making Jerusalem their home.

For Millgram, who has written several other books, the study of the unusual in Jerusalem has become an abiding passion in his life, and soon we will all be able to share in his enthusiastic work.

AACI pushing for immigrants' travel tax exemptions

11 JUN 1986

By GREER FAY CASHMAN
Jerusalem Post Reporter

The Association of Americans and Canadians in Israel will step up its efforts to obtain travel tax exemptions for immigrants travelling to their countries of origin for family reunions.

Addressing a news conference yesterday at Tel Aviv's Beit Sokolow, AACI national executive director Joseph Wernik declared that it was unfair for the government to consider abolishing travel tax for Israelis living abroad who wish to visit relatives in Israel, while ignoring the situation of North Americans and other *olim* in Israel who want to visit their relatives abroad.

Israelis living in the U.S. earn more money than Americans living in Israel, Wernik noted, and in most cases the *yored* can more easily afford the travel tax than the *oleh*. Wernik has just returned from a visit to North America where he spoke to rabbis, community leaders and parents of *olim*, urging them to encourage Jewish tourism to Israel. He added that El Al could contribute to advancing tourism by improving service at their New York office.

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AACI spokesman David Geffen said that most of the cancellations of plans to visit Israel came from American Jews who were afraid of terrorist attacks. In light of this, the National Board of the AACI three weeks ago had passed a resolution calling on North American Jews to recognize that cancelling trips to Israel plays effectively into the terrorists' hands.

The organization has printed 100,000 stickers with the message "Don't let Gaddafi win. Come to Israel now." The stickers will be distributed among AACI's 16,000 members to affix on letters they send to North America.

AACI national president Natalie Gordon has written to the Conference of Presidents of Major American Jewish Organizations, and Orthodox, Conservative and Reform rabbinical organizations, expressing the AACI's concern "at the alarming decrease in tourism to Israel." The rabbinical organizations have been asked to concentrate during Shavuot on reaffirming their identification with the Israeli people through modern-day pilgrimages to Israel.

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AACI representatives met at the beginning of the week with Rafi Farber, director-general of the Tourism Ministry, to discuss cooperative measures for revitalizing the tourist industry.

A seminar is planned for AACI members who will be spending the summer in North America and will be voluntary emissaries for tourism. The seminar begins at 4:30 p.m. on Sunday, June 22 at the Moriah Hotel, Jerusalem.

Explaining AACI's involvement in this project, Wernik said: "It's time for immigrant groups not only to take but to give. We want to make a contribution to Israel's quality of life – and this is an area in which we think we can do something of value."

– end

Sweet liberty

David Geffen

THE STATUE OF LIBERTY, now celebrating its centennial with a rededication,was not the first liberty monument in the U.S.

A full decade before Lady Liberty took her place on Bedloe's Island in New York harbour, the Jews of the U.S. erected their own statue of liberty.

It all began in 1874, when B'nai B'rith commissioned a monument to religious liberty, to be erected somewhere in Philadelphia. The commission was offered to American-Jewish sculptor Moses Ezekiel, who had just been awarded a major prize for his bas-relief "Israel," and who had taken up residence in Rome to continue his work.

Ezekiel worked for two years on his statue, which was to commemorate the U.S. centennial and the American concept of religious freedom. In an evaluation of the work, one critic noted that "as a devout Jew, Ezekiel could appreciate the full blessing of religious liberty, and as a loyal American he was fully conscious of the implications of the spirit of liberty. In his work, Ezekiel grapples with a mighty hand over living ideas and gives them tangible forms."

The statue, dedicated on November 30, 1876, still stands in West Fairmont Park in Philadelphia, the birthplace of U.S. independence. A three-metre marble figure of a woman, it is clad in a close-fitting coat of mail and wears a Phrygian cap with a border of 13 stars, for the 13 original states.

The right hand of Ezekiel's "Religious Liberty" extends over the figure of a boy, holding a glowing lamp. In the foreground is an eagle, representing America, grasping a serpent which is the symbol of intolerance (both are, of course, familiar U.S. symbols).

The panel dedicating the statue includes the name of the sponsoring organizaion, B'nai B'rith, and the "Israelites of America."

AMERICAN JEWS also played an important role in the erection of the more famous Statue of Liberty 10 years later. In fact, the first part of the statue – the hand and torch – had been sent to America for display in 1876, for the centennial. But it took another 10 years for the statue to be completed.

Although the statue was a gift from the French, the Americans were to be responsible for putting it up. And that, publications of the day make clear, was not as simple as it seemed.

The difficulties in getting the statue up are described in an editorial in *The Jewish Messenger*, an Anglo-Jewish New York newspaper, in the mid-1880s.

"Apart from the slight recognition given by Congress in its closing days," the State of New York "was left unanimously by its sister states to pay the expenses of the pedestal, and of properly erecting the beautiful gift of a friendly nation. This was poor respect to pay to France, and another demonstration of the fact that state and city jealousies are as rampant as ever.

"Had the gift been made to New York," the editorial continued, "there might have been justice in the refusal of other states to pay for New York's ornaments. But certainly the entire country was made the recipient."

But the lack of funds for the pedestal did not bar delivery of the statue, which was presented to the U.S. ambassador in Paris on July 4, 1884. At that time, there was still not enough money in the coffers to raise the statue above the island on which it was to be erected.

To some, it seemed that failure to put the gift in its proper place was tantamount to national disgrace. One of those who voiced such an opinion was Joseph Pulitzer, a Hungarian-Jewish immigrant who had taken over the *New York World* in 1883. Pulitzer, who had made his mark in America's press with the *St. Louis Post-Dispatch*, called for a public campaign to raise money for the statue in an editorial published on March 11, 1885.

"Money must be raised to complete the pedestal for the Bartholdi statue," wrote Pulitzer. "It would be an irrevocable disgrace to New York City and the American Republic to have France send us this splendid gift, without our having provided even so much as a landing place for it." Describing how the French had conceived the statue as a centennial gift, but had been a decade late in getting it delivered, he asked his readers: "Can we fail to respond to the spirit that actuated this generous testimonial?"

The statue, Pulitzer wrote, was completed and ready to be put up. Since the U.S. government was reluctant to take responsibility, "there is only one thing that can be done...we must raise the money."

The $250,000 that it cost to make the statue, Pulitzer noted, "was paid in by the masses of the French people – by the workingmen, the tradesmen, the shop girls, the artisans – by all, irrespective of class or condition-...Let us not wait," he wrote, "for the millionaires to give this money. Let us hear from the people. Give something, however little."

The hearts of Americans were touched, and the response was overwhelming. "Please receive from two little boys one dollar for the pedestal. It is our savings. We give it freely," reads one published letter. Another says, "A lonely and very aged woman with very limited means wishes to add her mite to the Bartholdi fund. Hoping that the enclosed dollar may induce multitudes all over the country to respond."

An office boy sent five cents to the Bartholdi fund, thinking "even a nickel would be acceptable."

There were contributions which had different origins. The Purim Ball committee of Harlem sent in $5.50 from "New York Israelites who wanted to help the fund." And a member of Temple Emanuel wrote, "Rabbi Gottheil urged us to aid the pedestal fund as loyal Americans so here is my $10, which I hope will help."

By August 11, 1885, Pulitzer had achieved his goal and the *New York World* campaign had raised $100,000. When the statue arrived in New York later that same year, the pedestal was ready for it. Campaigns to raise additional funds for the iron fastenings and the final erection of the statue, however, were still underway. Readers of the *American Hebrew* weekly newspaper were to play a major role in the campaign which started in early 1886.

An advertisement in the newspaper, entitled, "More money needed," ran for 20 weeks during the first half of the year. The ad had a picture of the Statue of Liberty at the top and explained that models of the statue were on sale for $1, $5 and $10. They must have sold well because the advertisement continued to run week after week in a prominent place in the newspaper. The statues were among the first mass-produced replicas of the Statue of Liberty.

On October 6, 1886, the *American Hebrew* announced that "the unveiling of the Bartholdi Statue of Liberty will make October 28 a memorable day for New York, as the ceremonies arranged will be of an impressive and altogether worthy character."

When Bartholdi, his wife, and Delesseps – the designer of the Suez Canal – arrived on a French steamer, they were welcomed by a small group of leading citizens, among whom was Jesse Seligmann. Seligmann, a member of the "Our Crowd" group (wealthy German-Jewish immigrants), sailed out on a little boat with New York's leading citizens, to the steamer, where Bartholdi was warmly received prior to his actual landing. Among the singers performing at the ceremony



Rina Nikova – when she finished dancing 250 couples cheered.

- 9 -01- 1987

Fancy footwork in a sleepy city

David Geffen

Rina Nikova danced at 3 a.m. on a Sunday morning in January, 1928 to the delight of the 250 couples who had come to the first Fancy Dress Ball sponsored by the Association of Engineers and Architects of Jerusalem.

From the entertainer's repertoire, which she was then regularly performing at her studio in Zion Hall, she chose "Harlequinade" and "Female Slave" for her enthralled audience. When she finished, they cheered and applauded, and she executed a brief encore called the "Shepherdess." At 5 a.m. the guests reluctantly began to go home.

Jerusalem was not a beehive of social activity in the Twenties. Partygoers usually looked to the bubbling, "white pearl" – Tel Aviv – for entertainment, dances and other performances. Thus, it is a surprise that a seemingly staid organization took the lead in provoking Jerusalemites to become aware of their penchant for enjoying themselves.

One of the earliest Jewish professional bodies established in Palestine, the Association of Engineers and Architects, was based in Tel Aviv with chapters in Haifa and Jerusalem. In 1927, Joseph Braverman began to put out the association's bi-monthly illustrated journal, *Construction and Industry*, in Hebrew and English.

The journal covered such topics as the bridges being built in Haifa to make the Carmel more habitable; types of materials used for paving roads; the Jerusalem water system and studies about rainfall in the country from the 1880s through the 1920s.

Braverman, the editor, had a way with words and his editorial preceding the Fifteenth Zionist Congress, scheduled in the summer of 1927, must have "spun some wheels.".

"It seems at a glance," he wrote, "that the Zionist wheel-work is too heavy and entangled. Its numerous wheel axels and bolts exceed by far the number required for its purpose. Thereupon various and queer experts have added each one of his own improvements, each one his own wheels. The result could easily be foreseen...With so many sorts and varieties corresponding to as many tastes or opinions nothing that would last could be created." 9 -01- 1987

The Jerusalem branch of the association was not as active as the other two because its members lived in "the suburbs of Jerusalem and found it difficult to get into the city." Its steering committee decided that a fancy dress ball might help, so the "spacious hall under the Police Training School" in the Russian Compound was rented for an evening that January.

Arrangements were made for the Police Orchestra under the baton of Aubrey Silver to play, and announcements were sent out. Prizes were to be awarded for the best costumes. The attendees rose to the occasion for, a local columnist noted, "the costumes were varied-...most of them original and brilliant."

Groups of people got together to work on costumes focusing on a subject or built around a theme. "The most outstanding of these was Noah's ark, constructed and fitted out by Mr. Holliday and his staff," it was noted. Other groups were "the Municipality of Jerusalem, which represented a satirical picture of the municipality activities; and the Public Works department representing a draughtsman's outfit and the Jerusalem Water Supply." The excitement was such that the dancing would stop whenever the groups would parade.

At 1 a.m., the grand parade was held. A Mr. Pudsey, director of Public Works, and Messrs. Chaikin and Pakovsky, Tel Aviv architects, were the judges. The competition was keen; the decision, a difficult one.

In the ladies' division first prize went to Miss Frankie Joseph, dressed as Salammbo. Second prize was awarded to Mrs. A. Koch as the French Marquise and third prize was awarded to Mrs. Haya Davis as "a dandy." Special mention was made of Mrs. Frumkin who came as the Dead Sea. - 9 -01- 1987

In the men's competition, Mr. A. C. Holliday was a runaway winner as Noah, captain of HMS Arrarat. Zion Cornfeld got a second prize as Ham, Noah's son, and Major Alan Saunders was third as a knight of the Round Table.

There was a midnight supper and then an early morning breakfast. A delicious punch was available throughout as were "dainty refreshments."

The only complaint was that the so-called spacious hall was overcrowded; the 250 couples hardly had room to dance. But the association had proven that Jerusalemites could have the time of their lives and the fancy dress ball became "an annual fixture."

Talmud at your fingertips

IMAGINE SITTING in front of a computer and being able to review every manuscript and every major printed version of the Talmud on a particular passage in Tractate Kiddushin or Nedarim or any other tractate. Imagine students being able to debate fine points of the Talmud via their computers. Imagine having at your fingertips the references to every discussion of a passage in Tractate Berachot in a thousand ancient and modern works.

These are not visions of the future. The insertion of the necessary information for building this expanding data base is already quite advanced. Soon, everyone who wishes will be able to benefit from these pioneering projects – even those for whom the study of the Talmud is quite foreign, and certainly the experts in the field.

In the fall of 1985, two years after the death of one of the foremost Talmudic scholars of the 20th century, a new research institute bearing his name opened here in Jerusalem and across the ocean in New York. The Saul Lieberman Institute of Talmudic Research of the Jewish Theological Seminary of America was able to open its dynamic and ground-breaking programme as a result of an initial grant from the Rabbi Bernard Heller Foundation.

A Jerusalem resident who was one of Professor Lieberman's outstanding students, Prof. Shamma Friedman, is director of the institute and professor of Talmud at the seminary.

"We decided to mark the opening of the institute by moving ahead in seven areas," says Friedman. "Since each of these projects had a significance of its own and since some were partially underway, we felt an obligation to initiate the work of the institute by incorporating all seven and giving each its own impetus."

THE COMPUTER projects are five in number, while the other two areas are a new journal on Talmud and teacher training.

"The text of the Babylonian Talmud will be studied in depth via its manuscripts and printed texts in a way never possible before," says Friedman. "When Jewish critical scholarship began in the last century, the researchers in Talmud turned to the text of the Jerusalem Talmud and other Palestinian works, basing this study upon textual parallels and variants.

"We shall try applying some of the methods of these great pioneering scholars to the Babylonian Talmud, the central, traditional text of all Talmud studies. In this computer age, dramatic possibilities are available for organizing the materials needed for such a study, and this is the direction we have taken in our work."

Under his direction and the supervision of Dr. Chaim Milikowsky, a graduate of Yale University, the dozens of manuscripts and printed versions of the Babylonian Talmud are being typed into a data base. From a study of such data, the institute plans to issue scholarly editions of chapters of the Babylonian Talmud containing detailed discussion of each *sugya* or literary unit, and an analysis of the manuscript text.

In an address to the World Congress of Jewish Studies in August 1985, Professor Friedman outlined the methodology to be followed in these publications.

"Each *sugya* will be printed in a way emphasizing its inner structure. Variations in type-face will distinguish tanaitic passages from amoraic statements and other material belonging to this category and from the anonymous framework...The commentary and discussion of the text will consider the simple meaning of the amoraic statements and their meaning within the framework of the *sugya*."

Further analysis will focus on variant readings, talmudic parallels and the discussion in the Rishonim and other commentators.

WATCHING the typist enter the medieval Florence manuscript of the Talmud into the computer is a delight. She reads the text as we read a newspaper, and her flying fingers are making this text and others of the same nature available to all who want to consult and do research on them.

Future scientific analysis of a Talmudic variant will be debated by a scholar in Jerusalem with someone in New York, London or Moscow via the modem and the telephone lines. Babylonian Talmudic studies have met the computer and found it "user friendly."

For those who need bibliographic assistance, the institute has developed a major tool. Under the supervision of Dr. Shmuel Glick, a native Israeli, information is being systematically collected from a thousand books relating to topics on each individual page of the Talmud. This is being entered into the computer and can be retrieved within a few minutes. For one single page of Tractate *Berachot,* there are 136 references from Rashi to the Ritba to Pahad Yitzhak to Lieberman's *Tosefta Kifshuta.*

"This index saves the Talmudic researcher hours of time," Friedman points out, "because in a matter of minutes he can have every reference which our team has amassed. Since this index is a data base, it can always be expanded."

A second stage in this indexing process is in the area of periodical literature on Jewish scholarship. Major 19th- and 20th-century journals in all languages are being indexed on the computer for references to Jewish classical texts. Ultimately, an author and subject index will also be produced.

The works of the ancients and moderns on key textual points can be identified while one sits at a desk in Atlanta, Georgia, or in Eilat. All that will be required will be a hook-up with the institute's data base.

These projects are all being housed in Jerusalem at the seminary's Neve Schechter centre. At the New York campus, the work of Solomon Schechter, who discovered the Cairo Geniza, is being renewed.

During his lifetime, Schechter edited several volumes of Geniza fragments. Now, all the Geniza fragments in every public and private institution in the world, starting with the seminary's own collection, are to be catalogued by computer.

From an education perspective, the Lieberman Institute has assumed a major responsibility. Staff members are training junior-high and high-school teachers of Talmud to utilize the insights of advanced scholarship in their lessons. In 1985-86, 26 teachers from state schools were enrolled in a day-a-week enrichment seminar. The Ministry of Education has authorized the institute to grant a teacher's certificate in the teaching of Talmud, and the first two-year course for this certificate is now in progress. The institute is developing new material in Talmud for the Israel school system and for use abroad as well. It is also preparing individual computer programmes combined with video cassettes. Dial-A-Daf already exists right across the U.S., and it will not be too long before Machshev-Daf, with thousands of manuscript variants and the insights of all the talmudic commentators is similarly available.

At a dinner two months ago celebrating the first anniversary of the institute, Supreme Court Justice Menahem Elon was the guest of honour. Speaking of Saul Lieberman's prodigious contribution to modern Talmudic scholarship he said:

"The uniqueness and beauty of Professor Lieberman's scholarship was the combining of traditional study of Talmud with the modern scientific approach. The institute tries to continue his blend of the tradition with modernity. In this computer age, the depositing of the manuscript texts of the Talmud in electronic reservoirs, and especially the rich indexing, will make possible advances in the study of this source of Jewish knowledge."

Who knows? The traditional age of waiting for Elijah's return to explain a difficult Talmudic passage may soon be preceded by, "First let's see what the data base can give us, then let's try to solve it ourselves."

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Kosher meat war

"AMERICAN Jewish history weds together two great historical traditions: one Jewish, dating back to the Patriarchs, the Prophets, and the rabbis of the Talmud, the other American, dating back to the Indians, Columbus and the heroes of the Revolution....It is a tradition rooted in ambivalence, for American Jews are sometimes pulled in two different directions at once." These are the opening lines of the introduction to the new reader just issued under the editorship of Jonathan Sarna.

"Yet it (American Jewish history) is also unified," he continues, "by a common vision, the quest to be fully a Jew and fully an American, both at the same time. It is perpetuated generation after generation by creative men and women, who grapple with the tensions and paradoxes inherent in American Jewish life, and fashion from them what we know as the American Jewish experience."

In this incisive fashion Sarna characterizes the converging roots of American Jewish life and the basic challenge of how to understand the American Jew. His edited and annotated collection of articles on American Jewish history is a volume which will be utilized for the teaching of this subject in colleges and universities.

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To place the material in this book in perspective, he identifies the four fundamental features of American Jewry and the five challenges facing the community. These succinctly inform us "what Jewish life in America has been all about." Sarna has kept them in mind in making his selection for this book.

The four features, are belief in the promise of American life; faith in pluralism, a quest for success; and commitment to Jewish survival.

The five challenges that pit basic values against each other are assimilation-identity; tradition-change; unity-diversity; majority rule-minority rights; and historical experience-American exceptionalism.

The book is divided according to the accepted periodization of American Jewish history: firstly, the colonial and federal period or the Sephardic era (1654-1820); secondly the German period through the Civil War up to the beginning of the 1880's; thirdly, the Eastern European immigration era, 1881-1925; fourthly, the accommodation period, from the middles Twenties till World War II; and, finally, the period from the Holocaust till the present.

One of Sarna's strengths is his ability to present, in a few introductory paragraphs, the essence of each of the articles he has included. At the conclusion of the material on a specific period, he has added other bibliographical references. He provides two appendices. Facing pages chart the growth of the American Jewish population from 1660 to 1980, and a hundred years of Jewish immigration to the USA from 1881 till the beginning of this decade.

No such reader covering the totality of American Jewish history exists in Hebrew, so it is to be hoped that Sarna's volume will be translated. Then high school and university students here can get to know significant research on American Jewish history.

ROBERT ROCKAWAY is a senior lecturer in Jewish history at the University of Tel Aviv, and has spent years of research studying the history of the Jewish community of Detroit, his native city. His present work is one of the growing number of studies of American Jewish communities where new techniques of urban history are employed. Rockaway analyses the history of the Detroit Jewish community against the background of American ethnicity and immigration. The economic and social development of the Jews is seen in the context of the development of other American Jewish communities and of other Detroit ethnic groups. The symbol of the book, the *menorah* with the flag of Detroit as its inset, suggests how far this integration has proceeded.

Rockaway has done his research well, and brings together a sizable amount of data which he distills into an organic whole. Among the interesting stories, Rockaway tells are the two following.

Chapman Abraham, a German-born trader, was the first known Jew to have settled in Detroit (in 1762). He lived there till his death in 1783. A trader in wine and brandy, he was supplier of muskets, gunpowder, ball and shot to the British. He also dabbled in real estate. Captured by the Indians in 1763, Abraham was tied to the stake and prepared for torture and burning. The Indians offered this doomed man a last drink. He took it and started to gulp it down, not realizing that it was boiling hot, and scalded his lips. He threw the bowl of liquid in the face of the Indian who had given it to him. Assuming he was mad, the Indians set him free. That incident formed the basis for the well-known short story "Jacob and the Indians" by Stephen Vincent Benet.

The kosher meat war in 1910 brought the community's internal problems to the public. Eastside Jewish housewives and the kosher butchers became involved in a controversy over the price of kosher meat. "The women ambushed the wagons carrying the meat to the shops and threw the meat into the street. They then raided the butcher shops, beat up the butchers, and dumped the meat onto the ground all the while yelling 'treif!'"

BY THE 1880s the occupational distribution of Detroit's Jews compared with Jews in other American cities in this fashion. "Detroit Jewry had a lower proportion of white collar workers (69 per cent) than Los Angeles (80 per cent), Columbus, Ohio (83 per cent) and Atlanta, Georgia (94 per cent)." However, the Jewish community in Detroit contained a higher percentage of proprietors, managers and officials (56 per cent) than Los Angeles (44 per cent) and Columbus (42 per cent).

From 1900-1920 Detroit witnessed a major increase in population and by the end of these two decades was ranked as the fourth largest city in the USA. During this same era Detroit became the auto capital of the world. When World War I started, Detroit was producing close to a million cars a year. The Jews seemed to have preferred the garment trade and peddling in Detroit over the automobile assembly lines. They moved to the city in significant numbers and even formed their own "Jewish Quarter" there.

Even though Detroit's German Jews were financially successful, they were not admitted into the elite social circles of the general community. The Detroit Athletic Club openly denied Jews membership in 1893 and continued this practice for many years. Rockaway characterizes this rejection as almost "total exclusion" of Jews in the social sphere. "Detroit remained an Anglo-Saxon Protestant stronghold, with Jewish penetration of the social elite kept to a minimum until well after World War II." Rockaway notes what a positive effect this had. "Ironically, anti-Semitism accomplished for the community what religious reforms and communal reforms failed to do – it caused Detroit Jews to more strongly identify as Jews."

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THE NEWEST bibliographical guide to Jewish books on Bible, history, Holocaust, Israel and Zionism, Jewish living, Jewish thought, literature and arts, periodicals, prayerbooks, references and resources and last but not least women is the work of two people highly involved in this field. Their joint effort appropriately titled, *The Book of Jewish Books*, also has a section of children's books divided into books for pre-school to age 8, ages 8-12, ages 12 and up.

For each division of the book Ruth Frank and William Wollheim have selected specialists who have penned brief but informed introductions and who have selected the books to be included in the actual listing itself for their particular topic. This book is a must for every library, and it should also grace the homes of individuals and families who are serious in their quest for Jewish knowledge. The index is a most helpful tool, not always found in such volumes. □

Key to a treasure

ILLUSTRATED DICTIONARY & CONCORDANCE OF THE BIBLE General Editor Geoffrey Wigoder. Editors: Shalom Paul, Old Testament; Benedict Viviano, New Testament; Ephraim Stern, Archeology. Macmillan – Jerusalem Publishing House. 1,070 pp. NIS 135.

David Geffen

FOR THOSE who love the Bible, for students who want short incisive articles on specific biblical topics, for the reference library and the home – this new volume is a must. Utilizing the fruits of recent biblical scholarship and information obtained through archeological exploration, the editors have produced a most up-to-date, comprehensive and highly readable work.

They have culled 3,500 names of biblical personalities, locales, plant and animal life. In addition, a number of entries are devoted to major concepts. Entries are accurately defined, making each identification both precise and informed.

A special feature of this volume is the 1,500 full-colour photographs and other illustrations, such as maps and chronological charts. Many biblical places and other entries come to life through the illustrations, which have been carefully selected and are extremely well reproduced.

The other major feature of this volume is that it is a concordance as well as a dictionary. Every biblical passage in the Old and New Testaments containing a reference to an entry appearing in this work is listed in the margin next to that entry. Especially long listings of biblical passages have been placed at the back of the book, so as not to break up the regular text.

Two entries are of special interest: those on animals and plants. The entry on animals covers pages 77-93, and includes an alphabetical listing of all biblical animals and insects, with appropriate definitions. In the margins and between the various listings are pictures of many of the animals described and every biblical reference to the 96 animals/insects may be found at the back of the book. The entry on plants, pp. 798-811, has a masterful illustration of the myriads of biblical flora and fauna. The plant life is so vividly depicted that it practically jumps off the pages.

Another helpful device is connected to the entries on each of the biblical books: after the description of the book's contents, there is an outline by chapter groupings of the major themes in each book.

A FEW major articles might be mentioned. "Creation and Cosmogony," pp. 249-251, provides important insights into this central topic. "Flood," pp. 357-360, marshals all the new evidence and compares the biblical flood story with the Mesopotamian one. The illustrated entry on Inscriptions, pp. 468-471, provides valuable insight into the written languages of the biblical era. "Jerusalem," pp. 519-530, comprises one of the best treatments of the ancient history of the city to be found in a dictionary encyclopedia, and even includes a picture of the newly discovered 7th-century amulet with the priestly blessing. The entry on "Peace" reinforces the essential role this concept has always played in Judaism and Christianity.

This is a volume to be savoured slowly. Its insight, authoritativeness and readability will make it a sought-after reference book. □

in Jerusalem

Special report

Cardo plus

For shoppers 1,400 years ago, the Cardo offered many of the advantages of a modern mall. Beautifully crafted brooches, combs and walking sticks were among the wares on display in the colonnaded arcade. David Geffen reports.

New York has Broadway, Paris has the Champs d'Elysee. Modern Jerusalem has the Ben-Yehuda mall. Ancient Jerusalem had the Cardo.

The Cardo shopping arcade was one of the many construction projects completed in Jerusalem during the reign of sixth century Byzantine Emperor Justinian.

Local residents and pilgrims flocked to the Cardo during its heyday. Even after it disappeared under the rubble of centuries, the Cardo remained a pleasant glimmer in people's memories.

Then, 91 years ago, interest in the Cardo was revived with the discovery of the sixth century Madeba mosaic map in Jordan. That map led to many of the major archeological discoveries of this century.

In the 20 years since Jerusalem's reunification, the Cardo has been excavated and revived. It looks different than it did originally, but it is popular for the same reason that it was in the sixth century.

For shoppers 1,400 years ago, the Cardo provided a new look in marketplaces. Its design was influenced by markets in parts of Europe that had rainy, cold weather. Although Jerusalem's climate was more

temperate, the "mall" was still a welcome advance over streets of the Second Temple period.

While older sidewalks were built on the same level as the streets they bordered, the Cardo's 3-metre-wide covered, colonnaded sidewalks in front of both rows of shops were slightly higher than the road.

Practically every variety of craft was available along the Cardo. Jerusalem was well known for its leather goods and fine cloth and these were very much in demand. Jewelry and household items in copper and other metals were proudly displayed. To keep up with the pilgrims and tourist trade, store owners and street pedlars hawked religious souvenirs, decorated pottery flasks for holding holy water from the Jordan River and mementoes of Jerusalem.

Walking along the colonnaded Cardo was a treat for old and young, native and visitor. There was plenty of room for the stores to display their wares. The distinctive craftsmanship of brooches, needles, combs, spindles and bone handles for knives and walking sticks caught shoppers' eyes. And no one was crowded off the sidewalk, because animals were kept in the central roadway.

In several recently-opened stores the owners were pushing the newest types of flooring. One of these was ceramic floor tile. It was light red, just like the standard pottery of the day. Various floor patterns fashioned from these tiles were on display, but those ancient floor makers were prepared to lay the tiles any way the buyer wished.

Mosaic floors were also in demand on the Cardo. Byzantine mosaics had a quality all their own and have been preserved in unearthed ancient synagogues, churches, public buildings and private homes. Because mosaic floors were inexpensive – thanks to the low pay the artisans received for installing them – they were in great demand.

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Housewares were a staple on Cardo store shelves. It seemed there were never enough clay pots, so potters kept increasing production of all shapes and sizes to meet demand. They also introduced innovations of their own, including a jug attached to a brazier, a sort of ancient samovar, which literally burst onto the market.

Salesmen will be salesmen, and these early shopkeepers did sell: skillets, all types of tableware and serving pieces, cups, goblets, ewers, spice containers and pitchers. Pottery lamps from local manufacturers cost less than those from foreign countries, but the imports were in great demand, just as they are today.

Workers and the wealthy rubbed shoulders along the Cardo. Pilgrims speaking every language imaginable could be heard on market day.

The Cardo made Jerusalem a minor metropolis and gave it a character that few who visited could forget. Now, with the debris of centuries removed, the Cardo, Jerusalem's ancient-modern thoroughfare, not only lives but thrives again.

Taste, experience

After 25 years of managing other people's gift and jewelry stores, Gracia Roman decided to try going it on her own.

Just two weeks old, Gracia Roman's store in the Cardo reflects the unique tastes of its owner.

"Every piece in the shop is signed," said Roman, "and I choose each item according to my taste, to give the shop a special feeling."

Years of experience in dealing with the public and with tourists have given Roman confidence that people like her taste. The store has a nice selection of jewelry, mezuzot and gift items.

Roman has exclusive rights to the colourful felt applique work of Bracha Lavee. She also carries replicas of mosaic stone floors. Heavy blown glass vases and bottles with bubbles of colour make attractive gifts as do the hand-blown, coloured glass bottles.

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Leather elegance

Jacqueline Gal is a quaint Cardo boutique that sells the Gingette line of leatherwear. Gingette combines elegant styling with top-quality leather. Gal, herself a designer, carries a wide selection of pants, skirts, jackets, shirts, belts and bags in various styles and colours.

A wonderful line of semi-formal wear is enough to make one wish for an invitation to a ball. A two-piece champagne-coloured suit, with a handkerchief bottom and a sequin-accented jacket is made from butter-soft suede.

A strapless evening dress is made not from taffeta or velvet, but from pewter-coloured leather.

Gal's spring and summer lines are coming in and white perforated leather seems to be very popular.

Many of the items show the designer's whimsy. Black jackets sport imitation zebra and leopard fur lapels, and many of the leather jackets have a pearly finish.

The store also carries the Jet line of less expensive sporty leather jackets, outfits and accessories for the younger customer.

Clean designs

Continuing the ancient tradition of the craftsman-artist, Giora Bril creates unusual ritual objects in brass and silver.

Bril's clean designs utilize classical lines. Cut-out leaf patterns are often the only decorations he uses.

Bril makes mezuza covers, hanukkiot and a very special tsedaka box. He accepts special orders, and plans to design ritual items for each of the festivals, including Pessah.

His studio is located in the Old City at Rehov Beit El. You can stop in to watch him at his workbench and commission him to craft an object certain to become a family heirloom.

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Homemade store

Yossi and Mira Eliav have lived in the Jewish Quarter for 17 years. Their daughter was the fifth Jewish child born in the Old City after 1967. This gives them a special feeling for the quarter where they own a shop on the Cardo called Mira.

The store carries gifts, jewelry and art objects, all at reasonable prices. "Everything in our shop is handmade," says Mira, "and we have a motto here which is: 'If you like it, you can afford it.'

"We believe that beautiful, handmade things are not just for the wealthy and do not have to cost a lot."

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The work of Naomi Sarel is especially eye-catching. Her sculptures of Yemenite women are wrapped in purple and blue cloth, dusted with gold and accented with Yemenite jewelry. They then grace pendants, mirrors and earrings.

Other special items at Mira are suede kipot, with hand-painted designs. Those for children have fun designs of Mickey Mouse, and Ernie, Bert and the Cookie Monster from Sesame Street.

Jewelry on show

The Miller Gallery is just that, a gallery, but not for paintings. Displayed in the Cardo shop's triangular plexiglass cases are wonderful pieces of jewelry, many hand-designed and made by the company.

In addition, the gallery sells Judaica made by contemporary Israeli artists, such as Frank Meisler, Basson and George Ungari.

Most stores that cater to tourists sell jewelry made with pieces of Roman glass found in archeological excavations. Here, however, they have taken the irridescent glass and truly made it a work of art, with ultra-modern settings and chains in silver and gold.

The store also carries a large selection of silver electroform jewelry and a nice variety of gift items.

Luscious leathers

If you're looking for a leather jacket, skirt, dress or coat that will really stop traffic, Sik Sak Leather is the place to go.

The designs at Sik Sak's factory are modern, and Cardo store manager Eli Heller says that the shop receives new designs every few months. Sik Sak makes leather goods for the U.S. Or Lee Or company and exports to Europe, as well.

The firm is careful about the material it uses, says Heller. "Because we are a small company, we buy only first class leather," he explains. The colours and designs at Sik Sak are unusual and fun, yet classy.

Oversized blousons with stamped panels are available in luscious purple, royal blue, red, white, black and brown. Heller says that a machine stamps the leather very hard, which makes the pattern deep and creates suede-like accents. The store carries a variety of different styles for women and jackets for men.

Coins of the realm

When Dov Sachs was a paratrooper stationed in Sebastia during the Six Day War, he came across some ancient coins. Ex-

perts told him that they dated from the Hasmonean period. Since that time Sachs has been looking for and finding ancient Jewish coins, pottery and other artifacts.

He continued to accumulate them until he had enough to open a shop. At Cardo Antiquities and Art, Sachs and his wife Osnat offer a fine selection of ancient lamps, coins and other gift items at a wide range of prices. Sachs is most proud of the ancient Jewish coins set into gold or silver frames, to be worn as earrings, pendants or brooches.

In addition, the shop has on display a collection of paintings and prints, including works by important contemporary artists such as Agam. The shop is open daily from 10 to 6 and on Fridays until noon.

Of fabric and fibre

Former Chicagoan Gloria Kramer believes that artists who work in fabric and fibre need a showplace of their own. "This type of work gets lost in a regular gallery," she says.

After more than a year of "detective work" as well as a lot of coaxing and cajoling, Kramer convinced 30 fabric artists to display their work in her gallery.

The Courtyard Gallery at 16 Tiferet Israel in the Jewish Quarter is a veritable museum of fabric art. From tapestry to basketry to wearable art, everything is handcrafted, spun, sewn or knit.

For Pessah, Kramer is displaying a selection of handmade matza covers, placemats and baskets. You can stop in, every weekday from 10 to 5, to see for yourself.

Classic investment

Racks and racks of leather and suede suits, jackets, skirts, shirts, pants, belts and purses line the walls at Beged Or's Cardo outlet.

"We sell the classic lines in leather wear," says manager Nitza Pardo, "because leather goods are an investment. If you buy a classic style, you can use it for many years to come and it won't go out of fashion."

Beged Or's high quality leather goods come in a variety of colours, including brown, black, grey, burgundy and white. Some leather jackets have suede accents, while others resemble ostrich or crocodile skins.

Pardo says that the new spring collection will feature perforated suede in earth tones and will be sold at special prices.

Forever and ever

Scharf's Furs, one of Israel's leading fur exporters, is also a leader in quality and style.

Scharf's, which sells to many of the top fashion houses in the U.S. and Europe, carries a fine line of jackets and coats in mink, fox, beaver, raccoon and coyote for varying tastes.

Owner Uri Scharf notes that furs bought in Israel by American tourists are exempt from customs duties in the U.S. due to special trade agreement between the two countries.

Since his workshop is in nearby Talpiot, Scharf can offer the furs at the Cardo shop at factory prices.

Cafe with a view

The Jewish Quarter cafe Keshet has turned itself into a gallery for the work of English-born artist Irving Freed, who also calls himself Israel Ben-Moshe.

The artist, who is visiting here to plan his eventual aliya, had stopped in at the dairy-and-fish cafe located at 12 Rehov Tiferet Israel. The manager started up a conversation, asked to see his portfolio and offered him wall space to display his photography and paintings.

The restaurant is open daily from 9 a.m. to 10 a.m. except Fridays. There you can sip your coffee, slurp your soup and see Jerusalem through the eyes of Israel Ben-Moshe.

GND

The Matza Man and company

David Geffen

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THE SALE of matza and other Passover products in London during the first decade of this century was led by the fiercely competitive Joseph Bonn.

In 1909, Bonn dubbed himself "the Matza Man." His shop was so well known that he did not even have to give an address. He offered a choice between regular matza and Leeds matza, a thinner variety.

Bonn, however, was not the only supplier of Passover products as is evident from the various advertisements which appeared in *The Jewish Chronicle* of that time. These ads may be thought of as precursors of ads put out by large supermarket chains in various countries today, heralding the arrival of the holiday.

On the other hand, the spiritual sustenance for English Jewry then was provided by individuals such as Dr. Joseph Hochman, the rabbi of the New West End Synagogue on St. Petersburgh Place in London. At Passover, in 1910, he gave a sermon entitled "Jewish Separatism and Human Progress," which was so well received that he was asked to publish it. A few quotations from it will provide a sense of the concerns of Anglo-Jewry during those early years of the 20th century.

The sermon was based on the verse in Exodus (12:26), "What mean you by this service?" One answer Hochman offered to this was the following:

"We means that we are conscious that in exact proportion with our loyalty to our people and faith, is our service to mankind. What greater tragedy can there be, than that of the Jew who, with 3,000 years of history embodied in his being, seeks to stand before the world as nothing more than modernist, asking his neighbour to forget that he has journeyed along one main stream, that his way can be traced beyond the beginnings of our civilization, and desiring to be regarded as one who has just turned some corner with some rivulet of human history.

"But, whatever be the attitude of individual Jews, a people whose character has been moulded by 3,000 years of maintained invididuality is not to be lightly washed away."

In describing the meaning of the Seder, Hochman utilized the analogy of undersea exploration.

"It is as if we descend, for a while, in air-tight vessels of religious ceremony, from off the surface of life's rushing waters, down to the very bottom of Time's ocean, to glide in and out among the foundered vessels, which some of us think once bore our ancestors o'er life's surging waves.

"But to the wrecks around us are not of the ships that bore our ancestors! We descended to the bottom of Time's ocean – yes! But we did not leave the ship that bears us now in order that we might do it.

"There are Egyptian, Persian, Grecian, Roman wrecks galore around us. Time's ocean grown in volume did o'erwhelm them. Our ship grew with it, deck o'er deck, and our descent was but within the selfsame wondrous vessel."

Most important, Hochman saw the desire of the Jew for freedom as an expression of God's will here on earth.

"God revealed himself in Israel as Deliverer and... so proclaims himself today. Else, how comes it, pray, that Turkey today publicly proclaims the part Jews played in its bloodless revolution? How come it be that, as a writer so well expresses it, in Russia today, to strike at liberty is to strike at the Jew?

"Aye, even though Jews themselves are ignorant of and deny the part they play! How comes it that not the movements which make for national glories and drive nations asunder, but just those influences that help to bring nations closer, are the works of men born among our separatist Jews?"

Nevertheless, there were Jews who failed to understand how Judaism provided them direction in their lives.

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"What mean ye by this service? We mean that we know, that our Jewish existence proves, that despite our unwillingness to acknowledge our role, despite our inability to recognize it, despite even those Jews, who, as some of our congregants have told me of themselves, do not desire to contaminate themselves by association with their fellow Jew... Our Jewish existence proves that despite ourselves, Judaism is for us a distinct path, a single course, a particular direction in life.

"Whether we will it or not, whether we know it or not, we follow that path; and the singleness of Israel's course remains a steadying influence in a world of change."

The Passover service and all it entails was a fulcrum on which a talented rabbi, like Hochman, built his holiday sermon. His words still have a ring of truth to them, almost 80 years later.

A 'new literature' of Jewish pilgrimage

ME OF THE types of Chaucer's ... ve may not be able to reproduce, but among the pilgrims there ... ill be specimens of the man of le ... s the divine, the philanthropist, ... d... ctor of physic, the artist, the ... , the journalist, the student, the financier, the manufacturer, the merch ... while we shall, of course, have ... o ... n synagogue warden and our shochet (butcher) *and the softer sex will also not be wanting from the party."*

HUS HERBERT Bentwich, a ... ader of the Anglo-Jewish com- ... u ... y, described the persons who ... rrived with him in Palestine on the ... Passover in April, 1897. Theirs was a pilgrimage which, de- ... p ... its controversial character, set a precedent for the thousands of mission ... Jews and non-Jews who have ... rrived in the country over the last ... d... cades.

B... wich, a 41-year-old attorney ... nd a member of the British-Jewish M... ab aeans organization, was ... oved by a speech given in London ... July, 1896 by Theodor Herzl.

"Visiting the city for the second ... year, Herzl made a drama- ... ic appeal for what he called a "Soci- ... ety of Jews" to investigate re- ... tablishing a Jewish homeland in Pa... estine. His visions were not warmly received by all of his listen- ... rs, but Bentwich was inspired.

"The Maccabaeans might inaugu- ... ate a pilgrimage to the Holy Land," ... told the *Jewish Chronicle*, which ... eported that he was certain that 'many members would be glad to ... oin. He was equally certain that the ma... rity would come back enthu- ... siastic supporters of Dr. Herzl's proposal."

By December of that year, plans for the pilgrimage were already in high gear, and Bentwich issued a statement saying, "We shall inaugurate, as those ancient pilgrims did, a new literature, a literature of Jewish pilgrimage, kindle our writers to topics higher than the ghetto, perhaps to poetic flights worthy of descendants of the Prophets, and raise in our people generally a spirit of pride in the land with which their history and traditions are so inseparably associated."

In an explanatory brochure printed for the pilgrims, the itinerary ... as spelled out. Couples would have ... eir own tents, and no tent would ... ave more than three beds in it ... nless otherwise requested. Kosher food was to be provided on the steamer, at the hotels, and on the camping tour of Palestine.

"Arrangements have been made by which the total expense of the tour may be covered by a payment not exceeding 50 guineas per head," the brochure read, quite a reasonable price for the trip leaving on April 6 and returning on May 14, 1897.

Herzl himself saw the pilgrimage organized by Bentwich as a way of promoting his Zionist visions. In January 1897, he wrote a letter in the *Jewish Chronicle* endorsing the idea.

"The pilgrimage of Mr. H. Bent-wich is of significance which cannot be underrated. For the first time, a band of modern, cultured Jews of all professions with a distinct leading idea, will be making their way to the land of our fathers to personally explore it.

"The voyage of Mr. Bentwich and his friends is of a real informative character," Herzl wrote, then added, "This expedition has no secret nor disloyal objects, and we cherish a hope to which we give open and honest expression, that this tour will benefit not only the Jews – but also the Turks – yes, all civilized interests connected with the East."

In a study of the Maccabaean pilgrimage published several years ago, Prof. Stuart Cohen argues that Bentwich was not completely committed to Herzl's project and was for that reason quick to disclaim publicly the Zionist leader's endorsement. According to Cohen, Bentwich claimed that the pilgrimage was "no such far-reaching scheme in fact as Dr. Herzl's fervid imagination attributes to it... neither an expedition nor an investigation commission..." It will have served its purpose if it enlarges the interest of western Jews in the land with which their history and traditions are so intimately bound up."

There were others, in 1897, who did not view the Bentwich expedition too favourably. Over the signature "Old Pilgrim," a letter appeared in the *Chronicle* in March, stating that, "with a keen sense of humour, the travellers have dubbed themselves 'pilgrims' and are representing that they are going on a 'mission.' I would appeal to the party to abandon the masquerading part of their plan, and to be content to travel in their true characters of common or garden tourists.

"In that case," the letter said, "we can all join in wishing them a pleasant journey and a safe return, if they should desire to come back after they reach Jerusalem."

In his reply, Bentwich noted that his fellow pilgrims had not donned "any special character for the occasion but go as Western Jews."

The group consisted of 19 people. The best known – also a Maccabean member – was novelist Israel Zangwill. Others included Rev. G.L. Emanuel, the rabbi of Birmingham; S.L. Bensusan, the publisher of the *Jewish World*; three American ladies from Philadelphia; a doctor from Copenhagen; and a student at Jews College.

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Prior to their leaving, the travellers were blessed by the Chief Rabbi Marcus Adler at the Hampstead synagogue. In his sermon, he waxed dramatic over their being in Jerusalem for Passover, remembering the pilgrimages of the ancient Israelites.

"As soon as the new moon of Nisan had been proclaimed, they would commence their journeyings. From every city, village and hamlet," Adler said, "happy groups of pilgrims issued forth. As they came nearer and nearer to the Holy City, they were filled with pious exaltation which they voiced in tuneful ways. These pilgrimages were amongst the sweetest memories of our national life."

Adler was certain that these "modern English pilgrims would experience this very same feeling as they too, centuries later, made their way to Palestine."

One person present at the service expressed the feeling of all present in this way:

"In spirit, if not in body, the whole congregation were with the small company of pioneers and one could not help recalling the many other pilgrimages which have from age to age wended their way to the shrines of Judaism.

After brief stops in France and visits in several Egyptian cities, where they were warmly received, the pilgrims landed at Jaffa on Friday morning April 16, 1897 the eve of Passover.

A few members of the party, including Bentwich, visited Mikve Israel and other locales where colonists lived, before proceeding to the train station at Ramle. There they caught the afternoon train to Jerusalem and were met at the station by Eliezer Ben-Yehuda, Nissim Behar and a representative of the Haham Bashi Eliyashar. Three pilgrims were escorted to the home of the Haham Bashi for the seder. Bentwich, Zangwill and the others rode by carriage to the Western Wall. On initially seeing the city, Bentwich observed, "Jerusalem is for the first time revealed to us and it is indeed a stirring and pathetic sight."

Once inside the walls of the Old City, the group made their way to the Wall for the evening service. In his diary, Bentwich recalled, "Jews of all nations in their holiday attire [are] at the Wall... We decide to proceed to the extreme end of the Wall, and there hold our own English Passover service, as we celebrate it in our own homes.

"We enjoy a rare musical treat in the magnificent rendering of the "Hallel" by a younger rabbi whose voice soars high above the prayerful Babel of the surrounding hundreds."

As soon as the service was completed, the pilgrims made – according to Bentwich – the 22-minute walk to the Kaminitz Hotel where they were staying. Ten minutes after their arrival, they descended to the dining hall where they found ready arranged for the Seder, two large tables being set along the length of the hall reserved for the party.

"Rev. Emanuel proceeds with the service which we celebrate in quite English fashion. The carols having however suffered," Bentwich noted in his diary, "for the Rev. gentleman is quite incapable of anything above the form of a funeral service."

Ben-Yehuda, who was also present, reported in *HaZvi* that they "conducted the Seder *kehalacha*, according to all of the traditions of English Jewry." He especially noted that "they concluded the Seder with the words 'Next Year in Jerusalem'

emanating from the depths of their hearts and thereby stating that they should merit the opportunity to make this pilgrimage again in the future."

The following morning, the pilgrims were honoured guests at the Hurva synagogue, sitting next to Rabbi Samuel Salant, chief Ashkenazi rabbi. Both Bentwich and Zangwill were called to the Tora. Rabbi Salant noted their presence, and a joyousness filled the synagogue that morning. During the rest of the day, they visited nearby sights of interest and had lunch in a tent just outside the Jaffa Gate, eating food sent over by the hotel. In the evening only Bentwich and three others "went through a second seder, the sole celebrants in a room specially set aside for the fanfare.

Sunday, April 18, 1897 was Easter as well as Passover and the city of Jerusalem was overflowing with Christian pilgrims as well. The Maccabaean group continued to sightsee, and were warmly greeted, wherever they went, by the local Jewish community.

ONE JERUSALEMITE noted that, "this party of English Jews was openly proclaiming their interest in the Holy Land and their desire to examine the Jewish prospects in it." (Whether they were really going that far is hard to determine, but their presence was encouraging.)

In the evening, the New Grand Hotel just inside the Jaffa Gate was the site of a memorable event. Israel Zangwill spoke on the "Life and Customs of the Ghetto" before a general audience. Attending were American Consul Edwin Wallace, and English Consul Dr. Bliss, who lent an air of distinctiveness to the gathering.

Ben-Yehuda wrote that the auditorium was so crowded that the audience spilled over into the halls and into the lobby. Zangwill was in great form and his appreciative audience hung on every word. There was laughter, frequent applause, and then a hush as Zangwill sang several Sabbath melodies.

When the speech was finished, Edwin Wallace rose, summing up "the presentation with words which left a strong impression on thos present and on the hearts of thos Jews who were privileged to hea him. His sentiments will never b wiped out," according to Ben Yehuda. Wallace said how happy h was that he, a stranger, was pri vileged to hear in the mother city o the Jews these words of one of th select of her sons.

"With deep emotion, Mr. Zang will had spoke on the poverty in th ghetto," Wallace reportedly said and then exclaimed. "O Christian ity, how many monumental sins hav my people, the Christians, sinne against this people, the Jews." H noted with pride that in his country America, "there is no ghetto an never will there be a ghetto."

Ben-Yehuda wrote that these ex pressions by the American consu before such a large assemblage o Christians in the Holy City, brough great honour to the Jews.

"This evening was one of ennoble ment and a *kiddush hashem* to Jew in general and to those of our peopl who live in this city, in particular This is the first time in the holy cit that such a large and distinguishe assemblage of Christians ha gathered on the Easter holiday t hear a Jew speaking about Jewis matters."

FOR THE NEXT several days, th pilgrims made their way through th length and breadth of the country Unfortunately, Bentwich had plan ned everything but had not realize that the country could not b traversed in such a brief period o time. The roads were not easy t travel on and it was necessary t travel hours to reach each destina tion. On Friday and Saturday, th last days of Passover, the pilgrim camped out on the Sea of Galile near Tiberias.

After the trip, Zangwill presente a multi-faceted appraisal of the ex perience penning his sentiments in letter to Ben-Yehuda whic appeared on the front page of *HaZv* on May 5, 1897:

"At the Wailing Wall, I saw no the sordid grey pariahs painted b the Christian pens – but men o stately figure and beautiful counte nance clad in rich raiment, whos lament for a Fatherland lost 1,80 years ago is the most picturesqu and moving spectacle the world ha to offer.

"But teaching in the technica schools or tending the sick or coax ing the ruined soil to smile again, saw the other dreamers, whos dreams are not visions of the past but pre-visions of the future, who d not pray for rain on fields planted b others, whose loving outlook sees self-regenerated Israel glorying in it manhood no longer the scorn an by-word of the nation."

"For Jerusalem," Zangwill con tinued, "despite the ancient filth o her ancient streets, is a beautiful cit that may yet renew her youth though it be not in our days."

Zangwill also did not hesitate t warn the Jews of Jerusalem that the must stop thinking that Jewish pil grims were coming to deposit gold o bones.

Zangwill brought his pilgrim back to England to a mixed reaction The Maccabaeans gave him a luke warm reception. Some members o the pilgrimage group eventually be came highly critical; others wer quite positive about the prospects o the country.

Bentwich declined an invitatio by Herzl to come to the First Zionis Congress to report on the trip, bu subsequently did become one of th leading advocates in England of th Zionist idea. His own childre shared that enthusiasm and late settled in Palestine.

END

Palestine meets car

Classic car buffs chugged their rare automobiles up to Jerusalem from the coastal plain on Thursday, the first time a cavalcade of classics has reached the capital. David Geffen traces the roots of motoring in Israel.

17 APR 1987

Prosperity was celebrated in the Palestine of the 1920s just as it is in Israel today: by the purchase of new cars.

A sharp upturn in the fortunes of local residents, after the dire economic straits of the 1923 and 1924, led to a doubling of car imports in 1925. Only 305 cars were brought to Palestine in 1924, while 1925 saw the import of 786 motor vehicles. The country was undergoing a process of "automobilization," which continued unabated into the early thirties.

Jerusalem residents first met the motor car in 1908 when Bostoners Charles Glidden and wife drove from Haifa to Jaffa to Jerusalem as a part of their tour of Palestine. The Gliddens popularized the automobile as a means of sightseeing and touring and their 47,000-mile trip around the world in 1907-1908 was reported in every corner of the globe.

With the inception of the British Mandate, the development of Jerusalem began in earnest. The construction of roads, in particular, made it possible for increasing numbers of cars to become a local reality. The growth in vehicular traffic, however, unleashed the beast in the local drivers. A 1926 editorial entitled "the peril of the motorcar" dealt with reckless driving in the following terms:

"There are many motorcar drivers in Palestine who cannot assimilate the simple law that when an irresistible mass is propelled hastily to meet an immovable object, damage is likely to be caused to both."

The blame for traffic catastrophes was pinned on local drivers. "In Palestine, where practically no congestion exists, an accident is less the fault of actual conditions than the individual fault of the driver... It would seem whenever an accident occurs here that too little value has been placed on human life by the driver."

Meanwhile, automobile agencies were opening in all of the major cities of Palestine. Among the ads of the *Palestine Weekly* we found that near Damascus Gate, Hababo Brothers were selling Buicks, "a palace on wheels that people stop in the street and take off their hat to." Tannous Brothers, also in the vicinity of Damascus Gate, was the local Chevrolet dealer. In the Armon Building in downtown Jerusalem, E. Hugh Cook handled Studebakers, including convertible models. "In thirty seconds and without leaving his seat, the driver can enclose the entire car by simply lowering the weather tight roller enclosures."

The New Motor Engine Company sold the Willy's Overland, which guaranteed "130-140 kilometres to a tin of benzine." The Ford could be purchased at E.A.S.T. Coy. With a strong engine, Ford's "supremacy of performance, essential in negotiating heavy sand and deep mud, is responsible for that quick 'getaway' making it popular for modern crowded city traffic." N. Farhi, phone 136 in Jerusalem, sold the Renault, "the most economic car." Vester and Co., located at the American Colony store, had Dodge touring cars selling for £275 and sedans for £330.

Tire dealers had also sprouted up around the city. The Dodge dealership and Vester and Company sold Goodyear cord tires featuring "supertwist." These were sure "to meet the constant need to flex and flex, to take those sudden shocks and jars evenly and easily on low air pressure." Alfred Salzman in the German Colony distributed and sold Continental tires. His ad pointed out that "Continentals save time and money." E.A.S.T. Co. carried the Dunlop tire, "since 1888 the world's safest economical balloon tyre."

The growth of automobile use in Palestine was so dramatic that in 1929 the Mandate Authority had to legislate a new and expansive Road Transport Ordinance. Published in a 75-page pamphlet, the ordinance was to be enforced by A.S. Mavrogordate, commandant of Palestine, and his staff. An important requirement was that "every motor vehicle shall carry a deep-sounding bulb horn."

This booklet, the transport legal digest of that era, contains fascinating details about cars and buses in Palestine. The circular licences which all cars and commericial vehicles had to display contained English, Hebrew and Arabic text.

By the end of the Twenties the automobile had arrived in full force, and Jerusalem and Palestine were never to be the same again.

Titular leaders

The design of frontispieces has been a form of Jewish art for centuries, writes David Geffen.

DESPITE the old adage, there are times when you can judge a book by its cover.

Beginning in the early 16th century, the design of title-pages and frontispieces for Hebrew books and other volumes concerned with Jewish topics, became a serious art.

Researchers have concluded that attractive title-page illustrations gave printers a way of achieving an "edge" over their competitors, and also provided them with a way of illustrating a theme or concept in the work being printed. Thus was born a new form of Jewish art which, according to experts, has served to bring both ancient and modern texts to life, and has given us insight into the Jewish artistic "consciousness" over the ages.

The first woodcut created specifically for a title-page appeared in the Bomberg edition of the Jerusalem Talmud, printed in Venice, Italy in 1522. This, according to bibliophile Abraham Haberman, "was only the beginning, for more and more care was lavished on the title-pages, which became miniature works of art in themselves."

A diversified collection of books bearing such illustrations can be found in the Museum of Jewish Art in Jerusalem.

There we discovered the title-page from a *Shulhan Aruch,* printed in Mantua Italy in 1786. The page was designed, according to the publishers, during the reign of Carlos VI. On it are drawings of six leading Halachic authorities: Rashi,; Maimonides, the Maharal of Prague, the Maharik, the Rama and Elijah, the Gaon of Vilna. Distinguished by different head-dresses a profile appears of each of these men.

EXPERTS claim that the quick rise to fame of the Gaon of Vilna is documented via this title-page – this is one of the first books in which a representation of him is included – and say that the selection of this group of figures indicates how the Italian Jewish community ranked the authorities on Jewish law.

A second example of this interesting artistic genre is a volume of the *Book of Numbers* in Hebrew and English which was published in London, in 1787. Its title-,age, executed by an artist named Solomn Polack, contains scenes relating to biblical themes. Polack (1757-1839) was born in Holland and moved to London.

Beginning in 1790, his paintings were exhibited at the Royal Academy in London. His work figured prominently in an Anglo-Jewish art exhibition in 1887. In addition to his portraits, Polack engraved title-pages for Hebrew books, of which this is one example. The English translator of this *Book of Numbers* was David Levi, the noted polemicist, scholar and translator.

AN EARLY 18th-century (1700-1703) Amsterdam edition of the Mishna contains Hebrew and Latin translations of the text and Latin translations of the commentaries of Bartenura and Maimonides. Intricately-engraved frontispieces are found of the beginning of each at the six volumes. The pictures characterize each of the tractates in the particular volume. Most are small, oval pictures, but in each frontispiece, one tractate receives particular prominence with a larger picture.

The particular volume we spotted was *Nashim,* the Mishmar tractate related to women. The tractate of *Kiddushim,* dealing with the laws of marriage and betrothal, was illustrated with a wedding scene. A close look at the dress of the bride and groom and the wedding party make it clear that this is not just an ordinary family but a wealthy one. The printers are Gerardus and Jacobus Borstius, whose work was quite well known in Amsterdam during this period.

A 1742 edition of *Ketuvim,* Sacred Writings, printed in Mantua Italy, has a fascinating title-page. It bears pictures of a numbers of biblical scenes which relate to passages as they were interpreted in the rabbinic literature of the day. The artist who designed this engraving is unknown, but Raphael Haim Meitalia was the printer of this work, and he stemmed from a distinguished family of Mantuan printers in the 17th and 18th centuries.

One of the best-known subjects for title-pages and frontispieces is the depiction of Moses and Moses and Aaron representing the officiants in the Temple of old and the repository of all wisdom.

Two examples of the use of these two figures on a title-page are found in a Hebrew volume of *Leviticus,* (Vayikra) and in an edition of *Menorat Hamaor.* Both volumes were printed in Amsterdam, the former in 1762 and the latter in 1722. The Leviticus title-page contains the pair with a picture of the Temple. The second volume has a much more detailed engraving, and also bears an illustration of Moses and the Burning Bush. The faces of the figures in the two title-pages vary, with the earlier volume giving Aaron and Moses a more youthful appearance.

THE OTHER two volumes we studied are in languages other than Hebrew. The first, printed in English in 1816, is entitled *Modern Judaism,* subtitled *Jews in Modern Times.* The volume was authored by a Christian, John Allen of London. The frontispiece shows an Orthodox Jew adorned in his *tallit* and *tefillin.* Unfortunately, since Allen was not Jewish, he had received inaccurate advice. Looking closely at the placement of the *tefillin* on the hand and the manner of wrapping, it is clear that the wrapping on the hand is neither Rabbenu Tam or Rashi. Yet the illustration, by T. Hamilton, is powerful and must have made an impact on the readership.

The final volume is in German. Written by Ludwig Phillipson, it is a guide for the bar-mitzva boy and confirmand. Published in 1867 in Leipzig, the work has an unusual frontispiece.

The scene is the blessing of Joshua by Moses while the elder leader imparts to his younger colleague the mantle of leadership. (This comes from the verse in *Numbers* indicating that Joshua is a person in whom there is *ruah,* spirit). The depiction of this transfer of power is a very dramatic one in which Moses is handing over the reins but still maintaining his relationship with God.

Title-page and frontispiece art has thus developed into a genre that attracts great interest among collectors.

And so it is that today, at many auctions, books with religious themes or texts are being sold not just for their spiritual content but for their art work, as well.

Searched-for sketches

"UNTIL THAT visit, we had thought of Judaica in terms of silver, porcelain, glass and the occasional textile. For hours, we delved into the collection of prints and cartoons. A new world opened up..."

These are the words of Roger and Anne Cowen in their recent book, *Victorian Jews Through British Eyes*, a large collection of prints of Jews executed mainly by non-Jewish artists. The book's publication demonstrates the need for a complementary volume depicting British and American Jews by Jewish artists in the late 19th and early 20th centuries.

There is a growing interest in this type of printed art, the Cowens write: "In printshops, bookshops and libraries, the search for 'the Jew in print' is on."

One type of print, pioneered by the *Illustrated London News*, was the on-the-spot sketch of a newsworthy event. The artists, who were hired on a free-lance basis, sometimes went on to careers as book-illustrators or painters. The most adventurous among them, known as the "special," followed their story to foreign lands. Their work was the most sought-after and was considered the most accurate.

Taking their cue from the general media, the *Jewish Chronicle* and *Jewish World* of London and the *American Hebrew* and *Jewish Messenger* of New York, published artists' drawings of events in which members of the Jewish community were involved. Ranging across the religious, social, cultural and political spheres, these drawings depict the Jews as they lived in the U.S. and in England.

The covers of London's *Jewish World* from 1902-1905 are particularly interesting. Three of the paper's artists – in particular, Meyer Klang, Mark Weinberg and A. Biguard – left us a valuable record of that era.

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Klang went on to become a portrait painter and exhibited his work at the 1906 Exhibition of Jewish art and antiquities, in Whitechapel. His work, "Study of a Jew," was subsequently reproduced in the *Jewish Chronicle*. Weinberg's "Portrait of a Jewess" was on display at that same exhibition, while Biguard has remained less known, bequeathing to us only his drawings.

Before the turn of the century, several other Jewish artists were publishing sketches in England. The best known, Isaac Snowman, who was trained in Paris and at London's Royal Academy, turned to Jewish art after visiting Palestine with the Maccabaeans organization in 1897.

His work was featured on the covers of the *Illustrated London News* and the *Jewish World*.

Lesser-known figures were Celia Levetus and A. S. Jacobi, whose work appeared in the *Jewish Chronicle* as early as 1891.

According to the Cowens, however, the majority of 19th-century sketches of Jews were drawn by non-Jewish artists and appeared in general publications. An example, in the possession of well-known Jerusalem collector Irving Abramowitz, is the 1890 *Illustrated London News* drawing depicting a London rally against the Russian pogroms.

ON THE AMERICAN Jewish scene, sketches of Jews were initially made for advertisments. Two such drawings, discovered in Delaware and dating from the 1880s and 1890s, are of two well-known Jewish figures in Wilmington, Delaware. One was Meyer Meyers, an entrepreneur, who even sent up hot-air balloons to publicize his "one-price clothing emporium," in Wilmington.

The other Jewish Delawarean was Squire Moses Weil, a Civil War veteran who practised many trades, including optometry, before becoming Delaware's first Jewish magistrate.

Weil's mutton-chops were the envy of all those who applauded him as he regularly led the parades of the Grand Army of the Republic, the organization of Civil War veterans. A drawing of Weil, featured in the Wilmington City Directory in 1891, was in "Levytype," invented by Louis E. Levy.

Among the illustrations of a more Jewish nature is the famous sketch of matza-baking in New York in an 1860s edition of *Leslie's Weekly*. Surprisingly, there is only one known depiction of a matza factory on the Lower East Side in the first decade of this century, published in the *American Hebrew* in 1908. It was drawn by Mark Weinberg, who appears to have immigrated to the U.S. The following year his drawing of an American Seder appeared in the same newspaper in a tea ad.

In 1904, however, even before he came to the New World, Weinberg depicted two American Jewish institutions on two different covers of the *Jewish World*. Both were located in the Philadelphia vicinity and were probably sketched from photographs. One was of the National Farm School, in Doyleston, Pennsylvania, and its founder, Rabbi Joseph Krauskopf. The other, a women's vacation home in northern Philadelphia, vividly depicts the athletic and social events in which the women participated.

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A FOCAL point in American Jewish life was the Yiddish Theatre, and posters advertising the plays and the stars are vied for today by collectors. Drawings of the audiences are less well known.

Interestingly enough, the English Jewish readership was given a taste of American Jewish culture in the pages of the *Jewish Chronicle* in 1907. A page of drawings by little known artist, Henry Mayer, catches the flavour of the Yiddish audience at the Thalia and other New York theatres.

Drawings of rallies and Gilbert and Sullivan plays, sketches of religious services and victory parades, are constantly coming to light. In each instance, the artists, as well as the subjects, are Jewish. British and U.S. Jewish history comes alive through them.

Traditionally, collectors have tended to search for late 19th-century and early 20th-century anti-Semitic illustrations – a genre which depicts a distorted and negative image of the Jews.

The Wall 'is in our hands'

David Geffen

On June 7, 1967, the Western Wall was returned to Jewish hands. Eyewitnesses to that event reported that they felt they were watching history in the making.

Newsweek correspondent Michael Elkins described for U.S. readers his entry into the Old City. "We trotted across the raised, flagstone plaza and down the narrow steps to the Wailing Wall, the holiest place of the Jewish religion. The large rectangular blocks of gray-rose stone, resting one on the other without mortar, are all that is left where Solomon's Temple stood. The long narrow alley was crammed with some 200 heavily-armed soldiers, most of them oblivious to the sniper fire that cracked through the streets around them.

"An Israeli corporal raced down the steps toward the Wailing Wall – and was cut down by an Arab sniper. Some of the soldiers, all helmeted, armed, loaded with the paraphernalia of war, stood close to the wall and rocked back and forth in prayer. Others, their sweatstreaked faces alight with joy, just stood there and wept.

" 'Are you religious?' I asked one soldier. But he just stared at me, not comprehending my words. 'How do you feel?' I asked another. Sgt. Meier Wassermann of Tiberias looked at me for a minute, then said: 'I feel like all winners. No, I feel more. I feel like a man coming home after wandering for 2,000 years.' He paused. 'Reporter,' he added, 'put it down like this: I, me, myself, I feel like I am coming home after 2,000 years.' "

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The events of June 7 made a lasting impression on Elkins. Twenty years later, he still calls this city home.

The IDF weekly *Bamahane* recorded the impressions of several soldiers/writers as they approached the Wall for the first time. A special English version was published for the occasion.

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"It is only a little way, and the group moves quickly across the vast paved terrace of the Mosque, descends the wide stairs on the other side and through a narrow aperture in some ancient building, goes down more stairs, this time narrow ones, through what appears to be someone's pantry and finally, the Wall. THE WALL!" wrote *Bamahane*'s Yosef Argaman.

"No Israeli has been here for 19 years. We are caught up in the swelling current of soldiers. No words can describe the dimensions of the event," he continued. "Hundreds of tough paratroopers, dusty, sweaty, their clothing bloodstained – their own blood and that of the comrades who fell next to them – pressing into this narrow, rectangular space in front of the Wall, trying to touch the worn stones, squeezing up to them to kiss them.

"The sounds of joy and weeping, of prayers of thanksgiving, of sheer excitement all mingle together – punctuated by the bursts fired by the trigger-happy legionnaires. In the meantime, the paratroopers' second in command, a seasoned veteran, clambers up to the top of the Wall with an Israeli flag. A chaplain who quickly joined him begs for the privilege of hoisting the colours over the Western Wall. With trembling hands, he spreads the blue-white flag out. From below, there is the sound of cheers. Everyone breaks into *Hatikva*."

Another report came from Yosef Bar-Yosef. "I for one had never seen the Western Wall. But this was true for almost all of the others who were here with me today. We dashed in through St. Stephen's Gate (Lions Gate) and began to run, no one said where, but we all knew – to the Temple Mount and the Wall. We didn't know the way, and we dashed around like blind people. I was suddenly terribly afraid I wouldn't find it. But then we did.

"Some of the soldiers simply caressed the stones. Some kneeled,

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some cried. They cried and then embraced and hugged each other. They were at a loss at what to do next. 'Jerusalem is ours,' one soldier cried out."

Motta Gur, then commander of the Paratroop Reserve Brigade, which stormed the city, recalled the site of the Israeli flag flying over the Wall.

"It had been hoisted by a paratrooper named 'Zamush' who had brought the blue-white colours along from his kibbutz, Yavneh, just for that purpose. Zamush had joined a small force which had stormed ahead to the Wall and climbed it from behind. The flag was attached to an iron bar which happened to be around and placed on top of the Wall.

"A squad of paratroopers formed up, disregarding the heavy sniping, and fired a salute," recalled Gur. "Someone produced a bottle of wine, broke off its neck, and we all drank *lehaim* in honour of the historical event."

in Jerusalem

On the road

Named after Herod's grandson Agrippa I, who ruled Judea from 41 CE to 44 CE, Rehov Agrippas is one of Jerusalem's main arteries to colourful and historic neighbourhoods. David Geffen reports.

" 'Gaaaz! Gaaaz!' This one word is the first thing that strikes my ears when I awaken. The petrol seller must be a very musically inclined fellow for he begins the word 'gaaaz' on low doh and ends up on high doh. As if his delightful voice is not enough, his donkey provides accompaniment in his own style."

A teenage resident of Rehov Agrippas during the late Thirties penned this description in a school composition about her neighbourhood.

Not yet the vital commercial street it was to become after World War II, Agrippas Way, as it was then known, had a character of its own. The sounds of construction, punctuated by the piercing voices of the petrol seller and his donkey, were signs of the street's quick development.

Even Yisrael was the first neighbourhood constructed along the street. Built in 1875 by 53 settlers (the word *even* has the numerical value of 53), the neighbourhood was bounded by Jaffa Road, the road that was to become Agrippas, the Alliance School and Orphans Home and fields. 29 -05- 1987

Notable residents of Even Yisrael included educator and scholar David Yellin and publisher-editor A.M. Luncz, whose printing press was across Jaffa Road in the Ezrat Yisrael quarter. Today, a number of printers maintain the century-old presence of their trade in Ezrat Yisrael.

Near the eastern end of Rehov Agrippas is the Succat Shalom neighbourhood bounded by Rehov Mesilat Yesharim that was built in 1888 on ground owned by Russian-born Shalom Konstraum, for whom it was named. It was originally populated by North African and Yemenite Jews.

Two adjacent neighbourhoods, Mazkeret Moshe and Ohel Moshe, were built in 1883 with funds from the Moses Montefiore Trust established in honour of the British leader's 100th birthday. Named for Montefiore, the neighbourhoods in turn gave the street its original name, Rehov Mazkeret Moshe Montefiore, by which it was identified on maps until 1923.

The street was then named for King Agrippa I, the grandson of Herod, who ruled Judea from 41 CE to 44 CE. Unlike other monarchs appointed by Rome to rule the country, he helped the Jews, observed Halacha and was popular among his subjects.

The best-known neighbourhood on Agrippas is Mahane Yehuda, which is celebrating its centennial this year. Developed by Jerusalem entrepreneur Yosef Navon, Mahane Yehuda was blessed by the surrounding yeshivot, health facilities and other communal institutions.

During the Mandate, Mahane Yehuda was transformed into the main open-air market for Jewish residents. C.R. Ashbee, a British resident who chaired the civic-minded Pro-Jerusalem Society, wrote that the market changed from a "group of tin shacks" into a "modern thriving market."

Beyond Mahane Yehuda lies the Zichron Yosef section, which was built during the Mandate.

The first major sight on Agrippa's Way was the Eden Cinema. A newspaper advertisement from that period invited the audience to the Eden Hall talkies, with a Western Electric sound system. A. Leighton-Floyd and his son H. Leighton-Floyd were the manager and assistant-manager of this "cozy little cinema."

The Eden had three shows daily, and cinema goers got "the best pictures for [their] money."

A municipal report noted, "All cinemas have been regularly inspected and owners required to install and maintain sufficient first aid and fire extinguishers."

Details of misdemeanors were recorded in annual reports in order to demonstrate the effectiveness of the municipal government. In April 1937, for example, a Jerusalemite was convicted of "throwing dirty water and rubbish on the public highway of Agrippa Way."

Charges were also levelled against individuals for "failing to keep their premises and their immediate vicinity in a wholesome state." Furthermore, the municipality employed boys with hand carts who "continually worked in the main streets removing animal droppings and waste paper," municipal documents show. 29 -05- 1987

The street was known for its carpenters; seven were listed in the business directory as having workshops on Agrippas in 1937. Many Jerusalem carpenters were trained at the Alliance School, and some of them may have decided to set up shop near their alma mater.

By contrast, Agrippa's Way had but one tailor, one "window cleaning establishment" and one "ice syndicate."

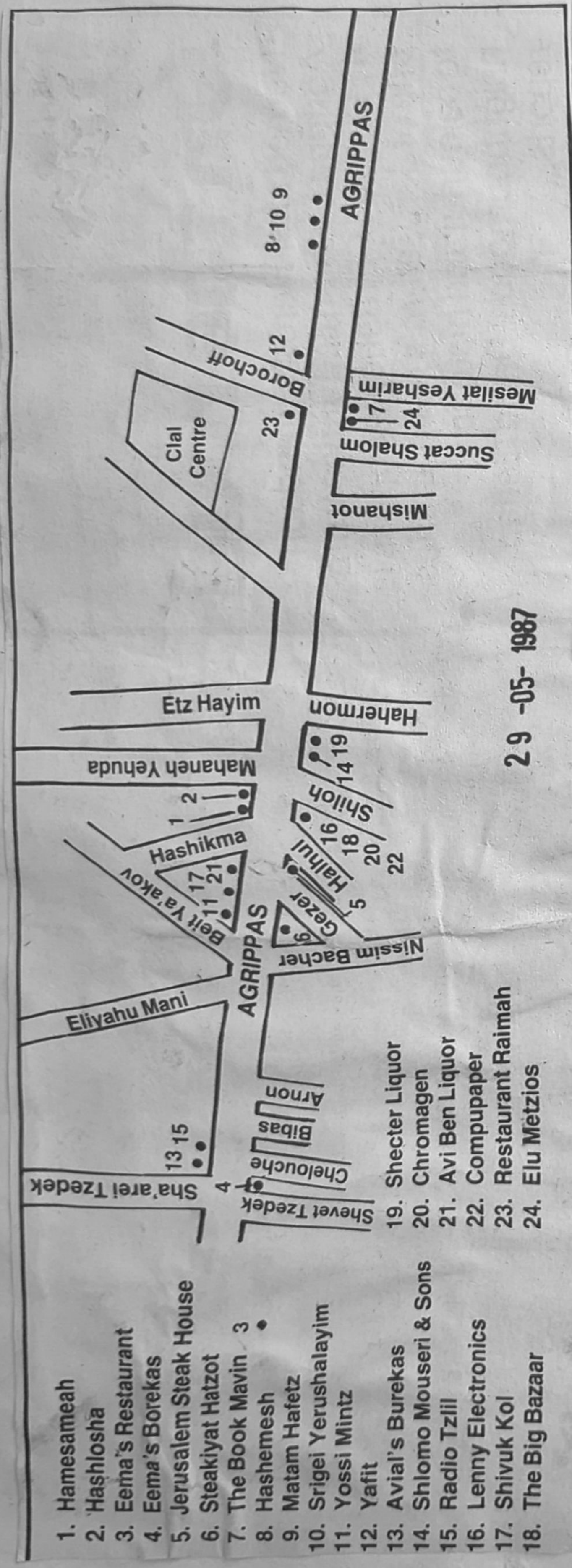
There was "constructing, widening and opening" at the western end of the street, from Mahane Yehuda to Zichron Yosef, according to the 1937-38 municipal report. At the same time, electric street lamps were rapidly replacing gaslights. By the end of 1937, there were 1,014 electric street lamps in the city, and Agrippa's Way had six of them.

While the city is celebrating the 20th anniversary of unification, 50 years ago this month, Jerusalem was gearing up for another celebration, the coronation of King George VI, who was to replace his brother, King Edward. Agrippa's Way, like much of the city, was decked out in coloured streamers and British flags.

In the afternoon of May 12, residents of the neighbourhoods lining the street listened to the coronation on the wireless as people did around the world, and as dusk fell, coloured lights ignited the night sky over the street for the evening's celebrations.

Rehov Agrippas, from the city centre to Sderot Ben-Zvi, has maintained its character throughout its history and offers colourful neighbourhoods which are just waiting to be explored.

The city's historic outdoor 'mall'



Self-indulgence

At Shlomo Mousseri and Sons you can indulge your favourite vices – chocolate, coffee and good tobacco – without wrecking your finances.

In business since 1944 when the shop was called Mousseri brothers, the owners are chocolate, cigar and cigarette wholesalers. They are the Jerusalem distributors for Elite chocolates, which means substantial savings for consumers who buy in bulk.

For smokers, the Mousseries carry all domestic and imported brands of cigarettes. They won't sell just one pack, though, you've got to buy at least one carton. The shop also carries pipe tobacco and snuff.

For coffee lovers, the store sells Elite coffees and Rombouts coffee filters. Mousseri also stocks a large supply of canned foods and drinks, including the popular Jimbo.

The store is at 105 Agrippas and is open daily from 7:30 to 7 and on Fridays until 3.

Oriental flavour

Restaurants come and restaurants go, but Ramah's seems to have always been around. The oriental eatery has been at 34 Agrippas for the past 27 years, and owners Yosef and Yehoshua Cohen are determined to keep it there.

The Ramah menu includes houmus, soups and salads, plus its popular nut-filled malmoul pastry, all of which is made fresh in the restaurant's kitchen.

And the patrons know it. Many have been coming since the restaurant first opened. They include TV stars and Knesset members who want to enjoy a tasty meal for under NIS 15.

You can also order take out meals at Ramah. Call 225665 before you come to make sure the food is ready for you.

Ramah is open daily, from 9:30 to 9:30 and on Fridays until 2:30.

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The restaurant is under the supervision of the Jerusalem rabbinate.

Hot and fast

Chromagen solar heaters can heat up water for a hot shower within half an hour. Chromagen, Israel's largest manufacturer of solar heating systems' is the inventor of the revolutionary new lightening heater *dud bazak* which can heat water in a fraction of the time used by conventional solar heaters.

With a *dud bazak*, the hot water automatically rises to the top giving you hot water when you want it. Moreover, it saves electricity.

All tanks are enamel-coated, have an 8-year full warranty and will last for 15 to 20 years. If something goes wrong with your Chromagen tank, the company will come to your house with a new tank to replace it at no extra cost. You don't have to worry about time-consuming repairs.

You can see Chromagen tanks at the kibbutz-based company's Jerusalem outlet at 111 Agrippas every day from 8 to 1 and every afternoon except Friday from 4 to 7.

Quick fix

Brooklyn-born Lenny Gellman will fix your TV, video, stereo, tape recorder or other home entertainment appliance. The service includes pick-up and delivery, usually within two days.

He keeps parts in stock for all major brands, including Sony, JVC and ITT Pilot. If you own a South African TV or VCR, Lenny can adjust it to work in Israel.

Lenny Electronics, at 11 Agrippas, is open daily from 8:30 to 7 and on Fridays until 1. Prices are reasonable. "We're not interested in killing our customers," he explains.

In fact, customers don't need to go to the shop. Phone 245424 and Lenny will send a technician to pick up your TV or video for repair.

Mizrahi Mama

The Eema restaurant disproves the old adage "never eat anyplace called 'Mom's'." Clean and well-appointed, the cavernous restaurant offers tasty oriental food prepared under the supervision of "eema," Miriam Benjamin, who owns the eatery together with her son and son-in-law.

Highlights include the homemade pickled vegetables, kube soup and stuffed vegetables, prepared fresh daily. Portions are ample because Mrs. Benjamin wouldn't want anyone to walk away feeling hungry.

The restaurant, at 189 Agrippas, is open from 11 to 11 daily and on Fridays until one hour before Shabbat.

A block from the restaurant, at 153 Agrippas, is Eema's Burekas where flaky spinach, potato and cheese pastries are baked fresh daily. The shop also sells frozen burekas for heating up at home, and phyllo dough.

The burekas bakery is open from 8 a.m. to 9 p.m. daily and until one hour before Shabbat on Friday. Both the bakery and the restaurant are under the kashrut supervision of the Jerusalem Rabbinate.

Discount shopping

Shivuk Kol supplies holiday gift packages to workers in the city's major institutions. That's because the store buys in bulk, pays less and passes the discounts on to the consumer.

The store is jam-packed with everything for the home and features various seasonal goods. The best buys right now are on summer vacation gear, including outdoor furniture, grills, portable radios and coolers.

Also on sale are kiddie pools, made of easily stored plastic pieces which snap together to create a pool up to 2.5 metres long. And for drying off, Shivuk Kol sells Hawaiian towels at a discount.

The store at 78 Agrippas is open daily from 9 to 6:30 and on Fridays until 2.

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Filling treats

Among the city's burekas *cognoscenti*, there are those who will swear that Avieli's has the best in the city. The small store at 92 Agrippas bakes its own spinach, cheese and potato-filled pastry treats as well as homemade baklava.

The burekas are light and crispy and filled with fresh ingredients. The salty cheese is not too salty, and the spinach-filled burekas are homemade.

If you are having a party, Avieli will supply you with all the burekas you want. Contact the store a day or two in advance if you have an extra large order.

You can also buy Avieli's burekas frozen to heat at home or you can buy phyllo pastry and make your own fillings.

Avieli is open daily from 7 a.m. to 8 p.m. and on Fridays from 6 a.m. to 3.30 p.m. Everything is dairy and the shop is under the supervision of the Jerusalem Rabbinate.

Finding a way in

Locked out? The Key – Yossi Mintz – will break into your house for you 24 hours a day. He fixes and replaces locks and installs Rav Bariah home and car security systems.

For those who want to be extra careful, Mintz has a full selection of burglar and rust-proof window gates and bars, which he will install anywhere in town.

You can stop in at the shop at 78 Agrippas (tel. 241479) to copy a key, get a bicycle lock or make an appointment to have Mintz install a security system. The store is open daily from 8 to 1 and in the afternoons from 4 to 7. On Friday, closing time is 2, but you can call Mintz at any time of the day or night at 237444 beeper number 1213.

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Good as new

Ya'acov Lobel has been scouring the city in search of high-quality, slightly used clothing. He has come up with some amazing finds including almost brand-new Reebok sneakers and famous name designer fashions from the U.S. and Canada. You can see what he found at Elu Metziot, Jerusalem's newest used clothing boutique.

The U.S.-born Lobel doesn't believe that anyone should ever have to give up looking good. He's got elegant, low-cost apparel for the whole family. If you received some extra special article of clothing that just doesn't seem to fit, Lobel may be interested in buying it.

You can stop at 21 Agrippas every day from 9 to 7 and on Fridays until 2.

In addition to clothing bargains, Lobel is selling off stationery and party goods at discount prices.

Sit-down browse

The Book Mavin, Jerusalem's newest second-hand book-store is an old-fashioned store for people who love books.

Sit down and browse over your choices with a cup of filter coffee, on the house. The books are filed according to the Dewey decimal system. You can find fiction and non-fiction, in hard and soft cover and a selection of large print books.

The Book Mavin has plenty of mysteries, horror stories, best-sellers, and children's books, and one of the largest collections of romance fiction in the city.

The store at 21 Agrippas also has a large selection of Jewish books, as well as works in history, psychology and philosophy.

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Clear-cut deals

At Hashemesh, 14 Agrippas, there is glass in which to see yourself, glass through which to see the world, glass to protect your memories and glass to preserve your furniture.

Long-time Jerusalem glazier Shlomo Tratner will supply glass for your every need, cut to order.

He has a full line of mirrors, plus he offers low-cost, high-quality picture frames. He cuts glass and has it installed to your specifications.

The English-speaking owner inherited the store from his father almost four decades ago.

The shop is open daily from 10 to 7 and on Fridays until 2.

Refreshing choice

Summertime is thirst time, and Hamesameah at 62 Agrippas has plenty of beverages to quench your thirst. The store stocks wines from Carmel, Monfort and Golan, beer by Tuborg, Budweiser, Goldstar and Maccabi, domestic and imported whiskey, liquor and liqueurs, and soft drinks and juices.

Beverage shopping at Hamesameah is economical, too, according to owner Alfred Brocha, who took over and enlarged the 40-year-old store in January. "All of our prices are lower than in other stores and supermarkets," he says. To save you more money, Hamesameah is offering Carmel Fantasia sparkling wine and 777 brandy at sale prices.

Hamesameah is open from 7 to

7 daily and on Fridays during the summer until 5. For orders of NIS 50 or more, the store provides free home delivery. You can charge all your purchases on your Visa card or Isracard.

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Spruced-up eatery

Hashlosha Steakhouse at 68 Agrippas is a family affair. Brother Rami Golan prepares the meats and spices for the delicious shishlik, kebab and kube. His other brothers are in and out of the restaurant helping with everything from cooking to bookkeeping, to sprucing up the newly renovated restaurant.

The Kurdistan-born mother, Sira Golan, minds the stove, where she prepares the restaurant's famous hamusta, a special kube soup which people come from all over town to sample.

The restaurant also provides take-out service. "On Friday mornings, people come with pots to fill up with hamusta, kube and bean-and-lentil soup which the restaurant always offers," says Rami.

The restaurant has recently been renovated. The owners added new tables, curtains and a bar featuring soft and alcoholic drinks.

The steakhouse is open daily 10 a.m. to midnight, on Fridays until one hour before Shabbat, and Saturday nights. Hashlosha is under the supervision of the Jerusalem rabbinate.

Special selection

Are you looking for a bottle of something special such as Emerald Riesling or kosher Vermouth Cinzano?

Avi Ben-Yehuda of Avi Ben Liquors Ltd. has assembled what he says is the largest supply of liquors, liqueurs, wine, beer and soft drinks in town and he's prepared to sell to the public at substantial discounts.

In his spacious store, at 3 Rehov Ha'armonim off Agrippas, he's got everything from imported whiskey to domestic arak to natural fruit juices from Mitzli, which he distributes throughout the city.

If you buy in bulk, he will deliver the drinks to your home at no extra cost. You can order by telephone by calling 224003.

The store, which supplies alcoholic and soft drinks to many of the city's major hotels and eateries, is open daily from 8 to 6:30 and until 3 on Fridays.

Bar builders

Having a party? Schechter Liquor Store is the place to go to buy the drinks. The chain has one of Jerusalem's largest selections of fine wines, liquors and liqueurs, and the professional staff will help you to stock your at-home bar.

"Fink's is the only bar in the city that has more than we do," says owner Ami Schechter. In addition to all the leading local wines, the shop has a fine selection of domestic and imported beers, wines and liquors. For the budget conscious, there is always something on "special" at Schechter's two stores.

Indulge that sweet tooth with exclusive Vered Hagalil chocolates sold by weight. Schechter is very excited about this new specialty, which he thinks may be Israel's answer to Godiva.

Schechter Liquor Store, located at 9 Paran in the Ramat Eshkol Shopping Centre and at 101 Agrippas in Mahane Yehuda is open daily from 8:30 to 1:30 and from 4 to 7:30, Fridays until 3. The chain accepts orders by telephone (818877, Ramat Eshkol; 240043, Agrippas) and will deliver anywhere in the city. The sales staff is affable and will offer advice by phone on how to mix any drinks for your party.

'Shuk' in a store

The Big Bazaar offers one-stop shopping for housewares and appliances. Located on the second floor of 111 Agrippas, the bazaar has a full line of kitchen appliances plus cutlery, crockery, linens, towels, wall clocks, radios and clothing for men, women and children.

Owner Avraham Eini has a good nose for a bargain and most items in stock are discounted significantly. Spotted recently on the clothing racks were mens' trousers of Polgat fabric selling at considerably less than their retail price. There were also jeans, baby togs, toys and "talking" books.

Eini is an exclusive Jerusalem distributor for Krupps, the German housewares firm. He keeps many items in stock including food processors, mixers, steam irons and espresso machines, and will order anything he doesn't stock from the Krupps catalogue.

The Big Bazaar is open daily from 9 to 7 and on Fridays until 2. Eini is never quite sure what bargain he will lay his hands on, so it's worth checking in to see what he's got.

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Kitchen help

If you're too tired to cook, Matam Hafetz Haim at 8 Agrippas can help with barbecued chicken it prepares fresh daily.

Or would you prefer cold cuts? The Matam Hafetz Haim delicatessen-grocery has got smoked meats, sausages and salamis from Marbek. The shop sells Heinz mustards and relishes and Ocean Spray cranberry sauce to spread on top. For a simpler meal, you can buy Skippy peanut butter imported from the U.S.

Or would you prefer something more elegant? Bring home a frozen roulada of boneless chicken breasts stuffed with spiced chopped meat, ready to heat and serve.

The owners, former Chicagoan Shimon Talesnick and Dutch-born Baruch Emanuel, have a keen eye for quality.

If you feel like cooking after all, you can choose from Matam Hafetz Haim's large selection of frozen foods: poultry from Of Yerushalayim and Maof, glatt kosher meats, fish and vegetables packed for the strictly *shmitta* observant.

The owners say the store maintains strict adherence to kashrut.

The shop accepts orders by phone (at 232839) and delivers to all parts of the city. Its hours are 8:30 to 1:30 daily and 4 to 7 every afternoon except Sunday and Friday.

Good relations

Who says in-laws can't go into business together?

When former bank manager Haim Harari decided to open a housewares business, he asked his daughter-in-law's father to join him. He agreed. The result is Yafit, a sparkling new store at 30 Agrippas specializing in high quality housewares imported from Europe.

The *mehutanim* are most proud of their line of French-made Chromex home appliances, including food processors, espresso makers and cordless irons.

To celebrate its opening, Yafit is offering reductions of 15 to 20 per cent on its prices for outdoor furniture, grills and portable stereos.

To cool off, Harari suggests a bottle of Kedem wine, which the in-laws' Harel company imports from the U.S.

Yafit is open daily from 9 a.m. to 1:30 p.m. and every afternoon except Friday from 4 to 7.

Sound driving

Radio Tzlil owner Yona Kraft believes that the hours you spend in your car should be pleasurable ones.

"We sell everything related to the esthetic side of driving," explains the Romanian-born owner. That includes car wax, seat covers and, of course, car radios and stereos.

Kraft's shop at 92 Agrippas is the city's oldest car radio specialist, he says. Radio Tzlil carries leading brands of car stereos and installs them on the spot.

Even if you purchased your car stereo elsewhere, Radio Tzlil can install it for you.

To protect your car, Radio Tzlil has a complete selection of alarm systems and the price includes immediate installation. The shop also provides expert repair services for automobile sound and alarm systems.

There is plenty of parking in front of the store, which is open daily from 8:30 to 5:30 except Tuesday and Friday, when it closes at 2:30.

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Midnight snacks

If late night is your time and steak and chips is your food, Steakiyat Hatzot at 123 Agrippas is the place for you. The owners, the Agami brothers, have been in

the steakhouse business for close to 16 years.

People come from as far away as Tel Aviv to sample their steaks, homemade houmus, soups, salads and the house speciality – the original Yerushalmi mixed grill.

If you'd rather, you can take your order home. The steak house will pack your dinner so it stays hot and fresh.

Steakiyat Hatzot is open daily from 11 a.m. to 1 a.m.; it is closed Fridays, but re-opens Saturday night just after the Sabbath. The restaurant is under the supervision of the Jerusalem Rabbinate.

Uniform quality

If you have employees to outfit, Srigei Yerushalayim at 10 Agrippas can help you with its line of high-quality uniforms.

Srigei Yerushalayim is Israel's largest manufacturer of work clothing and uniforms, supplying industry, government and leading institutions. It makes the uniforms in its Mishor Adumim factory. It can supply your business with everything to outfit your workers, from socks and shoes to outerwear.

The company accepts orders from abroad. Its outlet on Rehov Agrippas is open daily from 8 to 4:30.

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Sidewalk steak

Cool off on those long summer nights ahead with a cold beer and a plate of grilled meat at the Jerusalem Steakhouse. The steakhouse, at 117 Agrippas, is known all over town for its steaks and mixed grills, prepared with special seasonings. It has just opened an outdoor terrace for summers.

At any time of year you can enjoy the steakhouse's famed meats as well as its homemade houmus, tehina and salads prepared fresh daily by the chef and owner Yizthak Banna's wife.

The restaurant also offers take-out service. All take-out meals are well packed so they are hot and ready to eat when you get them home.

The restaurant is open daily from 11 a.m. to 2 a.m., except Fridays, and reopens Saturday night. It is under the supervision of the Jerusalem Rabbinate.

Computer boutique

Compu-paper, a brand new boutique on the second floor of the Eini building at 111 Agrippas, has everything you need for your computer. The firm carries imported accessories, including diskettes for IBM-compatible computers, as well as stands for CRT terminals and special cleaning systems usable on all makes of computers.

As the name suggests Compu-paper deals in computer paper – reams of it, usable in any printer. And the firm also does its own computerized logo printing for your company trademark or business card.

The store is open all day with no afternoon break.

END

Letters

Call it home

To the Editor of In Jerusalem

In his account of eyewitness reporting of the events of June 7 – when Israeli paratroopers first reached the Western Wall ("The Wall 'is in our hands,' " May 22), David Gef... quotes from my report at that time to *Newsweek*.

The article states correctly that "The events of June 7 made a lasting impression on Elkins." But the following sentence, "Twenty years later, he still calls this city home," may leave your readers with an incorrect impression.

29 -05- 1987

I came to Israel in 1948 and have lived in Jerusalem permanently since 1956. And not only do I *call* this city my home, it *is* my home.

MICHAEL ELKINS

Learn to park

To the Editor of In Jerusalem

I have every sympathy with Hanna Katzenstein who lives next door to the Jerusalem Theatre and is frequently disturbed by late night noise outside the stage door ("One man's festival another's curse," May 22).

Neither I nor the other residents of Chopin Street derive much pleasure from the Israel Festival, because of the inconsiderate way in which theatre-goers park their cars.

The whole street has been marked to show where parking is permitted and where it is illegal, but that operation was a waste of paint. Every night cars are left all over the place, narrowing the entrance to the road so that it is almost impassable, on the pavements blocking entrances to apartment buildings and making it impossible to drive in or out of the public courtyard where I live.

The police hardly set a good example themselves. A few weeks ago the Prison Service held a convention in the theatre, on a weekday morning, when traffic in Chopin Street is fairly light. Yet from 8 a.m. the police closed the road to traffic so that their colleagues in the Prison Service could park there. The senior officer in charge agreed that this was wrong, but he said that he was acting on orders from above.

GEOFFREY PREGER

Kiryat Shmuel.

The only whey to go

- 2 -06- 1987

In honour of Shavuot, David Geffen and photographer Joel Fishman visit the dairy at Moshav Ayalon.

"I CAN still taste the sheep's cheese my father made in Rumania," says Yitzhak Abramowitz, founder and owner of Mahlevet Roei Haemek (Emek Shepherd's Dairy), remembering his childhood and family roots in the dairy business.

Holocaust survivors Abramowitz and his wife, Miriam, arrived in Israel in July 1948 after a period of internment in Cyprus as "illegal" immigrants. They lived in various kibbutzim, finally settling in Moshav Ayalon in 1953, where Abramowitz became a shepherd while still holding onto his dream of opening a dairy.

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"Since we were near the Latrun border, the sheep pastured in no-man's land. On one occasion, the Jordanian command complained to the UN Forces who contacted the Israeli troops. Next to my feeding flock the three forces met, and I was advised to keep my sheep on Israeli soil," Abramowitz recalls.

The Six-Day War changed the area dramatically. A new road was built from Ramle to Sha'ar Hagai, passing right by the moshav, and Abramowitz decided to turn his dream into reality. In 1970, he finally opened his cheese-making dairy, and he has never looked back. Today, following family tradition, his son Haim is helping him by running a major part of the business.

"Israelis from Rumania, Bulgaria, Greece, Turkey and Russia can't forget the taste of sheep's milk. So, I decided to satisfy them," Abramowitz says.

"Initially using the milk from my own herd, then with sheep's milk from kibbutzim and moshavim in Emek Ayalon, I developed a range of cheeses and yogurts with an [authentic] consistency and taste," he asserts.

Cheese, a nutritious milk product, is made from curds that have been concentrated and ripened. High in protein and an excellent source of calcium and vitamin A, cheese is a low-cost substitute for meat. Even in biblical days, "cheese from the herd" was fed to King David to build up his strength (II Samuel 17:29).

The cheese-making process, according to Abramowitz, varies in length, depending on the type of cheese or yogurt being made. The milk is cooled after being heated to the required temperature, and is then fermented in large trays.

The resulting curd is manipulated

by cheesemakers to produce a variety of cheese. They cut, stir, wash and remove the whey and press the curd. Then the final product is prepared to meet the tastes of those who will savour every bite of it.

The harder cheeses are shaped into "wheels" and then placed under refrigeration and in curing bins until they reach the "peak" of their flavour.

SIX DIFFERENT cheeses are produced and marketed at Ayalon, as well as at three other dairies in Tel Aviv, Petah Tikva and Jerusalem. One of these, says Abramowitz, is Mozarella, best used on pizza, lasagna, and toast. Georgian Jews call this variety *suliguni*.

"Tzevatit" is a Parmesan-type cheese available in soft or hard varieties. With 4½% fat content and a salty taste, this cheese has a wide variety of uses – as is or grated over various dishes.

The native Balkan cheese *kashkaval* comes in wheels. It is very similar in taste to the Italian variety of *caciocavallo* cheese. For cheese purists, it is a treat to be savoured.

"Once *kashkaval* has ripened to its peak of flavour," Abramowitz assures us, "it will stay fresh for up to two years and sometimes even longer."

Feta, semi-soft, white and flaky, is of Bulgarian origin. In the mid-seventies, the Ayalon dairy exported large quantitites of it to Iran.

The whey that has been separated from the curd is ripened by the dairy into ricotta, a cheese with a mellow taste. Used in frying and even boiled by some people, ricotta has become particularly popular in recent years, according to Abramowitz.

Bordeaux feli is a Roquefort-type cheese, without the blue mould streaks characteristic of the patented Roquefort-type cheese made in the caves of southern France. Rumanians spread *Bordeaux feli* on *mamaliga*, a cornbread.

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ABRAMOWITZ says that recent advertisements on TV for yogurt has helped business. His dairy has introduced a slightly sour Balkan yogurt, thick enough to cut with a knife. Other items include a liquid yogurt for drinking and a *labane* with a 4% fat content. The real calorie-pusher is the *shamenet*. With its 72% fat, it is ideal for whipping and for coffee. Iraqi Jews put *shamenet* on bread, cover it with honey and call it *kemar*.

After a tour of the dairy, the Abramowitzes talk about favourite Rumanian dishes for the Shavuot holiday: *Kreplach* and *knishes* made of cheese and a rich cheese cake.

"These were a delight which we never passed up. As children, we always waited for the dairy festival," they laugh.

THE ROOTS, of the dairy foods Feast of Weeks connection, incidentally, are found in biblical and rabbinic tradition. In the *Song of Songs* (4:11) it is written: "honey and milk shall be under your tongue."

The rabbis interpret this to mean, that the words of the Tora shall be as sweet to one's inner being as milk and honey are to the tongue.

Furthermore, the first letters of the words, "*minhah hadasha La-Adonai beshevuotaychem,*" "you Feast of Weeks when you bring an offering of new grain to the Lord," (Numbers 28:26) form an acrostic spelling *mi'Halav* – from milk.

Finally, the Jewish mystics point out that the numerical value of *halav* is 40 – the number of days Moses spent on Mt. Sinai receiving the Tora.

END

'When the earth is decked in gaiety'

David Geffen describes the 'natural' side of the holiday.

"WHEN SHAVUOT came, it came as a bride truly. It came at the finest season in the year, when the bitter east winds had ceased blowing, when showers of sleet and hail had ceased falling, when the earth was decked in its gaiety – when the heavens above smiled their brightest and every heart was glad."

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Reminiscences about Shavuot, like these from early twentieth-century England, have always been framed in a positive vein. The holiday, brief as it is, comes at that season when nature is at its most glorious. Jewish law reflects on the meaning of the season in a variety of ways, many of which are rooted in an appreciation of the beauty of nature.

In the *Shulchan Aruch* (Orach Hayyim 494), Rabbi Moses Isserles comments: "It is a custom on Shavuot to spread grass in the synagogue and in houses in remembrance of the joy of the giving of the Tora." The Hafetz Hayim, in his Mishna Brura commentary, explains that when the Tora was given there was greenery all about Mount Sinai. Moreover, the Midrash suggests that during *Matan Tora*, the trees, grasses, flowers and herbs crowded together on Mount Sinai to witness the unique event.

In emulation on Shavuot, synagogues throughout Eastern Europe were decorated with greenery of all sorts and the custom was brought to North America when the Jews emigrated there.

In a small community in North Carolina there is a tradition dating back to the late 1880s. For several days before Shavuot, members of the congregation collect loads of pine needles and stack them outside the synagogue. On the afternoon before Shavuot the entire community comes to watch the "spreading of the needles." Every inch of floor space is covered and the fresh aroma permeates the synagogue.

The basis for another Shavuot custom is a statement in the Babylonian Talmud (Rosh Hashana 16a). "At four seasons, judgement is passed on the world – on Pessah in respect to produce; on Shavuot, fruit – on Sukkot, rain – and on Rosh Hashana and Yom Kippur in respect to mankind." Thus on Shavuot, when the divine verdict was rendered about the fruit of the trees, it became the custom to bring trees and branches into synagogues and homes.

Descriptions of these decorations abound: "The *bima* was embellished with fragrant greens... Branches of all types hung over and around the ark.

"On the day of Shavuot our salon looked like a blossoming grove. Wherever there was the smallest free space along the walls, there were fresh branches. Carefully we covered all of our windows with newly-cut branches. Their frangrance filled our entire house."

In the various hassidic communities, the custom of decorating synagogues with small trees, plants and cut branches was and still is quite widespread. Elijah, the Vilna Gaon, was against the practice. He believed that it smacked too much of the Christian use of greenery on the holiday of Pentecost. His ruling was not widely accepted because the custom of Shavuot greenery was already widespread.

IN NINETEENTH-century Jerusalem, it was customary to adorn the *almemar* in the centre of the synagogue with roses, a practice going back to Babylonian times when Jews celebrated *Matan Tora* by throwing roses and candies from their rooftops.

In Jerusalem, certain women were noted for their beautiful roses and their flowers were sought for Shavuot. At times there even were bidding wars between synagogues for the most beautiful flowers.

One rabbi, when he smelled the fragrant roses, offered the following homily: "When the Tora was given, the world was filled with perfume. How is this to be interpreted? Religiosity up until the time of Moses was overgrown as a forest, but the Tora came to convert the world into a beautiful and fragrant flower garden."

A Lithuanian Jew caught the spirit of the season in these memories of his boyhood in the late nineteenth century. "A glad day it was for us boys when Erev Shavuot came. We were free from *heder*, but our time was well employed in plucking wild

flowers from the meadows for decorating the *bima*. The cowslip (marigold of the marshes) was the favourite and we brought great bunches of it to the *shamash* (beadle), spreading out all over the country to procure it, and running the risk of having our caps snatched away by the *goyim* on whose fields we trespassed.

"Perhaps that element of danger," he continued, "may have helped to add some zest to our labours. But surely that was not all. We were just as happy and felt just as important when we gathered cowslips from the old cemetery where there was nothing to fear. But it was a labour of love – we loved it for the sake of Shavuot."

Another well-known Shavuot custom based on the *midrashim* which compare the words of Tora with the flowing waters is of North African origin: The custom on Shavuot afternoon for young and old to pour a bucket of water on an acquaintance without any worry about messing up holiday clothing.

Recalling my first Shavuot here over 20 years ago, I was bewildered by all the drenchings I received that day.

Returning from Mount Zion I walked through the Nahlaot neighbourhood and then Ohel Moshe. In both I was doused from head to toe with water. Initially quite angry, I learned from my first assailant and from other victims that Shavuot was not for naught known as *Hag HaMayim* – the Feast of Waters.

END

The bad old days

HARD TIMES by Studs Terkel. New York, Pantheon Books, 462 pp. $6.95. Paperback.

THE GREAT DEPRESSION by John A. Garraty. New York, Harcourt Brace Janovich, 292 pp. $17.95.

19 -06- 1987

David Geffen

THE TWO WORKS on the depression in the 1930s complement each other. In Studs Terkel's *Hard Times*, which has just been reprinted, we are able to hear the voices of those who personally endured the depression. Rereading this book after more than 15 years, one senses the anguish of those Americans who lived through this difficult period in their country's history. Terkel has edited the material well and some of the statements are unforgettable. His new introduction helps to focus on contemporary problems as they compare with those of the depression years.

John Garraty, on the other hand, has written his *The Great Depression* as a new history of this period highlighting the worldwide implications.

For Garraty, nationalism is the major cause of their depression. While patterns of events in the 1920s and 1930s frequently ignored national borders, the author contends and documents the fact that politicians and businessmen failed in most cases to look beyond nationalistic self-interest. The agony of the depression was heightened because of their nearsightedness, and the attempt to achieve balanced budgets and fiscal austerity deepened the crisis rather than helping it.

Out of the trauma of this era grew two well-known phenomena – Nazism in Germany and the New Deal in the United States. Both Hitler and Roosevelt idealized farm life, rejecting industrialization. Each knew how to manipulate public support by using propaganda. For both, renewed economic growth was founded on rearmament. Fortunately, Roosevelt did not espouse fascism, so here the similarity ended.

Garraty demonstrates how each aspect of the world economy played a role in the crisis. Agricultural commodities fell because of surpluses, tariffs and quotas. Problems in the agricultural sector led to a decrease in the demand for manufactured goods, which produced greater unemployment. The author notes that the social crisis of unemployment came to be the same for individuals world-wide, regardless of their background, education or nationality.

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Terkel and Garraty help make the depression more understandable six decades after its inception. Let us hope the lessons of that period will have their effect on a world faced with major economic problems as it looks towards the last decade of the 20th century. □

'Here you don't cry'

David Geffen hears the intriguing and often heart-rending stories of four American olim who were in Jerusalem in 1967 and made it their home.

"ISRAELIS FEEL tension in the air. They are expecting something to happen, but I think it's all a bluff." That was Johnny Lemberger's May 17, 1967 diary entry – three weeks before the outbreak of the Six-Day War.

Lemberger, an American student, was spending a year in Jerusalem. The sirens and shellings of June 5 bound him irrevocably to the country and he eventually settled here. So did fellow Americans Adrienne Wilson, David Zissenwine and his wife, Anne, and Judy Hollander and her husband, Ben, who were here on that fateful day.

Adrienne Wilson (now Wilson-Dodi) was a religion major at Wheaton College, in Massachusetts, in 1966. Since she wanted to learn about Judaism from Jews rather than from Unitarian ministers, she applied to spend her junior year at Hebrew University – and was the first student from her college to do so.

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That summer, Wilson and her fellow ulpan students stayed at Hotel Ganei Yehuda (now the Diplomat) in Talpiot, then a border neighbourhood. They were told not to hang their laundry outside their windows because if it were blown away, it would land in Jordan; this was their first taste of what life was like here. When the university year commenced, Wilson moved into the student dorms at Givat Ram.

"After the May 1967 Independence Day parade, we began to hear about the Egyptian, Syrian and Jordanian mobilizations," she remembers. "As soon as the UN troops left the Straits of Tiran and the Gaza Strip, the tension was unbearable."

The dorms emptied out as the men students were mobilized. "Only Americans and Arabs were left in the dorms and, truthfully," she says, "we didn't know how to relate to each other."

The American students volunteered for all kinds of jobs. Some delivered bread, others worked in the post office or delivered mail and telegrams. Many went to kibbutzim to help with the spring harvest. Wilson did her volunteering at Hadassah Hospital's switchboard.

During the last week of May, *The Jerusalem Post* carried large advertisements from the American embassy advising U.S. citizens to return home. Wilson received a more personal notice: Her parents had convinced their congressman to contact the embassy here, which duly dispatched an official to her dorm door.

"Your parents have requested the ambassador to send you home," he announced. "Why are you in a foreign country in a state of war?"

Wilson's reply reflected her determination to remain here – as a citizen. "I'm not in a foreign country," she recalls saying. "This is where I belong."

On Sunday, June 4, the day before the war broke out, Wilson went to Hadassah Hospital. Working underground, she was kept busy for the next four days. She recalls taking breaks by sleeping on the floor of then Hadassah director-general Dr. Kalman Mann's office.

After the war, Wilson was one of the American student volunteers who participated in clearing away the accumulated rubble on Mt. Scopus of 19 years of Jordan occupation.

Having decided to stay in the country, Wilson applied for acceptance as a regular student at HU. To

support herself during the rest of that summer, she worked as a waitress and as a shorthand typist at the Ministry of Social Welfare, taking dictation from, among others, then minister Yosef Burg.

The university insisted that she start her studies all over again, so Wilson returned to Wheaton College to complete her final year of studies.

Today, a mother of four, she is Jerusalem regional director of Emunah, the religious women's organization.

"THE VALLEY of the Cross, near Neveh Schechter was turned [in 1967] into an artillery base," recalls David Zissenwine, now of Ra'anana. "We listened to the news, but the stockpiling in the valley brought the worst home to us."

Like other young Americans here, Zissenwine, a student at the Jewish Theological Seminary's Jerusalem centre at Neveh Schechter, also volunteered to help during the war, as did his wife, Anne; both were teachers at a local high school.

He remembers many things about that time: that the neighbours were wonderful – "people from Neveh Granot and Nayot were constantly bringing us cakes and other goodies" – and that he and all the other Neveh Schechter students were always glued to their radios for information, especially Chaim Herzog's broadcasts, in which the future president "wove together *midrashim*, poetry and [war] statistics."

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"I'll never forget," Zissenwine, now an education professor at Tel Aviv University, says, "the radio announcement that Aluf Gavish [OC Southern Command] had sent a message to Rav Aluf Rabin [CGS] saying, 'I am happy to report that our forces are standing on the banks of the Suez Canal.'"

Neveh Schechter included Israeli students among its residents. Zissenwine recalls travelling to Hadassah Hospital to see one such student, Zevulun Arlev, who served as a reservist and was wounded in battle. When Zissenwine asked about another student, he was told that he had died in Arlev's arms. Upon hearing this, Zissenwine, his wife and another Neveh Schechter student began to cry.

"*Kan lo bochim* ("Here, you don't cry")," the nurse said sternly, ordering them out of the ward.

The Zissenwines returned to the U.S. but came back permanently to live in 1976.

"The war made a tremendous impact upon us," Zissenwine says today.

"We were part of an event in which we experienced the possibilities of a common fate. It changed our lives forever. We owed it to ourselves to exercise the option to make aliya and to participate in life here. We have never for a moment regretted that decision."

"BEN AND I met and married in Jerusalem. Our daughter Elana was born here when we were students. It seemed that Jerusalem was meant to be our home." Thus, American-born Judy Hollander reminisces about her life and its inextricable ties to the city that is now her home.

"In 1960 when I first came to Jerusalem, it was a small, pre-modern kind of community. Ben and I came here via different routes. A few months after we met we got married.

"For the academic year 1966-67, we chose to come to Israel for Ben's junior year at the rabbinical school. When I found out I was pregnant, we were overjoyed that our first child would be born here."

When the siren sounded on that fateful Monday morning, the Hollanders ran to their baby Elana's crib and carried her to the shelter.

"She was a sabra. It was for kids like her that we were all fighting. During those tense days, she was also a diversion for all of us, reminding us of what life in Israel was all about.

"On the first day of the war, we basically only heard the Arabs reports in which victory was being claimed. In the early evening that Monday, June 5, we heard that the Egyptians planes had been hit and destroyed. A sense of relief came over us."

Says Hollander, "It had never occurred to me that Israel, in particular Jerusalem, would extend beyond its borders then. The divided city was our reality; thus, the whole achievement of reunification and the destruction of the walls and barriers was quite a shock. We experienced a wave of euphoria after the victory – heightened by the unexpectedness of it all."

On Shavuot, the Hollanders wheeled Elana in her carriage down to the Old City.

"We were swept up in the mass of humanity, an amazing pilgrimage. We pushed the carriage through rubble and debris, all along realizing that we were a part of an event we never envisioned would come true.

"We saw the generations young and old winding their way to the Wall. We were making the pilgrimage for 2000 years of generations. Not only had we married and had our child here, but now we were privileged to go together to the Wall. *Hayinu keholmim* – we were like dreamers – but it was real."

The Hollanders' car even had a special war connection. The small Fiat they bought for their 1966-67 year of study was shipped back to the U.S. and later taken to Canada when they moved there. Traces of the blue paint, with which the headlights had been covered during the war blackout, remained. In Toronto, where they lived for two years, their Fiat was driven in the Israel Independence Day parade there with a sign reading, "This car went through the Six-Day War." Elana sat in the front seat wearing a sign saying, "Born in Israel."

"For me," Judy muses, "the Six-Day War was a combination of many things which left a spiritual residue in all of us. We felt that we had lived through a miraculous happening which deepened and intensified our Jewish identity. I realized more than ever that here in Israel is where the drama of the Jewish people is taking place. The Six-Day War was the concretization of my feelings."

Today Hollander is working on her master's thesis at Hebrew University. She and husband Rabbi Ben Hollander have three sons in addition to Elana who is currently serving as a soldier-teacher at the Kfar Etzion field school.

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HE HAD never been much for keeping a diary before but as a student here in 1966-67, Johnny Lemberger decided to keep a daily record of his activities. Following are a few of the entries he made in May, 1967:

May 19: Went to Kiryat Gat with Moshe Abitbul for Shabbat. Saw large trucks going south. Is this another Sinai or worse? On Shabbat, people came with call-up orders to apartments all around where I was staying. Within a few minutes, the reservists packed and left.

A resident of Neveh Schechter, Lemberger believed that as long as the students who were paratroopers were not called up, there was a chance that nothing would happen.

May 23: Parachutists still here in the morning. In the afternoon, three students called up. Few Israelis left in classes.

May 26: Crash first-aid course at the university. In Emek Hamatzleva (the Valley of the Cross), the appearance of trucks, anti-aircraft guns and other equipment.

May 28: Got assignment to teach English at Beit Tzeirot Mizrahi. Eshkol announces we are ready. Is this it? Five-minute blackout.

May 29: Still teaching. Changed methods to get their minds off the situation. Brought in battery-operated record-player. Taught them folksongs of Pete Seeger and Peter, Paul and Mary.

June 1: A fast day called by the rabbinate.

June 5: On the way to teach, siren sounded. Continued on to school. In shelter took care of hysterical kids. Try to keep calm as I cheer up girls by acting dumb, foolish, funny and singing a lot. Really tiring.

And, perhaps the most momentous event recorded in the diary:

July 6: Shelling continued all night. Learned that museum was hit. A man who said *kaddish* at *minyan* called and said, "*Har habayit b'yadeinu*" ("the Temple Mount is ours").

Lemberger says today that he was "destined" to make aliya ever since he was six months old, when his kibbutznik-uncle held him in his arms and said, "This one is for me."

Today he is director of community services for Eshel (a Joint Distribution Committee subsidiary that serves the elderly). He and his wife Lorraine were married in Jerusalem where they now live with their three children.

END

Marginally alien

PROFESSOR Leonard Dinnerstein earned his spurs in the 1960s as an historian of American anti-Semitism, when his study of *The Leo Frank Case* was acclaimed as the most authoritative work on the trial and lynching of Frank in Atlanta, Georgia just before World War I. Since that first book, Dinnerstein has published a number of essays on aspects of anti-Semitism. What has motivated him to focus on a subject many other American Jewish historians have failed to deal with?

"Because I grew up in the 1930s and 1940s, the peak period of American anti-Semitism, and then studied the ramifications of the Leo Frank case, it has been important for me to find out why so little has been written about the many Jewish-gentile tensions in the United States. Why were Jews so concerned with the opinions that others had of them? Why did their histories keep proclaiming how happy they were in this country and how well accepted they had been by others? Why were many Jews so reluctant to take public positions on controversial issues? Why had conflict with other groups been almost ignored in the study of the American Jewish past?"

The first section of the book contains three essays dealing with the massive immigration of Eastern European Jews; the role education played in the advancement of the Jew, and the Roosevelt era and the American Jew.

Dinnerstein points to the participation of the Jew in American society, but then raises the issue that many American Jews are afraid to face. In describing the United States, he notes that "on the one hand 'cultural pluralism' is celebrated in song and spirit from every official podium, while deviation is regarded as a sign of subversion and inferiority. This schizophrenic conflict," he emphasizes, "affects all American minorities, and to be a non-WASP is to be somehow marginal and alien. For most Jews who are prosperous, employed and ensconced in comfortable homes, these feelings are rarely discussed, but the fierce American-Jewish devotion to the State of Israel suggests that even in the United States Jews do not feel absolutely secure."

UNEASY AT HOME: Antisemitism and the American Jewish Experience by Leonard Dinnerstein. New York, Columbia University Press. 281 pp. $25.

THE GHETTO OF VENICE: A History by Riccardo Calimani. New York, M. Evans & Co. 313 pp. $19.95.

RETURNING: The Land of Israel as Focus in Jewish History by Benjamin Segal. Jerusalem, Department of Education and Culture WZO. 320 pp. No price stated.

David Geffen

The second section of Dinnerstein's book contains four essays dealing with the Jews in the south. One is an abbreviated retelling of the Frank case, which he labels a "Dreyfus Affair in Georgia." Two essays deal with the methodological problems of anti-Semitism in the south. The last and most instructive provides an overview of the varied reactions of southern Jews to desegregation from 1954 to 1970.

The third section of the book focuses on specific studies of American anti-Semitism in this century, beginning with a treatment of the riots surrounding the funeral of Rabbi Jacob Joseph in New York in 1902. The author then describes American anti-Semitism from 1945-1950 and the attempt to deal with it. He also describes anti-Semitism as it surfaced in the U.S. DP Act of 1948 and analyses black anti-Semitism. The final essay is bibliographical and deals with the historiography of this topic to the present.

ON MARCH 29, 1516, the city of Venice passed an edict declaring: "The Jews must all live together in the Corte de Case, which are in the Ghetto near San Girolamo; and in order to prevent their roaming at night: Let there be built two Gates... which shall be opened in the morning at the sound of the main bell of St. Mark's Cathedral and shall be closed at midnight by four Christian guards appointed and paid by the Jews at a rate deemed suitable by our Cabinet." This was the origin of the ghetto of Venice – which has come to be known as one of the most interesting historical communities in the Jewish world. From the 16th century until the expulsion of the Venetian Jews between 1943-1945, the ghetto was a centre of Jewish activity.

Riccardo Calimani has brought together in this work the research of a variety of Jewish and Christian scholars – Israelis, Italians and Americans. Writing in a straightforward prose, he has made the history of the ghetto available to the general reader.

The author deals with the three strands – politics, culture and financial dynamics – which animated the history of the ghetto, as well as with the Inquisition and the attitudes of the church, which were regularly in flux. He explains why merchants were so vital to the general Venetian economy and traces the development of the Jewish community in the ghetto, showing how it maintained itself throughout the persecutions as well as during the calmer periods.

In his conclusion, Calimani writes: "The Jewish culture of past and present arouses keen interest today. For while the condition of the Jew in history has always been precarious, that of all mankind has now become so, in the shadow of nuclear weapons. In this sense contemporary man has become Jewish, despite himself." His final observation is one that hopefully will soon be heeded. "If there is something to be learned from the effort to know our individual and cultural microcosm, it is tolerance and justice for all men and all peoples... Shylock is gone forever."

ONE OF THE ANSWERS for Jews who have felt the sting of anti-Semitism and want to come home is provided in *Returning*. However, Benjamin Segal goes much further. He sees the concept of returning as "a history of a nation struggling with itself, moving far from the Land while carrying it along, constantly returning, constantly leaving, and always looking backward and forward at the same time, finding the Land of Israel at both extremes." The author has penned this volume as an in-depth study of the concept of our land as it has affected Jewish history.

While this book is a comprehensive philosophical study of an idea, it can also be used for teaching. Segal has therefore organized it in a very precise fashion, dividing the book into five sections: the Biblical Age, the Rabbinic Period, the Diaspora, Zionism and Towards Statehood and Beyond. Each section has a chronological table which provides the parameters for the concepts being discussed.

Segal raises such questions as how the Jews related to a land they did not really possess and shows that they have for centuries been trying to explain how they did come to "own" the land. And why were the Jews, he asks, always trying to make sure that their home was in the land, yet never absolutely certain that such was their right?

In various sections of the work, Segal demonstrates how the concept of "returning" was woven into the liturgy and into the *mitzvot*. However, the divine mandate of the Jewish right to the land continually raised its head.

As the centuries passed, the Jews' concern for the land, even though they did not live in it, increased. Finally, the currents of nationalism and the outpouring of anti-Semitism combined to revive the Zionist idea in a manner none had ever thought possible. Segal traces this development by introducing each concept very succinctly and then citing appropriate quotations to document his points.

The thinking Jew should read this book. For too long we have tried to create aliya by the negation of the diaspora. Segal's work makes it clear that the concept of being in our own land far outweighs any negative factors. In a sense, in every generation the Jews have been returning in body and soul. Now that Israel exists, the theoretical return can be translated into reality. □

A square meal in the Thirties

29 APR 1988

By David Geffen

"As a little boy, I vividly recall going to the train station in Jerusalem to bring guests to the Hotel Warshawsky, which my father owned. I also tried in my own way to interest other tourists, without reservations, into coming as well."

That's how Jerusalem native David Herling recalls the local tourist trade half a century ago. Herling, a retired official of the Rassco construction company, grew up in and around the hotels, cafes and restaurants of Jerusalem.

Herling's grandfather, Ya'acov Yosef Herling, came to Jerusalem from Warsaw in 1905 and opened the Warshawa Hotel, which later became Hotel Warshawsky.

During World War I, Eliezer Dov Herling, David's father, was exiled from the country by the Turks. After a stay in Egypt, Eliezer went to the U.S. where he met and married Nehama Fish. Their son, David, was born after they returned to Jerusalem.

"This was a small town in the Thirties and it was possible to know not only the proprietors, but frequently even the waiters," he says.

The tourists 50 and 60 years ago were predominantly non-Jewish. Therefore, the fancier, larger hotels such as the Fast, Palace and King David did not have kosher kitchens.

For guests who wanted kosher food, arrangements were made with the Hotel Warshawsky (today the Ron Hotel) on Jaffa Road and Hotel Amdursky at the corner of Ben-Yehuda and Ben-Hillel streets. They provided first-class cuisine for first-class tourists.

He stresses that the waiters – all of whom were Jewish in the kosher hotels – served quickly and courteously as in European-style hotels, on which Jerusalem hotels were patterned.

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A typical luncheon menu in those days, when the midday meal was the main one, opened with a first course: chopped liver, Russian egg – which was a sliced hardboiled egg served with mayonnaise – baked fish or eggplant.

For the second course there was a choice of two soups, a major part of the meal in hot and cold weather. This was followed by the main course, beef or chicken, served quite well done "as the Jewish customers liked it," accompanied by cooked vegetables and potatoes. Because there were no facilities for keeping meat frozen, all the meat was freshly slaughtered. The meal concluded with a dish of cooked or canned fruit.

At four every day, tea and cake or pastry were served. A violinist, a pianist or sometimes a trio often provided background music for tea. This helped to transform the afternoon into a social event. It was always well attended, especially in summer when few people would venture into the afternoon heat, Herling recalls.

The cooks were all men, he notes, with women as their helpers. He remembers a French-Jewish cook who was in charge of the Warshawsky kitchen. "His French always captivated us, but I do not recall any French dishes he served. More than likely he had to keep to a fairly set menu which my father, as the hotel proprietor, knew would satisfy the guests."

Jerusalem was then notable for bread bakers. "Berman was in Mea She'arim, Angel in Bayit Vagan, Houseman in Batei Warshaw [near Mea She'arim], Lendner in Beit Yisrael and Lerman in Sha'arei Pina [near Beit Yisrael]," he recalls with ease.

"They supplied some grocery stores, but they also had their own little stores just selling bread in different sections of the city. There were black and white breads, a round black bread, rolls, hallot and pitot. The freshness of the bread was its real attraction, because it was baked daily," Herling says, adding, "People rarely had bread left over; it was the staff of life."

In the Thirties a few meat restaurants opened, such as Fefferberg's on Jaffa Road, Nussbaum on Rehov Ben-Yehuda, where a full meal cost the equivalent of 50 to 75 cents (the average salary was the equivalent of $30), and the Cooperative (Sova) on Rehov Hahistadrut, where a meal could be had for the equivalent of just 12 cents.

For those seeking dairy meals or just cake, there were cafes like Tuv Ta'am and Allenby, which had their own bakeries. One could get several varieties of cake: chocolate, white, cream, fruit tarts.

"Coffee was a treat," Herling says. "Turkish coffee was superbly brewed and then there was regular coffee made in large urns. Though it was a little bitter, it was still quite tasty."

An eccentric talent

David Geffen

"HE WAS 18 at the time he was sent to Paris. His behaviour there was so disgraceful that his family – the Nathans, Solomons, Moses, Cohens, etc. – would have nothing to do with him. He returned to London to pursue his disgraceful course of Art, wherein he displayed such marvellously exquisite effects...that the world wondered." So wrote Simeon Solomon, the 19th-century British artist, when describing himself to one of his admirers.

Solomon was born in 1834 to a well-to-do British Jewish family in which an older brother, Abraham, and sister, Rachel, also became artists in their own right. A talented young man, Solomon from an early age displayed artistic ability. He studied in Abraham's studio in his teenage years, and by the age of 15 was admitted to the Royal Academy Schools. Shortly thereafter, one of his paintings was displayed at the academy; he is still believed to be the youngest artist to have exhibited there.

02.05.88

At the academy, Solomon became friendly with Henry Holiday, another young student. Together they attended concerts, held joint musical evenings among their families and with two others formed an informal sketching club. Quite a naturalist in those early years, Simeon enjoyed hiking with Holiday, especially their expeditions to North Wales.

During this formative period of his life, Solomon executed a remarkable series of drawings that are considered by many critics to be among his finest aesthetic achievements. A collection of his works done from age 15 to 17 are found in a sketchbook now housed at the Ein Harod Museum. During the next five years, Solomon dealt with many themes, among them depictions of characters from the Bible. His drawings of "Hagar and Ishmael" and "King David" are fairly well known. One evaluator of Solomon's work, Lionel Lambourne, has suggested that in the rendering of David "occurs the first note of sexual ambiguity in the artist's work, seen in the treatment of the naked figure of the young harp player."

In 1860 Solomon's first major painting was shown at the Royal Academy. Entitled "The Mother of Moses," it was attacked by one critic, who said, "Two ludicrously ugly women looking at a dingy baby don't form a pleasing object." The novelist William Thackeray defended the work, stating that it was finely drawn and composed.

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THE POET Swinburne, with whom Solomon became intimately involved, left this graphic description of the artist's work: "There is a questioning wonder in their faces, a fine joy and a faint sorrow, a trouble as of water stirred, a delight as of thirst appeased. Always a feast or sacrifice, in chamber or in field, the air and carriage of their beauty has something in it of the strange; hardly a figure but has some touch, though never so delicately slight, either of eagerness or weariness, some note of expectation or of satiety, some semblance of outlook or inlook – but prospective or introspective, an expression is there which is not pure Greek, a shade or tone of thought or feeling beyond Hellenic contemplation; whether it be Oriental or modern in its origin, and derive from national or personal sources."

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The "national" sources motivated Simeon Solomon to paint such Jewish works as "The Scrolls of the Law" in 1871 and another noted work, "Isaac Offered," later in that same decade. Prior to that he prepared 10 woodcuts on the Jewish holidays that appeared in the magazine "The Leisure Hour" in 1866.

The pre-Raphaelite circle in which Simeon Solomon was involved was presided over in London by Dante Gabriel Rossetti, the son of an Italian political refugee. In Rossetti's cartoon for the stained glass window in Christ Church Albany Street are to be found some of the figures from that circle. The novelist George Meredith is Jesus, Christina Rossetti is Mary, Fanny Cornforth is Mary Magdalene, William Bell Scott is St. Peter, Judas is Gambert, a shady picture-dealer, Swinburne is St. John and Solomon is St. James. Solomon also worked in this form of art, designing stained-glass windows on biblical themes for a church in Northamptonshire.

Solomon was not a stable person, known for unusual sexual proclivities and alcohol and drug addictions. George du Maurier, an ancestor of the writer Daphne du Maurier, described Solomon as a "little beast...with an utterly perverted moral sense." As his relationship with Swinburne deepened, du Maurier noted, "a voluptuous mysticism" appeared in Solomon's choice of subjects.

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The last 20 years of Solomon's life were spent in the St. Giles workhouse in Holborn, where the receiving officer described him as an "artist in broken-down circumstances" who could not work. He died in 1905 and was buried in the Willesden Jewish cemetery, where his tombstone today can barely be read.

Reb Judah Benjamin

JUDAH P. BENJAMIN: The Jewish Confederate by Eli N. Evans. New York, the Free Press. 469 pp. $24.95.

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David Geffen

THE CIVIL WAR has been studied in depth via the 60,000 books which have been written about it. However, Judah P. Benjamin, a Southern Jew who was a leading figure in the governing of the Confederacy and the shaping of its policies, has until now been accorded only limited attention.

This hardly seems possible, given that "his election as the first acknowledged Jew in the U.S. Senate was a watershed for American Jews. Because of the war, he became the first Jewish figure to be projected into the national consciousness. Jews in the South were especially proud of his achievement, because he validated their legitimacy as Southerners. A pivotal figure in American Jewish history, Benjamin broke down the barriers of prejudice to achieve high office."

Part of the problem of Benjamin's subsequent low profile derives from the fact that, before his death, he destroyed all records in his possession. Piecing his life, legal career and political career together thus takes real expertise.

Only a native Southern Jew like Eli Evans could produce a volume which both illuminates the role that Jewish identity played in Benjamin's life and career and adds a new dimension to understanding the Confederacy and how it operated under the presidency of Jefferson Davis.

Born to a Sephardi family on the isle of St. Thomas in 1811, Judah moved with his family to Charleston, South Carolina, as a youngster. There, in 1824, his father Philip was one of the founders of Beth Elohim, the first Reform synagogue in the U.S. At 14, Judah entered Yale, but did not complete his degree there, for still unknown reasons. He then moved to New Orleans, where he was admitted to the Bar, and where, without converting, he married a Catholic Creole girl.

He began his rise to fame by winning major lawsuits; he then built himself a large plantation home, Bellechase, outside New Orleans, where he owned slaves.

His wife, Natalie, desirous of a Parisian life, moved to the French capital with their daughter in 1845. Benjamin visited them every summer, but never sought to end this unusual relationship. Elected as a senator from Louisiana in 1852, he was acclaimed as one of the outstanding orators of that august body.

An ideological Southerner, Benjamin resigned from the Senate when the Dixie states seceded. After Jefferson Davis was elected president of the Confederacy, he brought in Benjamin to serve in his cabinet. Serving as attorney-general, secretary of war and secretary of state in different periods of the Civil War, he was intimately involved in the day-to-day running of the Confederacy.

AS A JEW, albeit a non-practising one, in a position of power, Benjamin was open to anti-Semitic attacks of an unprecedented nature. Since he was part of a losing cause, his Jewishness was targeted even more. At the conclusion of the war, he escaped to England, where he became a highly respected member of the English Bar.

Evans's ability to understand the Southern Jewish psyche was first demonstrated in his groundbreaking study, *The Provincials*, which appeared in a Hebrew version two years ago. In this biography of Benjamin, he has woven together all the evidence and fashioned a readable, indeed riveting, volume.

A key aspect of this study is the insight provided into the Southern Jewish dilemma in the 19th century. Much as Southern Jewry, a white minority, wanted to become part of the real South, the leaders of Southern society and culture would not allow them to integrate.

For Confederacy enthusiasts, Evans's elucidation of the Judah Benjamin-Jefferson Davis relationship, "two masterminds which seemed to be the complement of each other," offers an incisive picture of these two much-maligned leaders. Benjamin befriended Varina Davis, the president's wife, and together the two helped Davis through periods of depression over the conduct of the war and the governing of the Confederacy.

As Southern Jews in the 1940s and 1950s, the era before civil rights activism, we grew up, to use Evans's term, as the "stepchildren of an anguished history." Frequently reminded in high school Civil War history classes that Judah Benjamin was the villain of the South's downfall and possibly even stowed away Confederate funds in England on which he lived while others languished in jail, it is encouraging to find Evans laying to rest all these false accusations.

Following in the footsteps of the "almost pardon" of Leo Frank, Evans has given another noted Southern Jew a new lease on life. In the process, he provides an important picture of how the Jew sought to move into general society, and all the problems inherent in such a decision. □

in Jerusalem

Eye on Givat Shaul

Envisaged as a vegetarian colony, Givat Shaul has developed into a model example of co-existence – between religious and secular communities and between residential and industrial areas. David Geffen reports.

Seven-year-old Josh Sigal calls his neighbourhood "the village." His mother, [illegible], who is also a young grandmother, describes the community of Givat Shaul as a "neighbourhood rich in people."

Over half a century ago Givat Shaul almost became a vegetarian's paradise. Residents are now making it something of a paradise for a wide variety of people.

Among the neighbourhood's founders were members of the Eliachar family, who owned land there. The quarter was named for the chief rabbi of the Sephardi community in Palestine, Rabbi Ya'acov Shaul Eliachar.

In 1934 Natan Ben-Zion Habkin, then Palestine's leading Orthodox vegetarian, used the local media to push for the establishment of a vegetarian colony in Givat Shaul. Ninety-five plots on 120 dunams were available for construction of homes. Advertising leaflets blanketed Jerusalem, and the vegetarian newspaper, *Tzimhoni*, touted the potential of the locale.

In the end Habkin was one of the few who built his house there, and from that neighbourhood he propagated his ideas.

One idea that has taken hold in Givat Shaul is co-existence. For example, the neighbourhood has residential areas and an industrial and business zone, neither of which appears to be threatening the other. Moreover, the neighbourhood is home to Orthodox and secular people who live, and even play, side by side.

"The Mercaz Harav yeshiva has had an influence on the neighbourhood," says Dr. Simcha Berkowitz, who has lived there with his wife, Judy, and their two children since 1972. "There are people who want to live close to the yeshiva, which is in Kiryat Moshe, and they have found apartments in Givat Shaul. Their presence has provided a balance to the more Orthodox elements, extensions of Mea She'arim, who live in this neighbourhood as well."

A quiet neighbourhood overlooking the entrance to Jerusalem, Givat Shaul provides residents pleasant surroundings, which include the nearby Jerusalem Forest.

Children have good elementary schools at their disposal, such as Maimon and Noam. They provide members of various streams of Orthodoxy with a wide range of choices for their children's education. A secular elementary school is also

shared by children from Givat Shaul and Kiryat Moshe.

"In recent years," Berkowitz says, "branches of several banks opened, filling a vacuum that existed for many years." He also notes that Givat Shaul now has its own pharmacy, and its Kupat Holim Clalit branch has expanded.

The neighbourhood has a modern mikve, and the Ross Community Centre has been developing programmes for senior citizens and families. The Young Israel synagogue of Givat Shaul, where Berkowitz prays, has a 10-year-old "yeshiva" for retired people to which 40 men come each morning. Long-time resident Yosef Dror was responsible for creating this educational venture.

Nancy Sigal, a music teacher, her husband, Bob, and their children have been living in Givat Shaul for four years. Their apartment is near Angel's Bakery which Sigal says fills the air with both "a beautiful smell and Angel dust [stray flour]."

Berkowitz, a historian who teaches at the Hebrew University and the David Yellin Teachers College, says the neighbourhood has some problems: "Givat Shaul grew up without a master plan. There are not enough through-streets so someone unfamiliar with the traffic pattern can find it most frustrating." His own street, Haim Vital, is accessible only from a small street off Rehov Najara.

His other pet peeve is refuse in the neighbourhood. While people keep their apartments immaculate, they do not treat public areas with the same consideration. Givat Shaul, he says, needs a clean-up programme which would be supported by all segments of the community: young and old, couples and families, secular, Orthodox and ultra-Orthodox.

However, community spirit does express itself in the neighbourhood. "On Shabbat afternoons," Sigal notes, "one can see the pocket park alive with young soccer players and children with sidecurls.

"Only a few streets in the neighbourhood are closed off on Shabbat and holidays," she adds. "Cars do not drive through in large numbers on these days, but those that do are not hindered."

Givat Shaul has a variety of synagogues and *gemahs*, free loan funds. There is also a Hesed Committee, Sigal says. Sixteen families receive a complete Shabbat dinner each month, as one of the committee's projects.

"When a couple, whose families were under financial burdens, were to get married, the neighbourhood mobilized to provide a locale, a meal, music and attendants," Sigal adds.

Givat Shaul is experiencing gentrification with the refurbishing of little houses built in the Thirties and Forties. This process will bring more diversity to the popular community at the gateway to the city.

Mature confession

"MY CHIEF AIM has been to contribute my mite towards arousing that spirit of Jewish enthusiasm which might manifest itself first, in a return to the varied pursuits and broad system of physical and intellectual education adopted by our ancestors; second, in a more fraternal and practical movement towards alleviating the sufferings of oppressed Jews in countries less favoured than our own; third, in a closer and wider study of Hebrew literature and history, and finally, in a truer recognition of the large principles of religion, liberty, and law upon which Judaism is founded, and which should draw into harmonious unity Jews of every shade of opinion."

This summary in Epistle XX (p.78) underlines the programme Emma Lazarus was espousing in this penetrating analysis of the then contemporary Jewish scene. Usually recalled as author of the poem on the Statue of Liberty, Lazarus was a leading Jewish theoretician and activist of the 1880s, calling for a re-entrenchment of Jewish identity through the acquisition of Jewish knowledge and urging the re-establishment of the Jewish homeland in Palestine. *An Epistle to the Hebrews*, her "mature confession of faith," has been described as the most effective contribution she made to American Jewish thought and policy.

Epistles VI to XIV deal primarily with Lazarus's views on the restoration of the Jewish homeland, views in which she was influenced by several people. She saw George Eliot, in her novel *Daniel Deronda*, as having given birth to the Zionist idea, and dedicated a play called *Dance to Death* to Eliot, citing her for "elevating and ennobling the spirit of Jewish nationality."

While George Eliot had enunciated "the still unspoken word," it was Laurence Oliphant who tried initially to make the word flesh, "who first agitated the question of transporting them (the Jews) to a new political existence from the east of Europe to the west of Asia." Oliphant, a Christian resident of Haifa in the 1870s and 1880s, was a staunch advocate of the Jews' recolonizing Palestine. His best known book, *The Land of Gilead*, argued, interestingly enough, that the land east of the Jordan had the most potential for the future colonists, owing to the richness of its soil, which concealed mineral deposits.

Leo Pinsker was another influence. Lazarus did not know his name, but had read Pinsker's pamphlet, *Auto-Emancipation*. In the *Epistles*, she describes his writing thus: "With his fiery eloquence and depth and fervour of conviction, this anonymous author could scarcely fail to enkindle the imagination of his Jewish readers, even if he stood alone; but re-enforced as he is by so many more influential, if less inspired voices, his appeal for nationality is a pregnant indication of the spirit of the times." In Epistle XIV, she even suggests that the best "practical measure" for taking care of Jews who are "semi-Orientals, Kabbalists and Hassidim" is via "auto-emancipation."

In her depiction of Jewish life 100 years ago, Lazarus realized the necessity of providing another dimension in the process of education. In Epistle III, she writes that "upon every Jewish school and asylum in the land, religious or secular, should be grafted a system of instruction in some branch of productive industry." She takes this a step further in Epistle IV, noting that "boys and girls... in the poorer, middle and even higher classes should be brought up to consider their education incomplete until it has supplied them with the art of using their hands and earning their livelihood in at least a single branch of productive industry." Out of her suggestion grew the Hebrew Technical Institute of New York.

AN EPISTLE TO THE HEBREWS by Emma Lazarus (Centennial edition) introduction and notes by Morris Schappes. Jewish Historical Society of New York. 128 pp. $10.00.

JEW OR JUIF? Jews, French Canadians, and Anglo-Canadians, 1759-1914 by Michael Brown. Philadelphia, Jewish Publication Society. 356 pp. No price stated.

A GUIDE FOR PREACHERS ON COMPOSING AND DELIVERING SERMONS by Henry Adler Sosland. Jewish Theological Seminary of America. In English and Hebrew. 248 pp. No price stated.

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A mine of creative thought, Emma Lazarus was taken from the scene by cancer in 1887, at the height of her powers, when she was only 38. As Morris Schappes writes in his introduction: "Justification is to be found mainly in the continuing contemporary significance of her ideas."

Finally, Lazarus's observation about American Jewry is probably as true now as it was then: "I do not think the Jews of America are sufficiently impressed with the necessity of solidarity and concord among themselves. The indomitable independence of the Jewish mind, that has almost miraculously preserved the type through all historical vicissitudes, occasionally asserts its individualism at the expense of the general dignity or welfare of our race. Hence arise so many trivial discussions, petty squabbles over insignificant details, hair-splitting of doctrines which bear no vital relationship to the cardinal principles of Judaism."

THE HISTORIAN Michael Brown has provided his readers with a scholarly analysis of Canadian Jewish history. Drawing upon unpublished source material as well as extensive printed material, Brown demonstrates why Canadian Jews have al-

ways preferred to align themselves with Anglo- rather than French Canadians.

The first Jew arrived in Canada with the conquering British armies in 1760. Under the previous French regime Jews, like all non-Catholics, had been forbidden to visit or inhabit the area. The Jews were in Canada because of British kindness. "To a considerable degree, Jewish views of Canada have been governed ever since by feelings toward her mother country. At the same time, the behaviour of Anglo-Canadians towards Jews has been determined in large part by the example set in the mother country."

With this as a central thesis, Brown traces the growth of the Jewish community of Canada in the late 18th and 19th centuries. The first major period of population expansion occurred in the 30-year period between 1881 and 1911, in which the Jewish community grew from 2,443 to 75,681. The Jewish population increased as much as 11 times faster than the general population. Prior to 1881, most Jews in Canada were Anglicized. During this 30-year surge, however, new arrivals were mostly Yiddish-speaking.

Brown's method is first to present the British attitude towards Jews in the "mother country" and then to show how it was paralleled in Canada. Jews in Canada, as in Britain, were quickly accepted into the society as they became acculturated. "The ties to the mother country" certainly helped those Jews who migrated to Canada. They were, as Brown points out, in the age of British imperialism, looked upon as "imperfectly British, even if they were not so in any way." Even new arrivals were quickly Anglicized, thus preserving the "Englishness" of Canadian Jewry.

Brown has a seminal chapter on the "American Connection" of Canadian Jewry during this period, showing how the early 18th-century ties between the Jewish communities of the two countries intensified and broadened particularly during the period of massive immigration. While American Jewry overshadowed Canadian Jewry, the latter was able to maintain its own identity basically because it had a significant British element of linkage within it.

Even though Canadian Jewry was provided with religious leaders and other Jewish professionals from the U.S. during the major growth period, prior to that time religious leaders had basically been of British origin and set patterns were followed even when American Jews were brought in to fill certain positions. This did not exclude American Jewish functionaries from volunteering their services earlier in the 19th century when there were no Jewish religious functionaries in Canada at all.

In his description of the French Canadians, Brown initially sketches French hostility – and that of the French Catholic Church – towards the Jew. He then shows very clearly how these same attitudes were transferred to those parts of Canada which had been under French domination. French Canadian writers depicted the English as a "frank, open threat," but portrayed the Jews as "a hidden, subtle, cunning threat" to their faith and their way of life. Throughout the 19th century, there were regular attacks on the Jews in the French-Canadian press, as well as verbal harangues by political leaders and churchmen. The depiction of the Dreyfus affair was a case in point; it was frequently even more anti-Jewish than in France itself. The Canadian English press tried to offer a more balanced appraisal.

Thus it was clear why Canadian Jews sought to be Anglicized rather than becoming Francophones. And Canadian Jewish institutions were naturally patterned on their English counterparts. Even French Jews who emigrated to Canada attempted to become Anglicized.

Brown notes that, since Canada is a mosaic in which each ethnic group is given great freedom to play its own role, Canadian Jews maintained their identity much more strongly than their neighbours to the south in the United States. This well-written book will enable the reader to understand the position of Jews in Montreal and Quebec today.

"INASMUCH AS none of the people were permitted to attend the synagogue on the Sabbath of Parshat Toldot, the second day of Kislev, 5717 (December 1656) because of a plague in Rome, I, Jacob Zahalon, preached a sermon on the via Catalena from the window of the corner house of David Gatigno, and the congregation, may their Rock protect and guard them, stood in the street to hear the *derasha*. On another occasion, I preached on the Via Toscana, standing at the window of Judah Gatigno's home, while the people stood below on the street to hear the sermon."

Noted in Jewish history as one of the "window preachers," Jacob Zahalon, a 17th-century physician and rabbi in Rome, was a prolific writer on topics ranging from theology – both Jewish and Catholic – philosophy, mysticism, biblical commentaries, Halacha, Aggada, confessional prayers and *piyyutim* to symptomatology and meducal cures.

Only two of his numerous works were ever published. One, entitled *Margoliot Tovot*, is a study guide to Bahya ibn Pakuda's *Duties of the Heart*, while the other, better-known, is *Otzar Ha-Hayyim*, a compendium of medical advice for physicians and laymen in emergencies.

Until his death in 1693, Zahalon sought ways to aid rabbis with their weekly preaching assignments. He left in manuscript an index to the *Yalkut Shimoni*, to which he appended a 13-chapter work on how to compose, organize, adorn, deliver and evaluate sermons. It is this treatise, *Or Ha-Darshanim* (A Light for the Preachers) which has just appeared in English translation, with a Hebrew text based on the two known versions.

Dr. Henry Sosland, author of this study, has written a 100-page introduction which presents a picture of Roman Jewry in the period and provides a comprehensive biography of Rabbi Dr. Jacob Zahalon.

The Zahalon family were Sephardi Jews who moved to Italy after the Spanish Inquisition. They were affiliated with the synagogue of Cataloni and Aragonesa in Rome. In 1651, Jacob Zahalon was called to preach there. Accepted by the University of Rome, he earned his medical degree and became a practising physician.

The Catholic historian of that period, Giulio Bartolocci, pointed out that Zahalon was also schooled in Latin, the humanities and philosophy. During the plague of 1656-1657, he not only preached from windows, but also utilized his knowledge to save many Jewish and Christian lives.

An opponent of the Sabbatean heresies which infiltrated the Roman Jewish community during the 1660s, Zahalon may have composed his *Or Ha-Darshanim* as an antidote to the homiletical misinterpretations which were frequently issued from pulpits. In 1680, Zahalon moved to Ferrara to take up a rabbinical post. Only three years after his arrival in 1683, he published his *Ozar Ha-Hayyim*. In September 1693, he died at the age of 63.

Sosland has done a superb translator's job; the book is as valuable a guide for preachers today as when it was first written. "A preacher should seek to include in his sermon something which is profound and stimulating in order to please the learned and thoughtful members of the congregation. He should also include that which is pleasant and readily understood in order to appeal to the majority of the people." Congregations were no different then from what they are today. There has to be something for everyone.

Since Zahalon did not want to encourage any misunderstanding of the tenets of faith, he urged the preacher "to be very careful in delivering a sermon before the public not to include in it anything which will raise theological doubts or impart a particle of suspicion in the minds of his congregation that what he is saying is not according to accepted opinions."

Knowing how important it is to grab the audience's attention at the start, Zahalon urged putting "one's best illustrations" at the beginning and the end. "If you should put rather uninteresting and colourless material at the beginning, listeners will assume that such is indicative of your entire sermon. Then they might become impatient and leave, or they might fall asleep." Clearly the man was a seasoned public speaker.

The preacher should have a "definite dynamism," because a sermon given "in a sluggish manner" is apt to irritate congregants. Zahalon urges those preachers who seem to have swallowed the dictionary not to use "excess verbiage," so that listeners will "easily grasp their words." Keep looking around the congregation, he advises, and make sure not to forget "the scholars and community leaders." From the text it appears that the congregants stood for the sermon, while these dignitaries sat.

"The preacher should be careful," Zahalon observes, "not to jump up or down or pound the rostrum, not to stand constantly in one fixed position like a tombstone. Rather he should move about, gesturing with his hands and arms."

We are in Henry Sosland's debt for providing us with such a pragmatic preaching guide, translated in a very readable fashion. □

Gilo at 15

Gilo, one of the new neighbourhoods built after the reunification of Jerusalem, is marking 15 years of growth, but community leaders say they need to build neighbourhood pride as well.

Its architecture received recognition in a series of stamps on modern buildings in the capital issued by the Postal Authority in April. The facade of a Gilo apartment complex is depicted along with such better

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known sights as the Israel Goldstein synagogue on the Hebrew University's Givat Ram campus, the YMCA, the Israel Museum and the Jewish Agency complex.

Gilo is the first quarter built since 1967 to be honoured in this way.

Beyond its appearance, the neighbourhood deserves recognition because of its maturity, according to Rabbi Shneur Kraimer, chairman of the local special-projects committee of the neighbourhood administration.

Since its creation, Gilo has attracted new immigrants and veterans. "Gilo's residents speak 46 languages, so to accomplish anything there must be unity and integration, that is, maturity," Kraimer explains.

Haim Navon, director of the neighbourhood administration, says the neighbourhood has earned a name for the enthusiastic manner in which residents approach local problems and issues.

Yossi Cohen, a longtime Gilo resident and chairman of the community centre's board of directors, says the quarter belongs on a stamp because of the diversity of residents – "from third-generation Israelis to recent olim" – who are working together to shape their community.

Today Gilo has five sections and 7,900 households, bringing the population to about 31,000. In a survey conducted a few years ago, 1,200 families identified themselves as Orthodox, Kraimer says.

For Navon, the most important responsibility of the neighbourhood is providing the best possible educational, cultural and social programmes for its youth.

"If we can provide for our youth – in the schools, in the community centre and in their own housing complexes – creative programmes through which they can mature and become productive citizens, then we will be able to demonstrate how a neighbourhood can truly succeed."

Kraimer, a career army veteran who moved to Gilo from Ma'alot, has undertaken the task of finding local people to flesh out the ideas his committee of 20 is developing.

"Our first project was the 40th anniversary celebration," he explains. The festivities on Independence Day Eve culminated a series of events in the schools and the community centre that provided a sense of the historical and spiritual meaning of the first four decades of the country. Among the activities was a quiz for youth on Jerusalem, Kraimer says.

Another project of Kraimer's committee is to find 250 volunteers for the Magen David Adom paramedic training course. The volunteers would have to be on call in the neighbourhood during the day. If there are enough volunteers, Gilo will consider having a Magen David Adom station built.

Gilo, along with other Jerusalem neighbourhoods, has been accused of being a dormitory community which does not enjoy the loyalty of its residents.

Recently, Gilo's Ashkenazi rabbi asked from the pulpit of a local synagogue why a notice had been placed on a bulletin board inviting people to join a community outside the city. He wondered why those who had struggled to develop the religious network of Gilo would leave it.

This "dormitory" mentality has affected religious and secular education there. In 1984, Gilo was in the news because some residents, dissatisfied with the State Religious school there, set up an illegal Noam school with more hours of religious education than in the State Religious school and sex-segregated classes. Subsequently, a Noam school was set up outside the neighbourhood.

Other parents send their children to schools outside Gilo which put even more emphasis on religion. Secular parents have enrolled their children in schools such as the Hebrew University High School.

The growth of the Tali (enhanced Jewish studies) school, which is part of the (secular) State school stream, offers hope that this educational drift will be reversed.

Parents who send their children to local State Religious schools have also worked to improve the education in these schools to attract more pupils. However, the schools' enrolment has not kept up with the growth in the local Orthodox community.

Community leaders hope that their neighbours will identify with Gilo and take pride in it. This could mean interaction between the younger and older residents, especially through the "meals on wheels" programme, which distributes prepared meals and groceries. It is operated by resident Eli Cohen with donations from private individuals.

Committees of the neighbourhood administration are working to establish a free-loan fund to assist people in need and to encourage closer contact between new immigrants and veteran families.

Kraimer and Navon are trying to find ways to make Gilo less dependent on the municipality and government ministries for its programmes and construction projects. A public company has been established to raise funds for Gilo through local activities and from foundations and private contributors.

Just as Gilo was the first on a stamp, perhaps it will also be the first post-1967 community to gain a measure of independence.

American immigrants and the party lists

28 -06- 1988

The political outsiders

28 -06- 1988

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AS AN AMERICAN "ethnic," I feel very inferior these days. During the recent elections for placement on the Knesset list of the Labour Party, no one of American origin was even in contention. The National Religious Party placed Dr. Yehuda Ben-Meir in a slot where his chances of election are minimal; few of the other parties have American Israelis even competing for realistic positions on electoral lists.

True, the Likud campaign chief is Professor Moshe Arens, and Rabbi Eliezer Waldman is a mainstay of Tehiya. Then, of course, there is the un-nameable leader of his own party, who has struggled to keep his American citizenship against all odds. In adding it up, we American ethnics, citizens of Israel, have a real problem, but things could have been different.

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The first identifiable American Jewish group in this country was and still is Kollel America. These Americans banded together to protest the distribution of *haluka* funds at the end of the last century. Aided by the American consul in Jerusalem, these Palestine residents with American citizenship won the right to receive their funding directly from their benefactors in the U.S. and other countries. They proved that Americans in the Holy Land can get their way if they put their mind to it.

World War I provided a critical test for American Jews residing in Palestine. A large number were rescued from Ottoman oppression when the U.S. ambassador to Turkey, Henry Morgenthau, arranged for an American naval ship, the Tennessee, to dock in Jaffa and load up with American Jewish refugees. Many did remain, though, and in 1917 before Allenby conquered Jerusalem, 37 "Americans" were exiled to Damascus. After Palestine passed into British hands, all the Damascus exiles and some of the Tennessee voyagers returned. Again, where there was a will there was a way for American citizens to reside here.

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THE IMPACT OF these early settlers on this country has still not been studied. What they did bring with them was the intensity of American enterprise, in which the Jews had shown initiative and through which our co-religionists had helped America grow economically.

The 20s and 30s saw the arrival in this country of the "American do-gooders." The best known were Henrietta Szold, Judah Magnes, Deborah Kallen, Jesse Sampter and Robert Kesselman. They, along with their younger colleague Golda Meir who brought a pioneering Labour spirit, added another dimension to the growing Jewish nation-to-be. Unfortunately, aside from Golda, none of them entered the political mainstream as activists so they were unable to create the beginnings of a legacy for future American olim. During this same period in the U.S., American Jews were triumphant in the political wars, being elected governors, senators, and congressmen, as well as being appointed to cabinet posts.

The "do-gooders" did their job too well in this land. The narrow avenues of service they opened were the ones into which American Jews, who came to Palestine and Israel, entered.

HOWEVER, HERE IS a "modest proposal" which might allay a bit of my anxiety:

All Israeli parties today are living partially off American handouts – whether through the funds distributed by the Treasury or via donations made directly to party coffers. If American money is so much desired here, then that cash ought to carry some weight for us American ethnics. For every $500,000 collected by a party in America, that party's leadership ought to be expected to put an American Israeli on their Knesset list and that number of candidates should be increased proportionately to the total amount of American money donated. If this were done, then we products of the U.S. system of government would finally not only be do-gooders but would have some real political clout.

Now, I don't consider myself, from an ethnic point of view, superior to anyone, but why shouldn't we American olim have a chance to get on the bandwagon? If our *landsmen* from the old country are paying the tab, we also are entitled to a piece of the action. In the U.S., the Jews, a small minority, have a big say. In Israel, we think that we ought to have the same chance.

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Sketchy past

THE NAME "Andersonville" sends shivers down the spines of Civil War buffs. As the best-known and most infamous prisoner-of-war camp operated by the Confederacy, it claimed the lives of hundreds of Yankee PoW's. The charges against the commandant of that camp were so heinous that he was court-martialled in the aftermath of the Civil War and sentenced to death.

Less known, because the Union was victorious in the war, was the Yankee PoW camp at Fort Delaware on Pea Patch Island between the Delaware and New Jersey shores. There, the treatment was equally vicious; hundreds of Confederate prisoners died and were buried in mass graves on the New Jersey coast in sight of the Fort. Basically, the data about life in Fort Delaware during the war has been found in diaries, military dispatches, letters and newspaper reports. Just 12 years ago, during the American Bicentennial, a visual record surfaced of life in Fort Delaware.

On October 14, 1864, an appeal was published in the *American Israelite* newspaper of Cincinnati by its editor, Rabbi Isaac Mayer Wise. He called on the American Jewish community to assist Jewish PoW's incarcerated in Fort Delaware. Part of the letter to Wise, which generated his comments, was printed in the paper: "We are in need of some pecuniary aid or food, especially coffee. Anything you send will be thankfully received. We are not permitted to write but 10 lines. Lewis Meyersburg, Max Neugas, A. Waterman, prisoners of war."

Just a year earlier, Wise had published the first letter he received from prisoners there; it was signed by Henry Mass, Jules Braunschweiger, Max Neugas, S. Cohen and H. Brasch. The only signer of both letters was Max Neugas. Whether the other prisoners had died or been released is not known, but in 1864 Max Neugas was still a war prisoner.

UNBEKNOWNST to most people, Neugas had left an additional record of his presence at Fort Delaware. A large black-and-white drawing of the Fort, executed in 1864 from a bird's-eye perspective, was Neugas's handiwork. Through the years the picture found its way to the Delaware Historical Society and was later transferred to the Fort Delaware Historical Society. A reproduction of it became the cover of the pamphlet chronicling the history of the Fort.

No connection between Neugas and the Confederacy had ever been made until the 1863 and 1864 letters were brought to the attention of Fort Delaware history buffs. Clearly, the artist was not a Union artist, as had always been assumed, but a Confederate prisoner of war. The impact of Neugas was felt even more widely when detective work by the founder of the Jewish Historical Society of Delaware focused on a Neu-

gas sketchbook preserved by a descendant of the Fort Delaware commandant. In that sketchbook appeared the only on-the-spot drawings of the life of the prisoners at Fort Delaware. The eight pictures in it bear dates from December 1863 through July 1864.

Who was Max Neugas? Born in Bavaria, he immigrated to the U.S. in the 1850s settling in Darlington, South Carolina. There he seems to have run a dry goods store, but the town listings are not completely accurate. Fired by the war drums between the South and North, he volunteered for the Darlington Rifles company, but was rejected because of a physical defect – unspecified in the remaining records. Not wanting to miss the action, he tried to join a South Carolina brigade, later known for its "Jewish company." Again he was rejected. Neugas was persistent and on his third try he was sworn into the Army of South Carolina with whom he served for 16 months until the Battle of Gettysburg.

THE MAJORITY of the 150,000 Jews in the U.S. at the outbreak of the Civil War in 1861 lived in the Northern states, but the Confederacy had sizeable communities of Jews

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in Richmond, Virginia; Charleston, South Carolina; Savannah, Georgia and New Orleans, Louisiana. The best-known Jew in the South, though a non-practising member of the faith, was Judah P. Benjamin. A former senator from Louisiana, Benjamin was appointed by Jefferson Davis, President of the Confederacy, as secretary of state, secretary of war and attorney-general at different times during the conflict.

Less known were such patriotic "rebel" acts as the gun-running exploits of Isidor Straus. Then a resident of Talbotton, Georgia, Straus later headed R.H. Macy's department store, and he and his wife Ida went down to a watery death when the Titanic sank in 1912.

Anti-Semitism reared its head prominently during the Civil War and in the South in particular. The following diary entry by a Confederate clerk in Richmond confirms this: "The illicit trade with the United States has depleted the country (Confederate states) of gold and placed us at the feet of the Jewish extortioners. It still goes on... These Jews have the adroitness to carry their points. They have injured the cause more than the armies of Lincoln. Well, if we gain our independence, instead of being the vassals of the Yankees, we shall find all our wealth in the hands of the Jews."

In spite of the public anti-Semitism directed against them, Confederate Jews like Max Neugas enlisted and served with distinction. An example of public praise, on the other hand, appeared in a letter by a Protestant chaplain to the Savannah daily, *Morning News*. He indicated that the Jews were "pretty largely represented" in the army and that they made "good, enduring, hard-fighting soldiers."

Max Neugas was captured at the Battle of Gettysburg on July 3, 1863, along with hundreds of rebel soldiers. He was imprisoned at Fort Delaware, remaining there until the end of the Civil War, when he took an oath of allegiance to the Union. Possessing some artistic talent, he started to while away his time doing sketches of life at the Fort. Though only a few have survived, they do suggest that Neugas won favour with his captors. He was given freedom to roam the grounds of the Fort, and in one sketch the artist in the "Day Room" gazing out the window and sketching may be Neugas himself.

HIS DRAWINGS of fellow prisoners have a certain primitive sense to them, but in other pictures his skill at reproduction is clearly visible. When I visited Fort Delaware after first seeing Neugas' work, I was astounded at the accuracy of his depiction of one of the cannons on the Fort's turrets. He captured every minute detail by the technique known as etching. His architectural perspective provided a fascinating drawing of the mess hall at Fort Delaware. He concentrated on the actual eating in one section of the building and on the cooking in the other section. Standing-room only, as the picture demonstrates, must have been the manner of eating in the mess halls back then.

The prison yard is seen in minutest detail in a sketch dated February 18, 1864. The stream of water running through the Fort normally caused terrible dampness, but in the drawing its use as a place for boating, fishing and washing clothes adds a different tone to the life there. Gambling was a favourite pastime and various games of chance from cards to numbers to dice are all depicted. The barber is at work; the "sutler" is plying his wares – food – to supplement the prisoners' meagre diet; near the outer wall, prisoners look longingly through the cracks hoping that soon they will be free and reunited with their loved ones.

Neugas never forgot his Southern roots. In a sketch made from memory on June 14, 1864, he drew the court house at Darlington, South Carolina; the picture recalled the fashionable life before he enlisted – including a black woman slave riding in her master's carriage; the South Carolina flag waves over the scene.

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No trace of Max Neugas, after his release from Fort Delaware, has been discovered. Freed in the spring of 1865 after taking the loyalty oath to the U.S., he disappeared from view, never to be referred to again in the public record. Fortunately, his and his fellow-prisoners' letters to Rabbi Wise, and his sketches, have survived. They provide, 120 years later, a pictorial record of the environment in which Neugas and thousands of other rebel prisoners lived at Fort Delaware.

A capital boyhood

By David Geffen

Benjamin (Beni) Burg, political cartoonist of *Hatzofeh* – the National Religious Party's daily – can trace his early influences to a bag as mixed as Abbott and Costello, and Zionist history in the making.

His boyhood in Jerusalem of the Forties saw the end of the British Mandate, the birth of the state and the siege of Jerusalem.

"Some of my earliest memories revolve around the potential Italian invasion of Palestine during World War II. Tension was rife because of the airplane bombing raids on other parts of the country and because Mussolini was Hitler's ally. No one knew what would happen to Palestine Jewry."

The Burg family had settled in Jerusalem in the early Thirties. Beni's father, Nehemiah, a soldier in the Polish army in World War I, had helped establish a local Hapoel Hamizrahi organization in Poland after the war, before realizing his dream of aliya. The family lived in a two-room rented apartment in Kerem Avraham, on the edge of the Bukharan Quarter, in a lane which is today's Rehov Ezra.

"On the one hand, we were surrounded by religious figures: one neighbour was a *nazir* [monk]; another, Rabbi Zvi Pesach Frank, who later became the chief rabbi of Jerusalem, lived next door," he says. "On the other hand, before statehood, Kerem Avraham was also home to many Mapai leaders.

"But none of this seemed to matter. We were boys, playing with our friends, challenging the kids on the next block to matches in whatever we knew we could beat them at."

Each city had its own games, says Burg, whose games were updated each summer by a neighbour's grandson from Haifa who spent his vacation in Jerusalem.

But on the whole the games were improvised affairs of sticks and stones, and bore such names as "Eni Weni," "Alambulik," "Farfera," "Julot" and "Hamesh Avanim."

"When we had a few mils – a thousand made a lira then – we would sometimes buy five metal jacks, but that was rare."

Another typical Forties pastime was "underground." British patrols were open targets for Burg's gang and their weaponry. A small apartment on the roof of a building provided the boys with a perfect perch. Hidden from view, the boys pelted the British military vehicles with rotten watermelons and other fruits.

Apart from games and adventure, there was entertainment. "My favourite movies in the Forties were Abbott and Costello comedies, at the Zion Cinema. We laughed until our sides ached. Their humour was universal. The Hebrew translation could not capture all their lines, but their facial expressions, gestures and the way that Costello urgently called for 'Abbott! Abbott!' was fixed in my memory."

Some of Burg's cartoons harken back to various Jerusalem characters who peppered the human tapestry of his youth: there was the "spiritual" woman in her 50s or 60s who walked the streets pointing heavenward and calling, "*Kesher le'ehad*" [connection to the One], which became her name; the beggars, Feifele and Rosale, who slept wherever they could, including on the kerb, with their bundles of treasure always close at hand and a grunt for anyone who tried to speak to them; the blind broom-and-brush seller who peddled his largely hand-made wares throughout the city.

It was a time of momentous happenings. On Saturday night, November 29, 1947, Beni refused to go to sleep, knowing that a decision on partition was imminent. "My parents assumed that I would pass out from sheer exhaustion, but I was determined to wait up for the UN vote to be announced. I must have been dozing when at three in the morning, I jumped up to the sound of voices outside shouting, '*Medina yehudit*,' a Jewish state.

"I ran out and clambered onto the first vehicle that came by – an old oil truck. I had to get to the triangle – Zion Square.

"There, I found my friends. We sang and danced, cheered and cherished the historic moment for the Jewish people, the Jewish nation. I finally went home – begrimed with oil – but indescribably exuberant."

Later, regular shelling from Sheikh Jarrah and other Arab positions put Burg's Kerem Avraham neighbourhood under curfew.

"For days on end, I only got to go outside very briefly, if that – no school, no games, we just sat around. The days seemed unending. The only time I was really out during those weeks was to fetch water."

With Jerusalem's water supply cut, residents had to use water stored in cisterns throughout the city. The closest one to Burg's house was in the courtyard of the home of a wealthy family, in the Bukharan Quarter. "Carrying several jugs, I climbed down to the street and stood in line. When my turn came, I pulled up bucket after bucket, hand over hand, until my containers were filled."

In the weeks after the April raid on Deir Yassin, Jerusalem's neighbourhoods were hit frequently. Burg's building and those around it became pockmarked from the firing. A large shell landed just below his window, embedding itself in the wall. A bullet from a sniper's rifle pierced the metal shutters, lodging in an encased violin and putting an end to Burg's musical career.

"We never considered leaving Rehov Ezra even though the shelling all around us was intense. I quickly learned how to count down from the time that a shell was fired until it hit, and then I would wait listening for the next one."

After the state was established in May, the Kerem Avraham neighbourhood emptied. In June, Burg's father moved the family to the basement of the Hapoel Hamizrahi building on Ethiopia Street. "We shared it with other Jerusalem families who had come to get away from the line of fire. Parents and children, elderly couples and newborn babies all lived there together for weeks, that summer of 1948.

"There was apprehension, but I never thought for a moment that we would be conquered. We were Jews living in our own land, so we had to triumph. On the more pragmatic level, we believed in our troops and assumed that if [David] Ben-Gurion had proclaimed the state, he knew that it could be defended.

"The proclamation of the state on May 14 had a different impact on me than the November 29 UN decision – the state was assumed to be an established fact already. Nevertheless, being a part of the reality of the new Jewish state – of Israel – had a distinction all its own."

Burg's first cartoons appeared in the weekly *Panim el Panim* in the Fifties. Twenty-three years ago he became the regular, political cartoonist of *Hatzofeh*. Currently, two of his cartoons appear every Friday.

Says Burg, who now lives in Rishon Lezion and is the director of the Tel Aviv district of the Religious Affairs Ministry, "My drawings let me speak about the political issues as I view them and hopefully help others picture them humorously and incisively as well."

East of East London

30-10-1988

'The cradle of mankind' is no bigger than Kent and has a population smaller than that of Liverpool, Londoner Elkan Adler wrote on his trip to the Holy Land 100 years ago.

"IT IS NOT a little puzzling to find the clocks striking all hours at all times in Jerusalem...that in that city something like Jules Verne's famous solecism of Big Ben striking 20 minutes to seven could easily be realized. Every ecclesiastical building possesses its own clock; and not only do they not 'go just alike' but they all differ widely and wilfully, so that it seems that clerical disputes are allowed to affect the chronololgy of every day."

These jottings, taken from the description of his trip to Palestine in September 1888, were penned by Elkan Nathan Adler (1861-1946), the London-based world traveller and Hebrew manuscript collector. Adler, the son of Chief Rabbi Nathan Marcus Adler of England, was a lawyer by profession but greatly enjoyed travel.

Because of his family ties, he had access to many of the leading Jewish intellectuals of the world. He was one of the first individuals to realize the value of the fragments from the Cairo Geniza, bringing some of them back with him when he returned from his trip in 1888. His own library included 4,500 manuscripts which were described in a catalogue which he published in 1921. Two years later he sold his manuscript collection to the Jewish Theological Seminary of America and some of his rare printed books to the Hebrew Union College. An active member of Hovevei Zion in England, he helped push the Zionist idea among the English-speaking Jews of his country and in the U.S.

Landing at Jaffa on Hoshana Rabba in 1888, he was anxious to get to Jerusalem by nightfall when the holiday of Shemini Atzeret and Simhat Tora began. His first observation on landing related to the size of the country. "The Holy Land which occupies so much of our literature, so much of our thoughts, which is, or ought to be, a part of our very selves, and in a moral, if not in a real sense, the hub of the universe, the cradle of mankind, is in area no larger than Kent, and in population less than Liverpool." Adler enjoyed comparing the land of Palestine with his native England since he assumed it would be easier for his readers to comprehend the size of the locales being visited.

While making his way up to Jerusalem in an open wagon provided by Thomas Cook's travel agency, he lost his "imposing pith helmet" which blew off as the horses raced quickly along the road. When he finally got to Jerusalem, he did not find it too imposing – but he was taken by one sight: "Our eyes were gladdened by trim rows of cottages built of white limestone, the glare of which was relieved by their red-tiled roofs. There were hundreds of these little houses constituting a new Jerusalem... and giving ground for the hope that there is yet a bright future for our co-religionists." Then he continued, "almost all these houses were tenanted by Jews, of whom nearly 5,000 live outside the Jaffa Gate." The new Jewish Jerusalem was growing and Adler was taken by the enthusiasm of it all.

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AN ASHKENAZI JEW with a solid Jewish education and knowledge of languages, Adler was right at home in his new surroundings. "Jerusalem," he emphasized, "is the only place in the Orient where Yiddish is spoken to any extent. Nowhere else, either in Syria or Egypt, Asia Minor or Turkey, did I come across a single individual who spoke a word of it." He claimed that 10,000 people in Jerualem spoke Yiddish, and then added, "I felt quite at home, and but for the clearness of the atmosphere, the narrow vaulted streets, low houses with wooden gratings, instead of windows, quaint costumes and other local colourings, might well have thought myself in the East of London."

Visiting various synagogues during Simhat Tora celebrations, he made a specific comment about the silk flags the little boys waved during the processionals. "On one side of these banners were printed the verses sung during the *hakafot* – *ana hashem hoshiya na* – and on the other, the arms of Sir Moses Montefiore, the champion of Jerusalem, were fully emblazoned with a lion and unicorn rampant and, on a scroll, his motto – Jerusalem."

David Geffen

During the day of Simhat Tora he visited Rabbi Yehuda Leib Diskin, a friend of his father and a noted rabbinical figure in Jerusalem. Adler described the rabbi briefly and then wrote the following about Rebbetzin Diskin. "She is the most distinguished lady in Jerusalem. She can *pasken,* [hand down rabbinical rulings,] I was told, as well as any *rav*, writes Hebrew in classical style, and talks a little less classical, but quite as intelligible, French."

Anxious to see the countryside close up, he left his party after travelling by carriage from Jerusalem to Bethlehem. This town already had a new glow, having acquired a new lighting system just a year earlier. One foreign correspondent wrote that Bethlehem "is now illuminated with gas; a new road, constructed of stones, will soon combine that city with the Sepulchre of Rachel." The writer, who was Jewish, added his own interpretation to this act of modernization. "Those who have the cause of Jerusalem at heart may probably live to see their prayer – *or Zion ta'ir* (Zion's Light Shall Shine) – realized in this age of progress."

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ADLER LET THE OTHERS go on by carriage to Hebron. He took his own horse and a map and made his way to Herodion and the Cave of Adullam. "The lonely eight hours' ride through the wilderness of Judah was itself worth the whole journey to the East." Subsequently, the British consul admonished him for riding alone, but Adler was determined and nothing could stop him.

"Near what must have been Tekoa," he continued "were huge boulders of smooth white limestone and marble upon which my horse, albeit sure-footed as a cat, seemed to find it difficult to step without sliding." He could not be held back. "A fatiguing and somewhat dangerous climb brought one to a height of about 4,000 feet where a fine view of the hills to the east of the Jordan and the Dead Sea disclosed itself."

And then he added, as he descended into a valley, "the frowning cliffs on either side made the scene unspeakably imposing, and the consciousness that one was in the very theatre of David's adventures, during the most romantic episode of his career, peopled the whole country with the shadows of the past."

After the return from Hebron, which he did reach safely, he and Bezalel Kamenetz, the son of the well-known Jerusalem hotel owner, and several Beduin guards, rode down to Jericho and the Dead Sea. For almost 28 hours they travelled to many sites only resting briefly a few times before returning to Jerusalem.

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Adler was also anxious to see the colonies of the Holy Land established by the Jewish pioneers. On the way back to Jaffa, he spent some time in Rishon LeZion and then a short while in Mikveh Israel. About Rishon he wrote: "There are some 300 colonists in all, of whom about a quarter are able-bodied men, mostly Romanians, and they seem able to fight and by no means loath to do so on occasion and to protect their own."

Next he described their dwellings. "The houses are neat and substantially built of stone, most have two stories, and the principal street, which contains nearly all of the 30 or 40 houses that constitute the village, is wide, straight, and plated with trees, so that it makes quite a little boulevard." So that his readers would realize the quaintness of the setting he concluded: "Every house has a little garden ground in front, and a yard and outhouse and often a stable behind." Although Adler did not visit the other colonies then existing, he gave their names and their population: Petah Tikva, 411 inhabitants; Yehudia, 75; Nahalat

Reuven, 38; Mazkeret Batya, 226; Gedera, 40; Zichron Ya'akov, 655; Rosh Pina, 223; and Yesod Hama'aleh, 39.

After a taste of a sour orange at Mikve Israel (it was a bit too early to eat) he watched a class of 40 students who were "the picture of health and sunburnt even beyond expectation."

Adler was then taken to Jaffa where he boarded his boat for home. A quick eight-day visit to Palestine in 1888, and now he was on his way back to London.

Easy assimilation

THE JEWS OF NORTH AMERICA edited by Moses Rischin. Detroit, Wayne State University Press. 279 pp. No price stated.

THE YEAR AFTER THE RIOTS: American Responses to the Palestine Crisis of 1929-1930 by Naomi W. Cohen. Detroit, Wayne State University Press. 210 pp. No price stated.

30-12-198

David Geffen

THESE TWO volumes demonstrate the increasing commitment of the Wayne State University Press to produce important works relating to North American Jewish life.

The papers in *The Jews of North America* were presented at a conference organized several years ago by the Multicultural Historical Society of Ontario, and held at the University of Toronto. There American, Canadian and Israeli scholars came together for the first time "to explore the Canadian and American Jewish experience as a North American totality." The variety of subjects dealt with pinpoint the many avenues of research concerning North American Jews.

The editor, Moses Rischin, notes that only Israel, from its founding in 1948 until the early Sixties, experienced a migration to its shores "comparable in numbers and in its impact on the total society [to that of] the Jews of the United States and Canada a half century earlier." There is thus a parallel between the dramas of the rebirth of Israel and the widespread growth of the Jewish communities of the U.S. and Canada from the 1880s until the years just before World War II. The number of immigrants to both Israel and the North American continent has made them the two largest concentrations of Jews in the world today.

Why study the U.S. and Canada together? First, they have a "shared border, cultural tradition and political heritage." Second, they are a "vital collectivity sharing in a larger North American history no less than in the epic of Jewish migration and in one of the world's foremost religious traditions." Third, there is a "new cultural climate that has sanctioned ethnic individuality in the lives of all North Americans." Fourth, the Holocaust and the birth of Israel make it imperative to see how these events have helped shape a new understanding of North American Jewry.

The book contains 15 essays grouped under four different headings: Modern Migration, Continuity and Tradition, The Fathers of Jewish Ethnic Culture, and Jews, Community and World Jewry. Each section has an insightful introduction which ties together the essays included in it. There is an excellent index helpful both to the scholar and the general reader. A bibliography of recent studies on North American Jewry would have been useful. It is planned for future work in this series.

THE LEADING Israeli scholar Lloyd Gartner deals with the basic factors which influenced the large streams of immigrants to North America at the height of the mass movements between 1881-1914. Carefully detailing the six fundamental causes of immigration from Eastern Europe, Gartner goes on to show how this major Jewish migration was a "genuine people's movement." The publicists of the day, he notes, paid it little attention, and the religious authorities tried to forbid it. However, the desire on the part of Jews in small cities and villages to move was so intense that nothing could hold them back.

Furthermore, since "almost all Jewish emigrants settled in English-speaking countries" during this period, that factor alone helped produce a newly emancipated Jew, who had "the fastest and easiest assimilation ever experienced." With Eastern European Jews in so many locales, it made "world Jewry more homogeneous than it had ever been." All told, the migration to North America continues to be a milestone, and must be studied in even greater depth.

Another considerable scholar, Aryeh Goren, deals with the transplantation of a traditional institution, the Hevra Kadisha, from Europe to North America. Goren sketches the roots of this institution, then shows how it was modified once it was established in the new world. Today, in both the U.S. and Canada, there is even more emphasis on the Hevra Kadisha tradition.

Among essays which caught my attention, there was one on folk culture in North America by Barbara Kirshenblatt-Gimblett. She focuses on a number of interesting studies in this field, and draws some conclusions, in terms of the continuity of such folk cultural patterns, for the future. Fred Matthews has a perceptive study of Louis Wirth, whose book, *The Ghetto*, was a major breathrough in American ethnic studies in the period before World War II. Pierre Anctil has an in-depth study of the noted Canadian Jewish poet A.M. Klein, and shows how Klein was perceived by French Canadians in Quebec. This volume is a good starting point for anyone interested in North American Jewish studies.

30-12-1988

NAOMI COHEN'S fascinating study of the reactions to the massacre of the 130 students at the Hebron Yeshiva in August 1929 is a pioneering work in the growing field of America-Holy Land studies. Professor Cohen, who has written major works on Oscar Straus, Zionism in America and the evolving Jewish community in the U.S. in the 19th century, has now turned her attention to the full range of American interests in the Hebron riots, from the U.S. governmental reactions, to the American Zionist reaction, to the American non-Zionist reaction.

Whereas the American governmental stance in the World War I crisis surrounding Palestine had led to the dispatch of an American ship, The Tennessee, in order to remove American Jewish citizens from the Middle East war zone, in 1929 following the Hebron incident, President Hoover was "definitely adverse" to America "sending a warship or intervening in any way" since he believed that the "British Government is able to handle the situation satisfactorily."

Furthermore, he did not want to embarrass the British government through any American intervention. America did not want to get involved, as one government official noted, because "our last interference in Europe cost a thousand American lives for every one lost in Palestine and warns against undue interference." As Naomi Cohen demonstrates, by the beginning of the Thirties the American governmental policy so ignored Zionism that President Hoover was advised not to send a message to a Zionist dinner in honour of Albert Einstein.

Moreover, by 1929, with the death

of Louis Marshall, the American Jewish community lacked leaders with any driving force. There were fundraisers and other individuals of this nature but the real solid leadership was missing. The American Jewish reaction to the Hebron tragedy was deeply sympathetic therefore, but unable to produce any profound results in the American community in general, and had no impact on the British to influence them to be more exacting in their maintenance of the Palestine Mandate.

Naomi Cohen describes how the American Jewish leadership, both Zionist and non-Zionist, encountered great indifference and at times almost hostility when it attempted to change the Mandate structure in the wake of the death of the yeshiva students. This was the case even though a number of those killed were young Americans studying in Palestine.

This volume is of real significance because it shows how ill-prepared the American Jewish community was for the future tragedies which were to confront it during the closing of the gates of migration to Palestine and the U.S. "Not surprisingly," Professor Cohen writes, "the Nazi war against the Jews and the upsurge of American anti-Semitism in the 1930s exposed the same shortcomings that had been manifest in 1929-1930: divisiveness within the Jewish camp, political timidity, and an over-reliance on 'enlightened public opinion'."

A student of American diplomatic history, Naomi Cohen also stresses that "success in pressuring the [American] government to intervene on behalf of foreign Jews – from the Damascus affair of 1840 to the abrogation in 1911 of the Russo-American treaty – was possible only when it posed little risk to diplomatic or political priorities." Despite what the anti-Semites think, so-called "Jewish power" has always had major difficulties overcoming these barriers in the U.S.

This book is quite revealing in its clarification of the American and American-Jewish reaction to the Hebron tragedy of 1929. As a methodological tool, *The Year After the Riots* demonstrates how the relation between the Holy Land and America may be better understood in terms of the successes and the failures of the links between the two countries. □

Reform temple goes against the assimilationist stream

David Geffen

A DAY SCHOOL with 1,100 students, high holiday services attended by over 12,000 people, Shabbat services with 900 participants, a staff of 350 full-time employees and a $12 million annual budget – plus Israeli armed guards to protect the complex of buildings on the 18-acre hilltop campus. This is a statistical profile of the Stephen Wise Temple of Los Angeles, purported to be the largest congregation in the world.

On a quiet sun-filled, smogless day, the view from the temple complex, just off scenic Mulholland Drive, into the valley was an uplifting one. The view inside the buildings of the Wise campus and the excitement on the faces of the children who attend the synagogue's day school, also was most compelling.

"Our philosophy here," Rabbi Isaiah Zeldin, the founder and senior rabbi of the temple, said, "is to enrich Jewish life in all its aspects from the religious to the athletic."

The picture held by many people of Los Angeles Jewry is of a laid-back kind of life where assimilation is easy, and where Jews who want to escape their heritage can easily do so in the canyons and sprawling residential complexes of the metropolitan area. Indeed, with its estimated half a million Jews, LA has one of the lowest affiliation rates in the U.S.

The Stephen Wise Temple helps to dispel some of these stereotypes, since it represents a congregation that has not been afraid to swim against the stream.

Established in 1964 as a breakaway congregation from a posh Beverly Hills Reform temple, the Stephen Wise synagogue soon became a trailblazer – geographically, religiously and educationally. A barren hilltop above the San Fernando Valley was purchased and developed. The rabbi and the congregation were devoted to Zionism, so this became a priority in the spiritual growth of the membership, even before the Six-Day War.

Educationally, Rabbi Zeldin was convinced that only through an all-day school with an integrated curriculum of Jewish and secular subjects could the children of the temple be given a maximum Jewish and Hebraic education. Thirteen years ago the temple established an elementary school which has now grown into a middle school as well. This year's enrolment, the largest ever, consists of 1,100 children.

IN AMERICAN terms, numbers are one way of measuring success. Jewishly, other factors should be examined as well.

A cousin who has been affiliated with the temple for the past 15 years told me that she grew up in Los Angeles of the 1950s with no Jewish education. After their children were born, she and her husband joined the temple even though neither had ever been affiliated with a synagogue. Their daughters both were bat mitzva and confirmed.

"My husband and I attended the holiday cycle series of the Parenting Centre as the girls were studying, and I decided to intensify my own commitment by becoming part of the adult bat mitzva class. After my own bat mitzva, I sang in the Wise Choir, and visited Israel after intensive exposure to the country and its people through the synagogue. There are many families like ours for whom the temple has provided the Jewish dimension of our lives. "We have grown spiritually and culturally through this experience."

Zeldin naturally takes pride in the accomplishments of the temple, but he seems most moved when describing the development of his day school. "For Judaism to become a part of the lives of the next generation, it has to be taught intensively, innovatively and naturally. With so many children coming from mixed marriages – in our day school they make up 20 per cent of the student body – it is imperative that they, as well as all the students whose parents are Jewish, learn as much as possible during their formative years. Then a strong commitment to Judaism can be forged.

"To accomplish this, the staff of 200 teachers regularly attend in-service enrichment programmes to acquaint them with new pedagogic techniques and to increase and intensify their own Jewish knowledge. One portion of the school's budget is committed to curriculum development. Grants awarded to the school have resulted in additional curriculum materials in Hebraic and Jewish studies. Several years ago all those teaching secular subjects were brought to Israel, at the school's expense, for a two-week intensive study programme held at the Greenberg Institute. Other sectors of the faculty have been sent to Israel for enrichment programmes.

The school has a annual "Book Balloon Day," on which balloons are released to mark the number of books read by the pupils in the elementary school. In recent years close to 20 per cent of the balloons are for Hebrew books which the pupils have completed.

"To understand American Jewry today one has to realize that an exchange of population is occurring," Zeldin suggested. "Practically all our temple committees have converts on them, men and women who are highly committed to Judaism. At the Hebrew High School of the Reform Movement in metropolitan Los Angeles, 50 per cent of the students are from mixed marriages. In this exchange of population some Jews will fall away, but American Jewry will also be enriched by those who choose to be Jewish."

Referring to the Who is a Jew issue, Zeldin recalled a popular definition of "home" – a place that, if you have to go there, they have to take you in. "Israel, as our home, must realize that any change in the Law of Return will close the door to a growing number of Jews who are converts.

"Not that the aliya numbers will be substantially higher, but psychologically such an assertion by the Jewish state about the legitimacy of Jews would not only be inappropriate but highly offensive. Israel cannot afford to alienate a sizable portion of the committed American Jewish population by succumbing to religious coercion."

This is the first of a two-part series on liberal Judaism in Los Angeles.

Uneasy relations

JEWISH APOSTASY IN THE MODERN WORLD ed. by Todd M. Endelman. New York, Holmes & Meir. 344 pp. No price stated.

NEIGHBORS IN CONFLICT: The Irish, Germans, Jews and Italians of New York City 1929-1941 by Ronald H. Bayor. Champaign, University of Illinois Press. 2nd edition. 232 pp. $9.95.

GUIDE TO THE SOURCES FOR THE HISTORY OF THE JEWS IN POLAND IN THE CENTRAL ARCHIVES ed. A. Teller. Jerusalem, Central Archives for the History of the Jewish People. 100 pp. No price stated.

David Geffen

THROUGHOUT the centuries there have been Jews who converted for pragmatic reasons, and for spiritual reasons. Other apostates left "Judaism partly for negative reasons – that is, they wanted to escape anti-Semitism – but they also were moved by cultural loyalties and allegiances of a positive sort. In their eyes, Christianity was an integral part of the larger culture in which they lived; to cement their relationship to this culture, they felt they needed to become Christians." So writes Professor Todd Endelman in his introductory essay to this volume of 12 essays. While he suggests that these have been reasons for conversion, he concludes that today "when Jews cease to be Jews...it is not because they have become Christians but because they have become indifferent." It seems that leaving Judaism in this modern era takes much less effort.

The essays in this volume cover a range of subjects. Professor Jeremy Cohen provides a prototype of the medieval apostate based on a study of Peter Alfonsi, Hermann of Cologne and Pablo Christiani. Alfonsi, born Moses the Jew in the Andalusian city of Huesca in 1062, converted in 1106. His conversion came while he was serving as court physician to Alfonso I of Aragon. His work, a dialogue with Moses the Jew, his *alter ego*, provides the evidence for his conversion, which appears to be based on scientific intuition. Other scholars suggest that his conversion grew out of his philosophical doubt which led him from Judaism to Christianity.

Hermann of Cologne, formerly Judah ben David Ha-Levi, converted in 1129 at the age of 20, and subsequently became an abbot. He seems to have had an intensely religious sensibility and some compare his autobiographical description of his conversion with the confessions of St. Augustine.

Pablo Christiani, who converted in the second decade of the 13th century, was a great polemicist and had had a notable debate with Nahmanides in 1263 at the Aragonese court of Barcelona.

Cohen analyses each man's conversion and demonstrates how these three types help to provide an understanding of the medieval convert.

The other essays in the volume deal with the last three centuries, and provide insight into conversion in Eastern and Western Europe and in the United States. The study by David Ellenson of the Orthodox rabbinate's reaction to apostasy in Germany and Hungary in the 19th century is most insightful. Ellenson cites a variety of responsa to show the various opinions of Orthodox rabbis on this problem.

In 1891, Rabbi Marcus Horowitz of Frankfurt ruled that a Jew must contribute to the construction of a Catholic church if asked. However, if Jewish apostates belong to that church, the Jew is forbidden to give any money. In a later responsum dated 1905, he was asked whether an individual who had converted several years earlier but had now returned to the fold and was an observant Jew, could be called to the Tora. The point made by the questioner was that the man, when he returned to Judaism, had not been ritually immersed or quizzed before a panel of three before being re-accepted. Horowitz observed that these rituals relating to conversion were matters of custom not law. This man should not be asked to do anything else ritually because he had proved he wanted to be a Jew. Horowitz concluded that former apostates, who returned to Judaism, should not be intimidated in any way but warmly accepted. Would that the rabbinate of Israel gave such enlightened opinions!

THE BOOK by Professor Ronald Bayor of the history department of Georgia Tech is considered one of the best treatments of inter-group conflict in an American urban setting. Bayor, who is the editor of the *Journal of American Ethnic History*, shows how the Depression, together with political alliances forged in the old country and the activities of local politicians, hindered rather than fostered ties between the Irish, Germans, Jews and Italians of New York during the decade leading up to World War II.

In Bayor's very rigorous analysis of the data, he has pinpointed the conflicts which arose in the immigrant working-class neighbourhoods of New York City. He demonstrates how conflicts surfaced between the Jews and Irish in particular. He details how the Irish, who migrated to the U.S. with traditional religious prejudices against the Jews, came to employ harassment and verbal abuse against those Jews with whom they lived. There was also a growth of anti-Semitic organizations in New York during the Thirties because of the tensions between the various ethnic groups there.

Bayor documents how the instinct to live among one's own, combined with the desire to abandon slums for better housing, spilled over into conflict for more residential space. He traces the process by which the competition for influence on political machines, and policies determining the criteria for non-appointive public office, further inflamed Irish-Jewish relations.

The impact of Nazism and Fascism as they influenced the Germans and Italians living in New York is studied. Bayor highlights the problems growing out of the Communist scare. In addition, he analyses the role of three key figures, President Roosevelt, Mayor LaGuardia and Father Coughlin. Now that this book is available in paperback, it should become a standard work for anyone interested in inter-group relations in the U.S.

IN RECENT years, the attempt to preserve the historical sources relating to Polish Jewry has become a much-discussed subject. In addition, the many trips made by Jews to Poland have highlighted the need by former Polish Jews and their descendants to learn more about their ancestry. This volume by the Central Archives for the History of the Jewish People about its Polish Jewish holdings will certainly help fill that void.

The Central Archives, created over a quarter of a century ago to preserve the communal records of the Jewish people, are located on the Givat Ram campus of the Hebrew University, in the basement of the Sprinzak building.

The guide has three sections. The first section is in two parts. One sets out the division of documents in the archives' holdings into chronological eras in Polish Jewish history from 1588 to 1948 and the other part includes any kind of document relating to aspects of Polish Jewish history. The second section holds documents related to different regions of Poland. The third and most important section in the guide is the alphabetical listing by community in Poland, with English and Polish spelling. There is an 80-page list of documents relating to those many communities for which the archives have the relevant data. The guide is necessary reading for all researchers on East European Jewry. □

Quota and lynch

10 FEB 1989

ANTI-SEMITISM IN AMERICAN HISTORY ed. by David A. Gerber. University of Illinois Press, Champaign. 428 pp. $9.95.

JEWISH PERCEPTIONS OF ANTI-SEMITISM by Gary A. Tobin with Sharon L. Sassler. New York, Plenum Press. 325 pp. $19.95.

THE LEE FRANK CASE by Leonard Dinnerstein. The University of Georgia Press, Athens. 248 pp. No price stated.

David Geffen

ANTI-SEMITISM was a taboo topic in American Jewish history but is now increasingly aired. The three volumes under review each in its own way increases knowledge of this phenomenon as it has existed and developed in the United States.

David A. Gerber distinguishes between "ordinary" anti-Semitism, which he terms a "common phenomenon of daily life," and "extraordinary" anti-Semitism, which can be identified in "periods of intense social crisis, strain or change."

In the U.S., "ordinary" anti-Semitism has surfaced in literature, drama, art and various facets of popular culture, such as cartoons. It has manifested itself in discrimination relating to residence, employment, education, club affiliation and other types of organizations connected with social prestige. This form of anti-Semitism may also be seen in "random harassment" of a verbal or physical nature. When American society is carefully studied from its inception, it is clear that various aspects of "ordinary" anti-Semitism have always existed.

"Extraordinary" anti-Semitism, it urges, "becomes the core for the creation of ideologies that seek to blame Jews for the problems of society as well as for the establishment of movements that seek to enter the political mainstream." Moreover, this is paralleled by the growing respectability of anti-Semitism in various levels of society. "Influential figures in politics, the economy, the arts or other endeavours," Gerber points out, "are willing to articulate publicly prejudicial views and sanction discrimination against Jews on the basis of ideological conviction, or perhaps simply because it is now fashionable to do so." When such conditions exist, the Jewish response is at its strongest. Gerber argues that the founding of the American Jewish Committee in 1906, and the Anti-Defamation League in 1913, was just such a response. Later, in the Thirties the interfaith group endeavours initiated by the Jewish community was a means of answering the heightened anti-Semitism of the Depression and early Nazi years.

Gerber identifies two communal reactions to the large growth of Jews in the U.S. during the period of the great immigration. The first was seen in the "troubled intergroup relations arising out of daily political, economic and spatial competition in the congested, immigrant working-class and lower-middle-class neighbourhoods of the metropolis." The second type of reaction "involved the response to the upward movement of the Eastern European Jews and especially of their children." Various forms of discrimination, including quotas in colleges and professional schools, blackballing from social clubs, and a variety of other acts, can be grouped under this second heading. Gerber moves from these two points to sketch the further developments of anti-Semitism in the 20th century. His essay is a valuable introduction to American anti-Semitism.

The volume he edits has 13 essays dealing with a variety of topics, ranging in nature from Jonathan Sarna's treatment of the "mythical Jew" and the "Jew next door" in 19th-century America to Alan M. Kraut and Richard D. Breitman's four case studies analysing anti-Semitism in the U.S. State Department between 1934 and 1944.

Marcia Synott provides a detailed and enlightening study of the quotas enacted against the Jews in American universities. The tables accompanying her article show exactly how the quotas affected the admission of Jews to colleges and professional schools in the 20th century. Her figures do not tell the new story of the tidal wave of Jewish students matriculating in all major universities. Today, American universities want the best students, and those who can afford to pay the large sum such an education costs.

The last group of essays deals with anti-Semitism based on the reactions of Protestants and Catholics to Jews. This is a topic which has been touched on but new in depth studies have been made, to which the essays by Egal Feldman and David Singer belong.

GARY TOBIN, a professor at Brandeis University and director of the Centre for Modern Jewish Studies there, and Sharon L. Sassler have sought in their book to answer the basic question whether Jews feel safe in America today. Tobin utilizes both written records and oral testimonies in this very readable book. He highlights many of the problems anti-Semitism raises, and in particular how Jews focus on them in terms of personal reaction and organizational response.

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Tobin and Sassler discuss all the sensitive areas of anti-Semitism, and stress that most American Jews realize it can never be eradicated. The community has therefore to be always on the lookout for extreme manifestations, which might lead to intensified outbursts of hate, and ultimate physical violence against the Jews.

The entire issue of what role Israel plays in American anti-Semitism is carefully studied by Tobin and Sassler. Israel receives much more media attention than the American Jewish community, so that American Jews are always careful to note when the criticism of Israel's policies is legitimate or is merging into a form of anti-Semitism. The United States, with its extensive media coverage, can give a topic national coverage. It is for this reason that the American Jewish community, through community organizations, and at personal levels of contact with governmental leaders, regularly monitor the media and American public opinion both on the question of Israel and of anti-Semitism.

IT IS appropriate that the University of Georgia has brought out a second edition of Leonard Dinnerstein's definitive study of the Leo Frank case. This case lingered in the minds of Jews from Georgia for years, but it was Dinnerstein's book, first published in 1966, that reminded Atlanta Jewry they had a wrong to right.

In the spring of 1913, a teenage Christian girl, Mary Phagan, was found strangled in an Atlanta factory managed by Leo Frank, a Yankee Jew who had moved to the city a few years earlier. Charged with the crime, he was convicted in a courtroom overflowing with hatred, due to the testimony of a black janitor who worked at the factory.

After two years of appeals, all of them rejected, the governor of Georgia, John Slaton, committed political suicide by commuting Frank's sentence from death to life imprisonment. Several weeks later Frank was kidnapped from a state prison and lynched. Dinnerstein's work, together with that of the late Harry Golden, demonstrated that Frank had not been guilty, and that the black janitor probably had been. Several years ago, an elderly southerner, who had worked in the factory in 1913, and who claimed to have witnessed the murder, told the story of what had happened. His testimony, combined with pressure from the Jewish community, persuaded the Georgia Board of Pardons to rule that Frank had been wrongly accused and convicted, though it would not exonerate him posthumously. □

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Los Angeles institution has become pace-setter in the West

Conservative Judaism's 'frontier university'

14 FEB 1989

David Geffen

THE UNIVERSITY OF JUDAISM in Los Angeles has found itself in recent years on the "frontier" of the development of the Conservative movement. The daily *minyan* at its College of Jewish Studies is fully egalitarian, with both men and women wearing *tefilin*. The UJ is also a leader in the movement's trend toward greater ritual self-sufficiency, and it is one of the few Conservative institutions to have its own *mikve* (ritual bath).

In its 42 years, UJ has evolved from the West Coast branch of the Jewish Theological Seminary (JTS) into an academic institution with broad educational and creative dimensions. It has become the pace-setter for Conservative Judaism in the West and may ultimately perform a similar function for other parts of the U.S. as well.

One expression of this vitality is Lee College, a four-year academic programme at UJ with an integrated Judaic and secular curriculum, now in its eighth year. Aside from Yeshiva College in New York, it is the only otally integrated Jewish college in the U.S.

Another expression is the *mikve*, built five years ago to assure that converts trained under the auspices of the Conservative movement could be immersed in a *mikve*. Since access to Orthodox *mikves* in the LA area had been denied to Conservatives for the purposes of conversion, it was decided by the local leaders of the movement that building a Conservative *mikve* was the best way to deal with the problem.

LEE COLLEGE grew out of the UJ's experience with the College of Jewish Studies, a study programme which it ran jointly with UCLA and other area colleges. Under a grant from the National Endowment for the Humanities, the UJ did a feasibility study and developed a core curriculum for an undergraduate four-year integrated Jewish and secular programme of studies. In 1982 Lee College opened its doors and 150 students, most of them from the west, are presently enrolled.

The president of UJ, Prof. David Lieber, points out that "students learn best through experience and personal exploration, not through the inculcation of dogma... It is unfortunate that many people consider a commitment to Judaism to require the suspension of critical judgement. Nothing could be further from the truth. Studying, questioning, affirming on a personal level have been the hallmarks of our tradition from its very beginnings."

A community has been nurtured at the college, since practically all students are in residence. Prayers are held daily, with men and women wearing *tefilin*, *kipot* and *talitot* and reading from the Tora.

The curriculum provides an intensive Jewish academic education, in which Hebrew is a required foreign language, as well as the study of Hebrew literature in the original or in translation. Other disciplines in Jewish studies are part of the core curriculum and the student can major in one of those fields or in a secular discipline. Courses in legal theory, philosophy, art, history and sociology are taught in the Jewish-secular curriculum.

A student from Tucson, Arizona said that he saw the college as a place to shape one's Jewish identity through Jewish knowledge. This contrasted with the ignorance he had seen among most of his contemporaries.

"The students at the college are not sure what the level of their commitment will be," he said. "But the fact that, as undergraduates, we are getting an intensive Jewish education will certainly influence our vocational choices and our lives as American Jews."

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THE MIKVE at UJ is one dimension of the Conservative movement's attempt to become more self-sufficient and less dependent on the Orthodox. Conservative Judaism, with its fundamental adherence to tradition, is trying to develop its own *mohalim* (ritual circumcisors), is authorizing more rabbis to issue *gittin* (bills of divorce), and is building more of its own *mikves*.

While Conservative rabbis have been committed to traditional conversion procedures, which include circumcision (or a ritual blood-letting) and *mikve*, the ritual immersion aspect has not been that simple.

As a rabbinical student at the JTS, I was one of those who taught converts who had turned to the New York Board of Rabbis for instruction. In the 1960s, potential converts desiring Conservative instruction were referred to the late Rabbi Philip Alstat of the Seminary. He had students like myself do the teaching, and then he convened a *beit din* (religious court) to examine the converts before completing the ritual requirements. This included immersion at one of a number of *mikves* to which he had access.

While New York had no dearth of *mikves*, in other communities rabbis had to be innovative. In the 1960s, one had to travel from Oklahoma to Fort Worth, Texas for a *mikve*. In the 1970s, one had to go from Wilmington, Delaware to Camden, New Jersey. When the facility in Camden was closed, they were forced to travel to Baltimore, Maryland. When access to that *mikve* was denied by the Orthodox, it was on to Silver Spring, Maryland. This *mikve* hunt from Wilmington, which is quite close to Philadelphia, was necessary because the Orthodox rabbinate in the "City of Brotherly Love" refused to allow Conservative converts to use their *mikves*.

Since the UJ built its own *mikve*, two East Coast rabbis have taken steps which may start a trend for the movement. Two years ago, Rabbi Mark Loeb had a *mikve* built in his Baltimore synagogue, Beth El. Rabbi Jeff Wohlberg of Washington, D.C., has designed a *mikve* for his congregation, Adas Israel.

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Children of Israel

KIDS LOVE ISRAEL, ISRAEL LOVES KIDS: A Travel Guide for Families by Barbara Sofer. Kar-Ben Copies, Rockville, Md. 256 pp. $11.95.

17 FEB 1989

David Geffen

MY COPY of this book is well-worn by now because I decided to find out whether it really worked. I loaned it to friends who were here for the summer of 1988 with children, and it became an important guide for them. They had been here before, but this book opened their eyes to other facets of the country.

There are no statistics detailing how many families come to Israel as tourists, but it is clear, in this affluent jet-age, that more and more families are coming as units to Israel when their children are younger. This should be encouraged, because the earlier a child sees Israel, the more the reality of the land is planted in his or her mind. Movies can be shown, videotapes can be watched, slides can be viewed, but the actual experience of visiting Israel has an unrivalled impact. I do not know Barbara Sofer's intent in writing this book, but it will certainly encourage more families to visit Israel.

The book has a number of advantages. The traveller can benefit from its advice about preparing for a trip to this country – advice which may help him avoid some of the hitches he'll otherwise encounter.

I must disagree with her on one point. Tourists should bring a good supply of film, and not assume they can buy it here. Of course, there's no shortage of film here, but every traveller mourns the pictures he lost because he ran out of film.

THE BOOK is divided into the following geographical sections: Jerusalem, the Old City and New City, Judea and Samaria, Between Jerusalem and Tel Aviv, Tel Aviv, Hai-

fa, the Coast, the North, the South, and Eilat. Each section begins with a map, important phone numbers and different types of tourist information. A variety of tours is described.

Then the heart of each section is presented. Barbara Sofer selects the major tourist sites, and describes their basic significance. She discusses the interest they may have for children. She discusses art works children can climb, animals they can play with, exhibitions where they have the run of the house. She does not forget to find things for their parents to do also.

The excellent appendix lists Hebrew phrases and their English translations. Most tourists try to employ a little Hebrew, and this book encourages them to try a little more.

From Barbara Sofer's comments about the locales she lists in the book, it is clear that she and her husband and their children have visited most if not all of them. The book makes clear how Israelis see their own country. The emphasis in the schools, in the youth movements, and in the army on getting to know the land up close certainly pays dividends in terms of the know-how of widening circles of people of all ages about what the country offers.

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Barbara Sofer has proved it is possible to create an incisive guidebook to Israel. It will enhance a visit to this country by people of all ages, particularly by children. □

Holocaust survivor will be first holder of the chair

Columbia University gets Talmud chair

28 FEB 1989

David Geffen

THE NEW president of the American Academy for Jewish Research, the elite registry of American scholars in the field of Judaica, is three decades younger than one of his recent predecessors, Prof. Salo Baron, the 93-year-old dean of Jewish historians. Taking office in December 1988 at the academy's annual meeting was Prof. David Weiss Halivni of Columbia University, a Holocaust survivor. During the coming year he will become the holder of the chair in Talmudic studies which has been endowed at Columbia by an anonymous gift of well over $1 million.

Parallel with the increasing decline in the study of Classics after World War II, there evolved an interest in the study of the Rabbinic and Talmudic period, its history, philosophy, theology and literature,as a very important part of Western cultural history.

This point was emphasized by Prof. Weiss Halivni during a recent one-month stay in Jerusalem.. He was here at the invitation of the Hebrew University's Institute for Advanced Studies, where he presented a series of lectures to a group of scholars who are spending the year studying the general topic of *Parshanut* – exegesis – in the Jewish, Christian and Islamic traditions.

As one of the leading authorities on Talmudic exegesis, Weiss Halivni was asked to participate in the Institute's deliberations. Well known in Israeli academic circles and to the public at large, he was awarded the Bialik Prize in 1985 for his series, *Mekorot U'mesorot* (Sources and Traditions). In this work, which now numbers five volumes, analyses the sources of the Babylonian Talmud in order to provide a better understanding of the text.

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BORN IN THE Carpathian Mountain region of what was then Czechoslovakia, Halivni was raised in Sighet, Transylvania, and having been acclaimed an *ilui*, a child genius, was ordained a rabbi in 1944, at the age of 15. For the next 13 months he was interned in various concentration camps, including Auschwitz, being freed in 1945.

Having spent almost two years in DP camps, he arrived in the United States at the beginning of 1947 under the auspices of the American Committee for War Orphans headed by Eleanor Roosevelt. He very soon received another *semicha* from Rabbi Romascheff of Brooklyn, and earned degrees at City College and New York University. He then enrolled at the Jewish Theological Seminary of America, where he was a student of the late Prof. Saul Lieberman.

Upon receiving his ordination and doctorate from the Seminary, he was appointed to the faculty of the Seminary Teachers Institute and the Rabbinical School. After serving at Columbia University as an adjunct professor in the Department of Religion for a quarter of a century, he received a full professorship in 1986. At the university, he has developed a cycle of eight courses on the Rabbinic period.

"JEWS ARE NOT only part of the citizenry of the U.S.," says Weiss Halivni. "They possess many cultural and intellectual treasures

which should be shared with the entire academic world, and ultimately with university students. One of the least known facets of Judaism in the Christian world is the Talmud. Therefore, it is imperative that the study of this body of literature, one of the prime foundation stones of Judaism, become a part of the education in the humanities received by American college students.

"At Columbia this is being accomplished via the well known CC (contemporary civilization) course required of all freshmen and sophomores. Twenty per cent of the curriculum of that course is now being allotted for the study of classical Judaism. Textual material is being developed, and soon a gentleman or gentlewoman's education will include an introduction to the Talmud, its literature and methodologies."

In addition to his Hebrew works Weiss Halivni has written a highly acclaimed book, *Midrash, Mishna, Gemara, The Jewish Predilection for Justified Law*, in which he argues for his approach to Talmudic studies: identification of the original texts on which the present Talmudic passages are based.

This was published by the Harvard University Press. His next book, to be published by the Oxford University Press, is entitled, *Peshat and Derash*, and deals with the interpretation of texts in Judaism throughout the Jewish history, from Ezra to the present day.

"THE TALMUD is also a Western cultural treasure," Weiss Halivni noted in his lecture on receiving the Bialik Prize, "yet we must provide the keys so that the society in general can recognize the significance of this literature."

"Interestingly enough," he stressed recently, "the word midrash has made it into the dictionaries, because the Aggadic tradition has certain parallels in Christianity. The Protestants do not understand either the dynamics of Halacha nor its place in general culture, so therefore it has failed to become a part of the general pattern of knowledge in Western society. Nor does it have a dictionary entry yet."

When asked about the students in his courses, Professor Weiss Halivni offered this insight:

"Last semester, in an undergraduate course in the history of liturgy, there were 30 students enrolled. I assessed the level of the students in the class as I do each term, and ascertained that they could study from Hebrew texts. Nineteen of the students, who were all women, were graduates of high-school yeshivot or Orthodox day schools, most of which were outside the New York area. They had also spent a year of study in Israel after graduating high school. The other students in the class, almost all females, were from Conservative and right-wing Reform backgrounds."

He is not anxious to intimidate the Jewish souls of these students.

"I believe that one can take a critical, analytical approach to Jewish texts without a loss of faith. I point out to my students that for me, the most scintillating subject is the study of the history of Jewish liturgy. But when I stand naked before the Lord in prayer, the history of liturgy falls away."

WEISS HALIVNI is hopeful that the establishment of his chair in Talmudic studies at Columbia is a portent of the continuing rise in the quality of Jewish studies.

He is quick to point out that "Israel remains the centre of Jewish studies in the world but the U.S. is rapidly catching up. The American scholar, in line with American academic tradition, is accustomed to asking certain questions about the material under study which the Israeli counterpart is not trained to ask. It is in this area of textual study, from both perspectives, that mutual cooperation is most desirable."

As a frequent visitor to Israel Prof. Weiss Halivni has observed that the sector least affected by the conflict between the religious and secular is the academic sector.

He attributes this to the critical mentality of the academicians, who continuously question and express doubt regarding the given data. This prevents them from taking rigid positions in matters which are at best only conjectural.

Dodgers ate matzo

JEWISH TIMES: Voices of the American Jewish Experience by Howard Simons. Boston, Houghton Mifflin. 418 pp. $22.95.

TOWARDS THE TWENTY-FIRST CENTURY: Judaism and the Jewish People in Israel and America. Essays in Honor of Rabbi Leon Kronish, ed. by Ronald Kronish. Hoboken, Ktav. 341 pp. No price stated.

David Geffen

"SANDY KOUFAX is now on the (Brooklyn) Dodgers, but he is still like one of us. Spring has ended. The season is about to begin. And it is Passover. We took matzo sandwiches to Ebbets Field with chicken fat. We go to the dugout to give it to Sandy. And he's saying, 'Get out. Get away. They are crazy. They are tummlers.' Jackie Robinson came over and said, 'What's this?' 'Matzo.' We had the whole Dodger bench eating matzo and chicken fat."

These are some of the recollections of Larry King, a former Brooklyn boy who is now a talk-show host in Washington D.C. He is one of over a hundred American Jews of all ages all from all parts of the U.S. who were interviwed by Howard Simons, the former managing editor of *The Washington Post*. Simons, seeking to document the American Jewish experience, today, has skilfully woven these interviews together to produce a readable book which documents the strength of Jewish identity but not the resurgence of American Jewry's quest for Jewish knowledge, even if in translation.

Judith Nelson Drucker, who works in a Miami Beach Temple today, came with her parents as one of the pioneering Jewish families in that area. She arrived, in 1941, during World War II. "I went to the University of Miami here, and every Friday night I had to sing in shul." But she had also to be ecumenical. "Every Sunday morning I sang in church. I found tremendous anti-Semitism. When I was in high school, I recall going to meet my older brother, who was already up at the University of Florida. I went up on the bus, and I recall the bus driver – I was 14 – saying, "Where do you come from, little girl?" I told him Miami Beach, and he said, "How could you live down there with all those dirty Jews?" It was very hard for me to handle, but it was good for me. It set me back, as if someone had just punched me in the jaw."

THE FOLLOWING comments, from Ari Goldman, a 36-year-old journalist with *The New York Times*, provide another perspective altogether. "From the time I was a little boy I wore a yarmulka on my head on the street always. I wouldn't go out of the house, I wouldn't walk around the house

without a yarmulka. I'd wake up in the morning and put it on... Putting on a yarmulka was like putting on my shoes. It was second nature."

His account changes a little. "When I first went to *The New York Times*, I was at Yeshiva University, and at Yeshiva you wore a yarmulka all day. Then I was stringing for *The Times*, and I would go down to 43rd Street and I would take off my yarmulka before going into a building. To this day, and I've been at *The Times* for 15 years, I still sort of run my hand through my head before going in. I wouldn't say every time, but there are times when I wonder, 'Am I wearing a yarmulka?' "

Seventy-seven year old John Franco is a Sephardic Jew, who was born on the island of Rhodes, and came to Seattle, Washington in 1910, as a babe in arms. A restaurateur for many years, he also has a law degree, and practised law for a short time over a half a century ago.

He recalls one type of medicine – the magic practices from Rhodes, often made use of, at that time, in Seattle. "My younger brother Albert, when he was about three years old, contracted diphtheria and he was near death. One night my maternal grandmother and I went a block and a half away to Collins Playground... By the light of a full moon, the two of us washed the whole sidewalk around there with what my grandmother said was consecrated water. They believed you should scrub the area where something could have happened; in this case, that's why we were there, because my grandmother insisted that he got an infection from playing around the wading pool... my brother was miraculously healed. Of course [his physician] Dr. Houston was one of the finest doctors in Seattle."

Marc Siegel was the Jewish liaison, in the early years, at the White House in the Carter period. He was in Jerusalem when Sadat arrived in November 1977, and had helped with the preliminary negotiations connected with Begin's invitation to Sadat. Rather than go to the airport, Siegel chose to be with a family who had lost a child in the Yom Kippur War. As Sadat arrived, they all watched it on TV. First there was *Hatikva*, then the Egyptian national anthem. "The parents were crying, openly crying. I said to the father and the mother, but it was directed to the father, 'Your son died in the '73 war. This man caused the war and caused your death.' " Then he received this compelling answer from that father: "If I was there I would hug him and kiss him, because I have two other sons." Siegel concludes: "That was what it was like to be in Israel at that point."

RABBI LEON KRONISH of Miami Beach has been one of the most unusual rabbis both in the Reform and in the American Zionist movement. As a Reform rabbi, he restored lost features of the tradition – *tallit, yarmulka,* the use of Hebrew – to his synagogue. The story used to be told in the Fifties, how Yankee and Dixie Reform Jews, vacationing in Miami Beach, would be directed to Kronish's synagogue. They expected to find a temple like their own back home, but were politely asked to wear a yarmulka and tallit, if they wanted to be admitted. Their frequent reaction was that they had thought they were visiting a temple, not an orthodox *shul.*

Kronish was a maverick also among his colleagues for he was an ardent supporter of Zionism and the State of Israel. He did not just pay lip-service to the notion, but raised funds for Israel, visited it on many occasions, and brought leading Israelis to his Temple to share with his congregation the meaning of Israel.

A festschrift has been assembled for Rabbi Kronish's 70th birthday, to which prominent Jewish educators and thinkers have contributed. I was glad to find in it Charles Hoffman's essay on aliya from North America. It is true to an extraordinary degree, at the moment, that aliya from the U.S. and Canada is not going to increase but it is hard to believe that concrete efforts cannot be made to increase the numbers of those making aliya from among the hundreds, perhaps thousands, of American Jews who annually move from place to place in search of a better job and a more meaningful life. As Hoffman points out, it is the North American community which will have to become the launching pad for aliya since it has started to view the potential oleh living in Israel as an extension of the original community and not as a cutoff from it.

Hoffman discusses also how the olim societies provide an absorption process to which the new *oleh* can relate. Sadly, it appears that many of the lessons learned in the Eighties about absorption are being quickly forgotten, as the Jewish Agency transfers its powers to the Israel Ministry of Absorption. □

Inspiration

HEART OF WISDOM: A Thought for Each Day of the Jewish Year by Bernard S. Raskas. New York, The Burning Bush Press. 372 pp. No price stated.

HEART OF WISDOM II by Bernard S. Raskas. New York, The Burning Bush Press. 376 pp. No price stated.

HEART OF WISDOM III by Bernard S. Raskas. New York, The United Synagogue Commission on Jewish Education. 376 pp. No price stated.

David Geffen

ONE OF the most popular books in our synagogue library was the first volume of the *Heart of Wisdom* trilogy by Bernard Raskas, a Conservative rabbi from St. Paul, Minnesota.

Rabbi Raskas, it seems, has been working like a beaver since then, and has in the last 12 years published *Heart of Wisdom II* and *III.*

What is *Heart of Wisdom?* Designed for this TV era, when the message must be brief and to the point, each volume is a collection of inspirational messages, one for each day of the Jewish year. At the bottom of each page is a quotation from ancient or modern Jewish literature which provides additional food for thought. Raskas has now completed a thousand pages of spiritual messages, based on traditional Jewish sources, and related to contemporary experience.

The following example will suffice. For *Sivan 6, Shavuot* in Volume I p. 255, he writes: "In the climax of Moses' life [Thomas] Mann portrays him standing on the volcanic ash of Mt. Sinai. With powerful arms, Moses rips two huge, irregular pieces from the mountainside. Then he seizes a sharp stone and begins the hard tedious job of carving the 172 Hebrew letters on the two stones. In the primitive setting, the task takes 39 days. On the 40th day, as he is about to descend with the two tablets of the law, he pauses to survey the commandments. He examines his work and notices that the impressions on the rock are hardly visible at a distance. But where on this dry barren area – he asks himself – will he find colour to highlight the Hebrew characters?

"Then suddenly," the text continues, "he takes a jagged rock and slashes his hand, and, with his own blood, he traces over the letters. Having accomplished this task, he descends from the mountain to give them through his people to humanity."

The piece concludes with this message. "This is the crux of the Ten Commandments. They must be written with a person's life blood or they are nothing. A religious person does not worship the Ten Commandments, he 'lives' them." □

Food writer recalls Pessah in Jerusalem

By David Geffen

My first Pessah recollection is a seder at our home in Nahalat Shiva in 1917, where among the 75 people was an honoured guest, Ali Rusham Bey, the Turkish governor of Jerusalem. We children had our own table where we enjoyed ourselves, but all eyes were on my brothers in their uniforms and Rusham Bey in his." 2 1 -04- 1989

Hanna Caspi Goodman is a native of Jerusalem and the 11th child of Nehama Rivka and Avraham Haim Caspi (Silberman), who were born in the city in the 1860s and lived here all their lives. Together with her husband, Rabbi Philip Goodman, she came back to live in the Caspi family home in 1976.

"As soon as Purim was over, the preparations for Pessah were under way," Goodman recalls. "There was much to be done. Matza was ordered by the *rot'l* [a measure of weight, slightly more than one kilo] from a baker in the Bukharan Quarter and arrived in a large box about a fortnight before Pessah.

"A portion of the delicately rounded matza was taken to a miller in Mea She'arim, who ground the crispy, unleavened bread into matza meal. For an even finer meal for use in baking sponge and nut cakes, steady hands worked over the coarser matza meal in a pestle and mortar.

"The whole matzot were put in a room designated for Pessah foods and dishes; it also housed the large quantity of eggs which came in from Egypt by train."

From the *boidem* (storage area) of the second-storey dwelling the Pessah pots and dishes were brought down and stored in a room which had been cleaned and whitewashed. The entire house was whitewashed, and bedclothing and linen filled the lines outside. The arrival of Pessah throughout the city was heralded by a flapping in the breeze.

Hanna Goodman, the author of *Jewish Cooking Around the World: Gourmet and Holiday Recipes*, remembers her mother going to the butcher to get the lamb's fat which, after being rendered, was used for the matza balls and other dishes. 2 1 -04- 1989

Sugar for Pessah was purchased by the cone. It came wrapped in blue paper, and pieces were cut off as needed. Olive oil was purchased in large tin cans, later used by the needier sections of the population as part of the outer shells of their homes.

"When it came to the chickens, we all did our share. My mother or one of my elder sisters went to the market in the Jewish Quarter of the Old City and bought chickens. They were brought home alive, cackling away, their feet tied.

"A few days later, the ritual slaughterer was called in. Then we sat around a large metal cauldron where we plucked the chickens until there was not a feather left. Sometimes, as a reward, we got some ginger candy."

Pessah meant new clothing for the children. These were ordered from a tailor, who made them to measure. When the funds were available, the children would visit the cobbler in the Old City for new shoes.

During the winter, the only vegetables Jerusalemites could get were potatoes, carrots and some oranges. "Since Pessah is in the spring, cucumbers and scallions were available from the first harvest of the Arab-grown crops," Goodman recalls. "Thus the holiday gained its culinary identity from both natural and cooked foods." 2 1 -04- 1989

The night before Pessah Goodman's father, followed by the younger children, would go round the house with a feather and rag – using a candle to light the way – sweeping away the last remnants of leaven in the *bedikat hametz* search. Early the next morning, the boys would burn the *hametz* and toast a few last crusts of bread in the fire.

During the day leading up to the seder, the *haroset* was made from nuts, fruit and wine. Her mother's recipe has been handed down to her children and grandchildren, Goodman says. And for many years, even when her mother was still alive, Goodman's brother, Zevulun Caspi, would make the *haroset* and send it to all the family in Israel. When they were young, Goodman recalls, Zevulun frequently hid some of the *haroset* to eat after the service on Pessah morning.

The Caspis did not make their own wine, but bought it in large crocks from a wine seller in Mea Shearim. The *maror* (bitter herbs) for the seder plate was the bitter lettuce; the *karpas* (green vegetable) was normally cucumbers, though it could be scallions.

"In 1918 and 1919, just after the war, we had many soldiers as guests for the holiday," Goodman remembers. "There were many Australians serving in the British forces, and their accents seemed quite unusual. They were very friendly and, of course, had saved us from Turkish domination.

"Christians were also present at some of our sedarim. Some were business clients of my brothers; others were tourists in the city."

Goodman has perpetuated her mother's Jerusalem Pessah preparations through the recipes which she uses herself and which she has introduced in her cookbook. Two of her most popular sweet treats are Eingemachts and Coconut Jam.

Eingemachts

4 c. cooked beets
1 lb. honey
½ c. walnuts
1 c. sugar
juice of 1 lemon
2 tsp. powdered ginger

Bring the honey and sugar to the boil in a deep pot. Cook slowly for 15 minutes. Cut the beets into julienne pieces (strips) and add to the honey and sugar mixture. Cook for half an hour. Add the ginger, nuts and lemon juice and cook for a further 15 minutes. Serve cold.

Coconut Jam

2 c. sugar
2 c. fresh grated coconut
juice of 1 lemon

Boil the sugar with a quarter cup of water until it spins a thread. Add the grated coconut and the lemon juice. Stir constantly until it is quite dry.

"In the Twenties, Pessah began to change," Goodman notes. "First there was the introduction of American-made square matza. Rabbi Sonnenfeld of the Eda Haredit and Chief Rabbi Kook took issue with it, but the matza soon captured the major part of the market."

The Goodmans have always afforded Pessah especial significance in their home. At one point, they had amassed a collection of 450 Haggadot, among which was the first Jerusalem Haggada published in 1842.

Today, the Goodmans' Jerusalem apartment is decorated with a collection of seder plates which they have acquired over the years. Tucked away for use on Pessah is a German porcelain seder plate purchased from Holocaust survivors.

Hanna Goodman's most recent literary effort is the entry on "Jewish Foods" for the new one-volume *Encyclopedia of Judaism* to be co-published by Jerusalem Publishing House and Macmillan later this year.

The year George Washington opened the door for Elijah

Pessah 1889

By David Geffen

Gregorius Washington, as Eliezer Ben-Yehuda rendered his name in an 1889 Jerusalem *Hazvi* newspaper report, occupied a special place in the hearts of American Jewry. Ben-Yehuda was writing on the American festivities marking the centennial of the first president's inauguration.

Washington was the first American leader to emphasize the importance of religious freedom for Jews. His assertion of full citizenship for American Jews was unparalleled.

An oft-quoted anecdote in the U.S. 100 years ago used biblical symbols to describe the first president of the U.S. "Here's to George Washington, the Joshua who commanded the sun and moon to stand still and they obeyed him." This flowing tribute, from Benjamin Franklin, was frequently quoted as the centennial of Washington's inauguration – April 30, 1889 – approached.

Franklin, the anecdote continues, compared Washington and the 13 colonies with Jacob blessing his 11 sons and two grandsons. He also lauded the first president for bequeathing to America an "atmosphere in which to breathe, the opportunity to live with freedom and justice, equality of right and privilege of law."

The tale ended with Franklin stressing that all Washington's thoughts were motivated by religious feelings and tolerance, best exemplified by the president's words of August 1790 to the "Israelites" of Newport, Rhode Island. "May the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants while everyone shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid."

Sentiments like this helped fire the patriotism of American Jews in the spring of 1889 and led to what might be labelled the "George Washington Seder" that year. An all-but-forgotten drawing by Arthur Meyer of a Pessah seder in a New York home in 1889 is a telling visual reminder of the impact "the Father of his country" had on American Jews back then.

As the centennial approached, the first major effort was to ensure that every Jewish home had a picture of Washington. As Meyer's illustration indicates, the picture was placed in a prominent place, at the entrance to the home. Whether every Jewish home then had a mezuza might be questionable, but as many as 90 per cent of the households, according to a report of that era, had Washington's picture proudly displayed.

In describing the Pessah illustration by Meyer, the writer in the *American Hebrew*, where it appeared, noted that the master of the house wears his "shroud which most pious Jews wear also on the Day of Atonement."

In the picture the child skilfully steals the afikoman, but the anonymous commentator on this scene stated that "the reward for the afikoman, at times, is likely to be some punishment instead of a gift." This is one of the rare negative interpretations of the afikoman's theft and return.

Special emphasis was placed on the open door, highlighted by Washington's picture. The commentator referred to the fact that the open door awakened memories of centuries of persecution. He recalled some methods by which Jews were subjected to blood libels, and stated that this "taught the rabbis of old the advisability of leaving their doors open during the Pessah service as a challenge to the world to enter and see that nothing they did need be hidden from public gaze."

The streets of New York, 100 years ago, resounded on Pessah night not just with the traditional seder melodies but with the "Star Spangled Banner" and "America, My Country 'Tis of Thee," though these songs were not incorporated in an American haggada until World War I, when the first American military haggada was issued.

Here in Jerusalem Eliezer Ben-Yehuda covered the Washington Centennial celebration for the readership of *Hazvi*, noting that the "abounding joy and happiness of the event was shared by Democrats and Republicans alike." The report further stressed that, "Besides being the first president, Washington was responsible for creating the system of law by which America is governed." The reference here was to Washington being the president of the convention which drafted the U.S. Constitution.

At this point Ben-Yehuda got his facts a bit confused. He described the first president as a "humble man who, after his initial four-year term, returned to the life of a regular citizen, refusing to be elected to a second term." Actually, Washington did serve two terms, but it is interesting to see why Ben-Yehuda mistakenly assumed that Washington had declined that honour.

"He wanted to be an example to all future presidents," the Jerusalem paper wrote, "so that they would realize that they were the nation's leaders only for a specific period of time. Thus, they should not have the 'strange thought' that they might hold on to the reins of government by force." Ben-Yehuda concluded by saying that "from the integrity of Washington's administration emerged the splendid growth of the U.S., and it is no wonder that all Americans have celebrated this holiday with such an overflowing heart."

The celebration itself, in New York on April 30, 1889, was quite a sight. The public festivities included a march by 200 Jewish boys, led by the fife and drum corps of the Hebrew Sheltering Guardian Society Asylum. These little Jewish marchers were the talk of Manhattan.

Giving the Jews of the U.S. an even greater sense of belonging to the American nation was the young woman selected to address President Benjamin Harrison at City Hall in downtown New York. She was Annie Alida Abrams, a Jewish senior at Normal College in the city and a Sunday School teacher at the Sharey Tefila synagogue. Who else to speak for the youth of the U.S. at the Washington centennial than one of the "chosen people"?

Master of 'kitchen archeology'

With modest means but tremendous patience, inveterate Jerusalem collector Ezra Gorodesky has assembled a treasure trove.

By David Geffen

At the age of three, I began collecting ladies' handbags. They fascinated me – leather bags with many compartments, amber handles, silver hinges."

This childhood memory characterizes the inveterate Jerusalem collector, Ezra P. Gorodesky. From handbags he moved on to Judaica, specializing in miniature Hebrew books, *alephbet* books and placards for children, as well as dedication material on synagogues.

To mark his 60th birthday last year, Gorodesky contributed a significant part of his collection of Judaica and other items to the Jewish National and University Library on the Hebrew University's Givat Ram campus.

On June 4, the library opened an exhibition from the Gorodesky collection entitled "Revealed Treasures." It will be on display for three months.

"Gorodesky is different from most collectors who donate their collections to libraries and museums," notes Prof. Malachi Beit-Arie, director of the library.

"He was never a wealthy man, but he possesses the qualities essential for a collector of modest means: the right instinct, enthusiasm and a lot of patience."

The Philadelphia-born collector, who has been a Jerusalem resident for the last three decades, was just a child when he took a fancy to Judaica.

"Rabbi Leon Elmaleh of Mikveh Israel, the oldest congregation in Philadelphia, gave me my first miniature Hebrew book when I was just 10 years old, and that inspired me to seek others," Gorodesky recalls. "When Cyrus Adler, the president of the Jewish Theological Seminary and Dropsie College, saw me, a young lad, eyeing a letter by George Washington on the synagogue wall, he began to take an interest in me, and helped me find some of the earliest pieces in my collection."

Gorodesky has honed almost to an art what he calls "kitchen archeology."

"Early on in my collecting life, I discovered that bookbinders frequently used whatever was at hand to reinforce new bindings: fragments of documents, sometimes entire printed sheets. Not everything made it into *genizot* [storage for damaged religious material]; quite a bit got into book-bindings."

He describes one such find: "Six years ago, while visiting the home of an Egyptian scholar, I started tampering with the binding of one of his books. In it, I found a 1729 ketuba from Salonika." The professor gave Gorodesky the binding – but refused to let him touch any other books.

In 1958, Gorodesky visited a dealer in New Jersey and bought a parchment fragment containing a quarter of the text from the opening portion of Genesis. "Thirteen years later, in Jerusalem, I opened the binding of a book and discovered another quarter of the Genesis text – an exact match for my New Jersey purchase."

One of the most impressive pieces in the exhibition is a 16th-century letter to the Ari (a renowned Kabbalist from Safad), written to him while he was in Egypt. That fragment, too, Gorodesky rescued from oblivion in a book-binding.

"Collecting is a wonderful hobby – and the research is even more exciting," he says.

Gorodesky plans to give another 100 pieces to mark the centennial of the library in 1992. Meanwhile, he plans to present a new piece to the library each Rosh Hodesh, and hopes other collectors will do the same.

The diversity of Gorodesky's discoveries may be seen in the exhibition in the Hebrew items linking the Jews and Napoleon 200 years ago, in woodcuts of playing cards from the 17th century and in a 1785 note from Philadelphia in which Reverend Jacob Cohen of Mikveh Israel asks a member to discharge his debt to the synagogue, so that Cohen's salary can be paid.

When Zionist flags flew in a Palestine Pavilion

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"ZIONIST FLAG AT World's Fair," the headlines heralded in every major capital city on the globe 50 years ago. The dream of a few individuals became reality with the opening on Sunday, May 28, 1939, of the Palestine Pavilion. Only a year earlier it had seemed impossible that such a structure would rise on Flushing Meadow, in the New York borough of Queens. .

In the summer of 1938, the "wunderkind" of the American Zionist Movement, Meyer Weisgal, took over the planning and building of the Palestine Pavilion. With the assistance of Harold Jacobi of the Schenley Corporation, the $350,000 for the construction of the building was raised through large donations and also through the purchase of "bricks for the pavilion"at 25 cents apiece.

During a quick trip to Palestine, Weisgal arranged for most of the exhibits to be constructed here under the direction of the architect and desinger Arieh El-Hanani, and shipped in pieces for reassembly in the U.S. Albert Einstein, dedicating the pavilion the following year, described it as " a refuge in a stormy sea of turmoil, which hopefully our beleaguered brothers and sisters can reach."

During the two seasons the Fair was open, several million visitors passed through it. Close to two-and-a-half-million tickets, at a quarter apiece, were sold to people wanting a sight-and-sound journey through the Zionist vision of Palestine.

DR. MARNIN FEINSTEIN, author of *American Zionism 1884-1904*, who currently teaches at the Open University, was an 18-year-old college student when he visited the pavilion on the opening day. As the son of the founder of the Herzliya School in New York, Marnin spoke Hebrew in his Manhattan home even before he knew English; so Palestine, the Jewish poeple and its language were very much a part of his early years.

"For weeks we had been talking about the Palestine Pavilion," he recalls now. "We had been awaiting this dedication event ever since the Fair itself had opened four weeks earlier. I was not going to miss it."

The dedication began at noon, with Einstein as the main speaker.

"A recent refugee himself, Einstein was for us perhaps the most famous Jew in the world. His English address with a German accent was incomprehensible to the close to 100,000 people who had assembled.But the emotion was there nevertheless.

" Dr.Stephen Wise gave the other address. His words rolled out like pearls in that stentorian voice of his. He condemned the British White Paper issued only a few weeks before, and the crowd cheered madly. They shouted, 'Give it to the Redcoats!' a reference to the Revolutionary War battles."

Marnin remembers throwing himself into the crowd around Einstein, hoping to shake his hand, but the crush was too great. He could not even get close. But his memories are vivid:

"There were thousands of Jewish flags of all sizes being waved. The words of Hatikva being sung that day still resound in my ears. As we moved into the pavilion itself, since until now we had only been in the plaza outside, many older people took out bottles of wine, making the *bracha* and a *sheheheyanu* on entering those portals. I visited it several times, but that Day of Dedication had its own special flavour, one to be savoured always."

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DAVID BRESLAU, who made aliya in 1949 and was one of the founders of the Association of Americans and Canadians in Israel and an active member of Gordonia. Breslau was a 25-year-old teacher and a counsellor at the Habonim summer camp in New Jersey when he came to the pavilion as director of the pageant " Palestine Reborn," presented as one of the events of Habonim Day at the Fair in August 1939.

"The word on everybody's lips was the pavilion," he says. The mammoth statue of a *halutz* standing at the entrance inspired Jews and non-Jews alike, "letting the world know that the new Jewish youth had but begun to unleash his energy for the redemption of his Land and his People."

Breslau's pageant integrated song, dance, music and the spoken word. . "We presented it at the World Youth Congress being held at Vassar College, and for Habonim Fair Day we performed it again – this time at the Temple of Religion across from the pavilion. An enormous crowd, standing-room only, watched, laughed and cried as we sang, danced and brought Palestine and its *halutzim* to life."

DR. PHILIP GOODMAN, author of eight best-selling anthologies on Jewish holidays and Jewish marriage, relates that early in the summer of 1939, he received a call from one of the professionals at the Jewish Welfare Board in New York asking him to chair the programme for the Jewish Centre Home Camp Day at the pavilion on August 2.

" At our [summer] camp, practically the entire programme had a Palestine flavour to it. For several years we not only taught songs and dances, but one hour a day all the campers were given classes in Hebrew. The general theme chosen for the pavilion programme was 'Jewish Children Give Thanks to America.' Ten day-camps were

each assigned to perform one sequence of this overall project.

"On August 1, just before our day at the Fair, I received a call from a brash young man who introduced himself as Michael Todd. 'I understand,' he said, 'that you are bringing underprivileged kids to the Fair tomorrow. I've arranged for them to see the Wild West Show at 11, the Circus at 12 and then the Bo Jangles performance by Bill Robinson at 5. See you tomorrow,' he concluded, and hung up.

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"Bill Robinson as Bo Jangles was one of the highlights of the Fair and after the show he posed with some of our 2,000 kids."

The pageant went off without a hitch in the adjacent Temple of Religion auditorium. Then the kids got to see the Palestine Pavilion itself.

"I recall the impressive exhibition of Palestine Jewish art and the joyousness of accomplishment which circulated throughout the building. There was a great feeling of pride in what the Yishuv had achieved. Now for the first time it was being documented in this world showcase, where millions of people could witness how our fellow Jews had turned a desert into a flowering land."

AT HER HOME in Jerusalem, Dr. Bert Goldstein, who is celebrating her 94th birthday this month, describes the part played by her late husband, Dr. Israel Goldstein, as chairman of the Pavilion Committee, in the opening ceremony. When they reached the pavilion that Sunday morning, thousands of people were already waiting.

"It was the largest turnout for any event held at the Fair. Even the *New York Times* placed the number of attendees at over 100,000. When my husband came out to check if there were sufficient chairs for Einstein, Thomas Mann, Mayor La Guardia and others, he found all them occupied. He tried to persuade the 'occupiers' to get up. At first to no avail; but finally they listened to him. La Guardia, who was watching the proceedings from the wings, whispered to Dr. Goldstein when he came out, 'How do you Zionists expect to manage a state of your own if you cannot even manage a platform?'

"Finally the festivities got underway with the addresses of Einstein, Wise, Weizmann by radio from London, La Guardia and others. When my husband spoke, he reflected on a stone brought from the ruins of a synagogue at Kibbutz Hanita and placed at the entrance to the pavilion. 'This stone,' he emphasized as he stood looking out at the crowd 'has been for centuries a witness of Israel's renaissance.' "

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The stone from the pavilion was given to the Goldsteins when the exhibits were dismantled and was on display in his office until they made aliya. Then it was presented to the Jewish Agency office in New York.

"I visited the pavilion many times and I helped to organize the joint Women's Day at the Fair," says Dr. Goldstein. "I recall that when the millionth visitor came to the pavilion – a Chinese gentleman, I believe – a grand celebration was held. Over two-and-a- quarter million people saw it.

"The pavilion served its purpose. It aroused the consciousness of our own Jewish people about what the land of Palestine might become. When the war was over, the memories of that pavilion helped to energize American Jewry and provided them with a stimulus to work to bring the State of Israel into being."

The two covenants

JUST 43 YEARS ago, the first international gathering of Christians and Jews was held, in Oxford, England. The theme of the meeting was "Faith, Responsibility, Justice," and one of those in attendance on that historic occasion was the then student Geoffrey Wigoder. Three concentration camp survivors, the anti-Nazi pastors, Grober and Maas, and Rabbi Leo Baeck, were among the speakers.

However, at this conference the two key issues, which were to become central in Jewish-Christian relations in these 40-odd years since World War II – the role of Christian teaching in creating an atmosphere in which a Holocaust was possible, and the struggle for the Jewish state – were not discussed. From that momentous beginning has evolved the face-to-face dialogue whose five aspects Wigoder analyses and evaluates: Christian attitudes to Judaism and Jews; Jewish attitudes to the dialogue; the Vatican and the Jews; Israel in the dialogue; and the dialogue in Israel.

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Frequently books of this nature are written by observers who do not participate in the events. In this instance, Wigoder is among the foremost authorities in the dialogue between Jew and Christian. He has participated in many of the key dialogues himself, including recent meetings at the Vatican, and he has written in a variety of journals, evaluating and detailing the essence of the dialogue process in this post-Holocaust and State of Israel era.

As the joint editor of the *Encyclopedia Judaica*, and the editor of the new *Encyclopedia of Judaism* (one volume) to be published later this year, Wigoder is eminently qualified to provide this incisive summary of the major trends in the dialogue process, and of the attitudes of both Christians and Jews in this important area of religious interaction.

THE REASON this work should become required reading, for both sides in the dialogue, is that Wigoder marshals the evidence of the various positions held by Christians and Jews on the key issues, analyzes it, and gives it a proper perspective. The reader discovers what has been, and perhaps, what will be, said.

Wigoder cites Father John Pawlikowski, one of the leading advocates of the Christian-Jewish dialogue, who identifies the three models of the types of initiatives undertaken in this 40-year-period. First, it is posited that a single covenant embraces both Jews and Christians, and that Christ was the point

JEWISH-CHRISTIAN RELATIONS SINCE THE SECOND WORLD WAR by Geoffrey Wigoder. Manchester, Manchester University Press. 176 pp. £22.50.

David Geffen

of entry for the Gentile world into the covenant established at Sinai. Second, it is posited that Christianity and Judaism are distinct religions with many complementary features and a shared biblical patrimony. This has been labelled the "twin covenant" theory. As an example of this position, Franz Mussner's *Tractate on the Jews* is cited. 14 JUL 1989

Mussner, a Catholic priest, aims to establish that Judaism is a living reality, and can exist side by side with the Church. God's covenant with the Jewish people has not been abrogated. Unlike many Christian thinkers, Mussner emphasizes the special role of Israel in the Jewish faith. He sees the Tora permeated by the joy of its observance. Mussner argues that the Jews brought the knowledge of God to the gentile, and have a role in the salvation of the world. Mussner is a far-reaching advocate of the twin covenant theory.

THE THIRD general initiative cited by Pawlikowski embodies the notion that both Sinai and the Christ event represent Messianic experiences (of which there can be an undetermined number). Some thinkers suggest that the coming of Jesus will not be the final Messianic revelation. 14 JUL 1989

Clearly, there are various positive initiatives even though some conservatives still link the Jews with the death of Jesus. Wigoder closes the chapter on the Christian attitudes to Judaism and the Jews with the words of Roy Eckardt, an American theologian, who sees a time when the "Christian community will have redeemed itself from the anti-Israelism that is cover for anti-Semitism... Massive Jewish contributions to social justice, modern welfare state, international cooperation, to human freedom..." will be recognized. Christians "will offer continuing thanksgiving for the ongoing presence of God's people, Israel."

THE TWO-covenant theory which many Christian theologians maintain today was a position originally formulated by Franz Rosenzweig in the early Twenties. "The first covenant is with the people of Israel and establishes their existence as God's people: through the covenant the Jews are already with the Father. Christianity is the Judaism of the Gentiles and through it the nations of the world establish their relationship with the Divine. The vocation of Christianity is to bring the nations of the world to the covenant. On this basis, Judaism and Christianity can recognize the integrity of each other, asking for understanding and not change." Wigoder reminds his reader that Rosenzweig believed the ultimate truth was in Judaism, but the notion of two covenants had been established, and is accepted by many.

Wigoder reviews the positions of most of the leading Jewish thinkers who have dealt with this issue. He cites the anti-dialogue position of Eliezer Berkovits, Joseph Dov Soloveichik and others. He also notes that among those who espoused dialogue was Abraham Joshua Heschel, who suggested three factors affecting Jewish-Christian relations in contemporary society. One was "the Holocaust in a civilization that was nominally Christian," the second "the rapid spread of secularism and nihilism in a world that repudiates the Biblical message; the third the fact of the "Hebrew Bible as a common patrimony of Jews and Christians."

Wigoder has a brief paragraph dealing with the words by which "Christian terminology is pejoratively slanted against Judaism." He lists the nouns and adjectives used to describe Judaism: "Obsolescence," "legalism," "particularism," "judgement," "letter of the law," in contrast with the "love," "grace," "universalism," and "spirit" linked with Christianity. He refers to dictionary usage, where "Christian" becomes a symbol for "humanitarian," and "Jew" for "miser" and "cheat." He suggests that, in their dialogue, Christians and Jews often use words central to one or other tradition, but not to both, and therefore often misunderstood. 14 JUL 1989

THE READER will find Wigoder at its best in his analysis of Catholic reactions in the 40-odd years since the Holocaust and the founding of Israel. He points to the positive elements in the three Catholic documents of 1965, 1975 and 1985, which attempt to condemn stereotypes concerning the Jews.

However, Wigoder does not hesitate to show the shortcomings of these documents, of the most recent in particular. One problem is the issue of salvation. The 1985 document "lays down that the Church and Judaism cannot be seen as two parallel ways of salvation and that the Church must witness to Christ as the redeemer for all. The Church alone has the ultimate Truth and the sole path of salvation for all mankind is Jesus." Wigoder stresses that a departure from this traditional tenet of Catholic doctrine seemed impossible. However, in the end the 1985 *Notes* stated that only "convergence" is a precondition for salvation.

He points out also that the 1985 document makes no specific reference to anti-Semitism. The attitude of its authors must be inferred from the statement "that the balance of relations between Jews and Christians over 2,000 years has been negative."

The major problem in the dialogue has been the inability of many of the Christian denominations to understand the unique relationship of the Jewish people to the land of Israel. In 1983, for example, the Assembly of the World Council of Churches formulated a critical statement on Israel's policies, and expressed ardent support for the PLO. It even suggested that some Christians allow the guilt they feel about the Holocaust to "corrupt their view of the conflict in the Middle East" in ways that entice them into "uncritical support" of Israeli policies.

The Vatican document of 1985 on the Jews mentioned Israel for the first time, and even suggested that the land had special meaning for the Jews. However, it warned Christians against attributing religious significance to the link with the land. It observes that "the existence of the State of Israel and its political options should be envisaged not in a perspective which is itself religious but in their reference to the common principles of international law." It seems appropriate in this context to quote one scholar's remark that "overall Christian ambivalence to Zionism and the Jewish State reproduces the Christian ambivalence towards Judaism and Jewishness." 14 JUL 1989

Wigoder posits the four major foci around which future dialogue will be centred. These are anti-Semitism, the role of Jews and Judaism after the coming of Jesus' religious mission, and last but not least Israel. The positive and negative aspects of dialogue are identified clearly in this work, and Wigoder closes on a note of hope: "The stress should be on our common heritage and aspirations rather than the sometimes masochistic harpings on the ills of the past... A little light dispels much darkness and as our survey of four decades has shown, new validations have been discovered for the hope that characterizes both faiths." □

Heim on the range

A LITTLE LOVE IN BIG MANHATTAN by Ruth R. Wisse. Cambridge, Harvard University Press. 279 pp. No price stated.

DER YIDDISHER COWBOY by Isaac Raboy, translated by Nathaniel Shapiro. Westfield, New Jersey, Tradition Books. 297 pp. $11.95.

David Geffen

TWO OF the noted Yiddish poets of the lower East Side in New York, and part of *Di Yunge* group, were Mani Leib (1883-1953) and Moshe Leib Halpern (1886-1938). Both arrived in New York during the first decade of this century. The poem which provided the title of Ruth R. Wisse's book was written by Halpern in the early 1920s, and "he used the convention of the ballad to shatter its... romantic charm... he shows the dark roots of his heroine's dyed hair and the sorry camouflage behind which the tenement tries to hide its misery.

There in the shadowy, dank hall
Right alongside the ground-floor stair –
A weeping girl, attended by
A grimy hand in the mussed-up hair.
– A little love in big Manhattan.

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The hair – a whiff of some cheap rinse
The hand – hard, stiff and leathery
Two equal lovers, for whom this is
As good as it'll ever be
– A little love in big Manhattan.

Professor Wisse notes that the poem "moves fitfully by way of sudden shifts of rhythm, changes of tone, and slang expressions; the imagery fragments what romance generally tries to soften and blend."

In Ruth Wisse's portrayal of the Yiddish poetry of the early part of the 20th century, she often indicates its essence. "The Yiddish language," she writes, "was the raw material of the Yiddish poet. His resonance lay within its sources and nowhere else. The greater the poet's ambition, the more it forced him to attend to his language, which was not his own creation but the product of a distinct civilization."

Ruth Wisse brings to life the ambiance which these poets created, and shows both how it reflected on the Jews in America while at times being critical of their existence, as they were woven into the society which changed them and their descendants in dramatic fashion.

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MANI LEIB embodied the tragedy of the Jews during the First World War with "an image of messianic expectancy that becomes his own affirmation of faith."

We waited long with prayers for your coming,
A quiet little flock with pious beards,
Redeemer, good Redeemer, on your snow-white steed!
Our wait cut short...

The only witness left is "a small, small little Jew," the poet who asks the question: "To whom, Redeemer, will you come today, to whom?" Wisse contrasts Leib's verse in the early Twenties with a sonnet of the 1940s, which she describes as evoking "a muscular Jewry, a resonant and vigorous male chorus."

The literary world of the Yiddish writers in America has been studied before. Wisse, however, through her in-depth portrayals of Mani Leib and Moshe Leib Halpern, and the selections she has made from their works, demonstrates how significant a period it was in American Jewish cultural history.

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ANOTHER PARTICIPANT in this group was the Yiddish newspaperman, and later novelist and short-story writer, Isaac Raboy. A native of the horse-raising plains of Bessarabia, he grew up in an Orthodox environment. He was a good horseman, also.

After arriving in the U.S. in the first decade of the century, he went to work, like many of his contemporaries, in a sweatshop down on the East Side and then to agricultural school. However, when the opportunity presented itself, he left it to become a cowboy in the Midwest. Later, when his family pressed him to abandon the life of a horseman, he returned and helped them set up a farm in Connecticut. Later still, he came back to New York City to become a Yiddish writer.

Wisse characterizes Raboy in this fashion. "Of all the writers... Raboy had most throughly explored their new home in America and made it the subject of his work." When Raboy first began to write, his stories were "dreamy escapes from the factory at which he was employed."

After studying at the Baron de Hirsch Agricultural School in Woodbine, New Jersey, to become a farmer and horsetrainer, he had adventures in various parts of the United States before focusing on writing.

"The most lasting results of these efforts [of Raboy]," Wisse emphasizes, "were the stories and novels that he later wrote about a Jewish boy who tries to find a place for himself among American farmers and ranchers."

The novel Nathaniel Shapiro has translated so well "linked the redemptive healthfulness of life on the land with the Labour-Zionist idea of salvation in a national soil." Neo-romantic influences coloured Raboy's fiction initially. Wisse stresses that Raboy's "descriptions of the lonely Jewish boy in a gentile country are overburdened by imagery." Nevertheless, the novel, after all this time, still reads well, and evokes the longing of this young Jew to be part of the heartland of America through acquiring a skill with horses.

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Raboy captures the horse that his hero Isaac idolized in this fashion. "D'Artagnan was so beautiful to watch coming out into the open air from his barn, stretching his great round neck, lifting his head high, curling back his upper lip and neighing joyfully, the sound piercing the air like the whistle of a locomotive. D'Artagnan would shake himself, the dust rising from his thick mane, and pull with his neck against the rope, straining in the direction of the open prairie where the mares were. Sometimes he would stand perfectly still, his ears pricked and listening to a sound far off in the distance. How moving it was to see this and how beautiful!"

Isaac, the novel's hero, can never forget he is a Jew. "Whatever job they gave him, Isaac always felt compelled to prove, by the quality of his work, that Jews really could do what Isaac called 'constructive work,' could produce goods and services of genuine value to society, rather than be traders, speculators and storekeepers. Everything he did, how well he worked with horses, or even how he sharpened an axe, was intended to demonstrate that Jews really were capable of hard physical labour, as much as any non-Jew!" □

Listing our 'Jewishness'

THE ENCYCLOPEDIA OF JUDAISM, editor-in-chief Geoffrey Wigoder. Jerusalem, The Jerusalem Publishing House; New York, Macmillan. 768 pp. NIS 147.

THE JEWISH TIME LINE ENCYCLOPEDIA by Mattis Kantor. Northvale, NJ, Jason Aronson. 362 pp. $50.

5 JAN 1990

David Geffen

SPIRALLING information about Judaism makes it imperative that, in the English-speaking world, Jew and Christian alike should have access to a work which will provide a key to an enormous amount of data. The new one-volume *Encyclopedia of Judaism* fits this category because it is one of the few works in which a cross-section of Jewish scholars, Orthodox, Conservative, Reform, Reconstructionist, Ashkenazim and Sephardim have combined their skills in assembling an encyclopedia.

Geoffrey Wigoder of Jerusalem, one of the leading Jewish editors of the last three decades, drew together a team of scholars – ultimately 70 from all over the globe participated – to prepare the thousand-plus entries for the *Encyclopedia*. As the editor-in-chief of the *Encyclopedia Judaica* and its recent year-books, Wigoder set the tone for this volume when he discusses the manner in which a decision was made how to limit its contents. "The word 'Jewishness' (best known to Western Jews in its Yiddish form – *yiddishkeit*) covers the whole complex of being Jewish, including ethnic and secular elements. 'Judaism' is taken as a parallel to 'Christianity' in that it refers to what is called the religious tradition, traced back to biblical times. The truth is that habitually 'Judaism/Jewishness' cannot be broken up into its various components... Nevertheless, most Jews today accept a certain *de facto* distinction and this volume deals with those aspects which the Western world calls 'religious' and confines itself to religious life and development."

There are an impressive number of colour reproductions and colour photographs throughout the work. Hundreds of black-and-white illustrations illuminate the various entries they accompany. With the entry entitled "greetings, congratulations and good wishes," there are two pages of charts listing actual greetings in transliterations, translations including their sources and when they are used. Not all are familiar but an effort seems to have been made to list those both of Sephardic and Ashkenazic origin. It is interesting that except for one relating to Israel Independence Day, really very few greetings developed in this century.

The various rabbis and Hassidic figures are brought to life through their aphorisms or sayings in a separate box next to the entry about the individual. These provide a more vital picture of the individual and add to the biography.

For those who like to plan ahead there is a listing as to when each of the major holidays will occur during the next 20 years. The volume concludes with an index which indicates where information may be found on hundreds of subjects in a variety of places throughout the *Encyclopedia*.

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NO MODERN-DAY *Encyclopedia of Judaism* would be complete without a thorough entry on women. From pp. 732-734 the entry covers a variety of subjects, beginning with Biblical origins and tracing it through the rabbinic period and middle ages, and up to the contemporary era.

There is an extensive article on Halacha which includes the approaches of the Conservative, Reform and Reconstructionists. The following entry deals with Halacha and technology and brings the whole question up to the most technical advances of the day.

Sephardim and Ashkenazim are well covered, and the entry on Jacob Culi (Huli) (1685-1732) will introduce to a wider readership the author of *Me-Am Lo'ez*. This multi-volumed work, which is an encyclopedic guide to Judaism and the Sephardic way of life, is structured as a commentary on the Pentateuch. Widely studied and adored by generations of Sephardic Jews, it has appeared in recent years in an English translation.

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OTHER figures whose biographies appear include all the major hassidic *rebbes*. There are also entries on the various hassidic sects. The late Rabbi Moshe Feinstein, at the time of his death the leading rabbinic authority in the world, is described on p. 263 but it is difficult to capture the impact of such an eminent figure in a short entry. A similar statement may be made about Professor Saul Lieberman whose entry is on p. 436. One of my contemporary favourites was the Conservative rabbi Milton Steinberg. His approach to Jewish theology is only now really being understood and appreciated.

THIS ENCYCLOPEDIA really rests on its laurels when it comes to the citing of sources. Where they are listed, and this occurs in a multitude of entries, they have been checked to ensure accuracy. This is accompanied by the editor's admonition that this volume be a "handy reference and learning tool for laymen and students, opening up the world of inspiration, faith, learning, and experience contained in Judaism."

THE JEWISH Time Line Encyclopedia will serve a function but a limited one because Mattis Kantor imposed specific limits on it. He points out in the preface that "outstanding Jewish personalities such as Albert Einstein are not mentioned in this book (he had no direct impact on Jewish history)."

However, though I am a loyal Georgian, it is not clear what major impact the lynching of Leo Frank had in my state in 1915. Perhaps death and destruction are more significant for Kantor than Einstein's programme for saving Jewish scientists, and his efforts for a Jewish state.

The time line in this work includes both the Jewish and general years, but the author only lists those Hebrew months in connection with specific events. Now it may be that this is a good way to help people learn how filled the Jewish calendar is with historic events. On the other hand, since most Jews also live with the general calendar, it would be helpful to know when such events occurred.

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The appendix of the volume does provide a very helpful tool. There are reproductions of pages from the *Humash*, the Mishna, both the Babylonian and Jerusalem Talmud, the *Mishneh Torah*, the *Shulchan Aruch* and several other traditional works. Lists of leading rabbis and other figures also appear in the appendices. This is a library reference work for those who want a more traditional approach. □

Southern living, Jewish-style

15 JAN 1990

ONE CAN readily play Jewish geography in the southern states of Arkansas, Mississippi and Louisiana. It's a quick trip from Berger to Bertig, Arkansas, then on to Felsenthal and Goldman, two other towns in the same state. Cross the border into Mississippi and hop over to Marks and then Kahnville. Now on to Louisiana where Geismar and Kaplan dot the map. Now end your trip in this state at Rosa, named for the daughter of the sugar baron, Leon Godchaux.

Now Southern Jewish life will be recognized not just through local towns named for Southern Jewish pioneers, but it can also be seen via the memorabilia, sacred objects, photos and documents on display at the new Museum of the Southern Jewish Experience. Situated in Utica, Mississippi, 72 kilometres south of Jackson, the museum, which opened in October, was founded by Macy Hart, its director.

Hart moved to Mississippi almost a decade ago to direct the Harry S. Jacobs Camp for Living Judaism, sponsored by the Reform movement. As he came in contact with Southern Jewish youth and adults living in the states that the camp served, he realized that the treasures of early Southern Jewry were being lost as Jews moved away from the smaller towns to the larger cities.

Southern Jewry dates back to the 18th century, when communities in Savannah, Georgia and Charleston, South Carolina were early centres of Jewish life in the U.S. "Old Mordecai," as he was known to the Indians and other traders, was Abraham Mordecai, an early settler in Alabama who helped found the city of Montgomery.

Jews were a major presence in the South in the 19th century, scattered in many southern localities; when

there were enough of them in close proximity, they started creating synagogues and other Jewish institutions. Many of them fought in the Confederate army in the Civil War.

But the Jews never amounted to more than 1 per cent of the population in the region and their numbers have shrunk in this century, Hart said. Exact figures are difficult to come by, but in 1987, 28 of the 42 Jewish congregations in four southern states had fewer than 100 families, Hart said. Twenty-three had no permanent rabbi; many of them relied on rabbis-in-training sent by congregations in the North.

With all this in mind, Hart developed an inventory of synagogue holdings in Southern communities. The project expanded as he began to receive donations of Jewish objects of all types no longer in use. He recognized the urgent need for a tangible effort to save and house the artifacts of Southern Jewry.

Interestingly, the Southern Jew-

David Geffen

1 6 JAN 1990

ish experience has never been documented in depth, because the large clusters of Jews in the North, East and Middle West seemed to have the greatest impact on American life in general and American Jewish life in partiular. Hart was one of the pioneers who felt it was important to preserve the remnants of the more than two centuries of the Jewish presence in the South, thereby providing researchers and contemporary Southern Jewry with a better understanding of the past.

The Plough Foundation of Memphis, Tennessee provided the $500,000 grant to make the museum a reality. "We believe that we are creating a model here that can be adopted by others," Hart said. "It's the story of small-town America and can be told anywhere in the country."

Fortunately for Southern Jewry in particular and American Jewry in general, the story of small-town American Jewry in this part of the U.S. will now be told in proper fashion.

DURING the last 10 years, the Southern Jewish experience has come under much more scruitny. *Turn to the South*, published in 1979, was the first volume of essays issued by the Southern Jewish Historical Society.

The society's annual meetings, held throughout the south, have drawn larger audiences each year. At this year's conference, Professor Mark Bauman of Atlanta gave a paper on "New Trends in Southern Jewish Historiography – A Survey of a Decade of Studies."

In November 1983, the 250th anniversary of the arrival of the Jews in Georgia was marked with a major exhibition at Emory University in Atlanta. Featured along with the exhibition was a computer game on Georgia Jewish history created by Ya'akov Kirschen of Jerusalem. The Atlanta Jewish Federation subsequently established the Atlanta Jewish Archives, a growing centre of Southern Jewish documentation.

The museum in Utica, Mississippi is another major step in this process, for it is actually preserving the memorabilia of Southern Jewry. The museum focuses only on the states of Alabama, Arkansas, Louisiana, Mississippi and Tennessee, but hopes to expand soon to other states.

The museum contains a variety of religious artifacts, which have been donated. A Tora Ark and chandeliers from abandoned synagogues decorate the museum's walls.

The project director, Vicki Fox of Hattiesburg, Mississippi, characterized the two faces of Southern Jews in this fashion. "By location and lifestyle, they were Southern plantation owners who grew cotton and merchants who sold pecans. But by religion and heritage they were Jews, trying to keep a faith that was foreign in their new, mostly Christian home."

The farmer's daughter

PAPA WAS A FARMER by Brenda Weisberg Meckler. Chapel Hill, N.C. Algonquin Books of Chapel Hill. 318 pp. $16.95.

OUR PARENTS' LIVES by Neil M. Cowan & Ruth Schwartz Cowan. New York, Basic Books. 305 pp. $19.95.

David Geffen

2 3 -02- 1990

BRENDA WEISBERG, the little Jewish girl whose family had escaped from Russia via Germany, settled first in Boston, then in Cincinnati, Ohio, and finally on a farm in New Richmond, Ohio. Today, she is Brenda Weisberg Meckler, an 89-year-old woman who has had a life of writing for the screen and TV, and now enjoys the pleasures of active retirement in Phoenix, Arizona. In this memoir, she recaptures her life as a farmer's daughter from 1904 to 1918.

She presents a wholesome picture of a pioneering community. The Weisbergs belonged to a minority in this small community but were readily accepted and integrated. She learned quickly how to adapt outwardly while maintaining her Jewish identity in her home, and on her visits to her family in Cincinnati. The beauty of this work is not the ethnic identity which she evokes but the growing, developing life of a young woman maturing as she becomes a part of the society in which her parents had chosen to live.

Every so often, though, the Jewishness which never left Brenda is expressed in an unexpected fashion. Take, for instance, the attempt to get a telephone line installed in New Richmond. The system requires 10 subscribers. Brenda recalls her father's defence of the telephone: "If anything happens – an emergency, if you need a doctor and have to ride a mile on a horse or with a buggy to a telephone – we might as well be living in a Russian *shtetl*. So we're going to move into the 20th century."

Then her mother chimes in – "Suppose you won't find nine others who want to move with you?" And then Brenda's father makes it clear what culture he's coming from – "If we were looking for a *minyan*, I agree it would be impossible but this we have to try."

The passage about the victrola caught my attention. "Yossele Rosenblatt and the voices on the Yiddish records became as well known to the subscribers on the telephone line as the singers in the choir whom they heard on Sundays at the Methodist church. Mama became an impresario, with more or less regularly scheduled concerts at odd hours when she found herself with a little time to spare. She would ring Ollie, or someone else on the line, and others quickly lifted their receivers and became an audience. They learned to prop their earphones so that they could do their ironing or mending or other chores and attend the concert at the same time."

IN *Our Parents' Lives*, the Cowans have placed what they have recorded of a generation of immigrants in the context of public events in Europe and America at the end of the last century and the beginning of this. These voices show how Jewish immigrants in America became American. The voices themselves make the real impact. "A bunch of kids ganged around me – I was six years old," a woman recalls, "and called me a Christ killer. And I didn't know what the hell they were talking about. I started to cry because they said I had killed somebody so when my father came home, my eyes were all red, swollen from crying. He said, 'What's the matter, bubbula?' said, 'Poppa, they said I killed somebody.' That is when I found out we were Jewish, and then I found out there were Jews and non-Jews."

Another woman recalled one of her teachers. "On one occasion in the lower grades, the real lower grades – oh! the lessons I learned in grammar stayed with me forever. I raised my hand and the teacher said, 'What is it, Sadie?' Can I leave the room?' She said, 'Yes, you can leave the room.' 'So I picked myself up and I go and she said, 'Where are you going?' And I said, 'I asked you and you said I could leave the room, but you didn't ask me whether you may leave the room!' "

How to save money was a lesson well learned. "My younger sister was very susceptible to upper respiratory ailments and used to get pneumonia, or what at the time was diagnosed as pneumonia. My mother would call the doctor to our house, and it was a dollar, he would come to the home for a dollar. And he told her to take the child's temperature every two or three hours and tell

him what it was. Well, she didn't want him to come to the house again to do this, because then he would charge a dollar, so he left the thermometer. She couldn't read it, could not read the thermometer, so she would take my sister's temperature and take the thermometer to him several times a day for him to read the thermometer to see how the illness was progressing, to save the dollar."

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HERE A MAN recalls how he wanted to help the cause of a Jewish state. "I used to advertise that I was looking for guns, by word of mouth, and every day people used to come to my place and leave it with me... I had a desk with a double drawer ... the pistols in there. One day my boss was looking for something, and he opens the bottom drawer and he sees all that. 'What is this?' I said, 'I am collecting things.' And I told him, 'We are sending this to Israel.' He was a Zionist and a Jew and after a while he used to send me people to collect from. He said. 'Do you know what could happen?' And I said, 'Don't worry. Tonight that drawer will be emptied out.'"

Someone else recalls how he became a cantor in a Conservative synagogue. On one occasion, he sang The "Sacred Service" by Bloch. "Bloch came to a rehearsal. I sang his parts of the music, of course, all of it for him, and one of the first criticisms, when I did the *'Boruch hu'* which is preceded by the equivalent of a trumpet call, he said, 'You don't enter the service apologetically! Enter with shoulders back, head high! *'Boruch hu et Adonai Hamevorach!'* It's a call to prayer, that's where the percussion comes in.' Bloch has given me a philosophy for the pulpit which I have tried to follow. Having come from Poland where I had to bow my head, I didn't want to ever bow my head again." □

Haggada history in Jerusalem

By David Geffen

13 APR 1990

The word "Jerusalem" appears in the Haggada fewer than 10 times, but that has not deterred the publishing of haggadot in Jerusalem during the last century and a half. No hand-written Jerusalem Haggada has been found that predates 1843, when the first known Jerusalem Haggada was printed that year by pioneer Jerusalem printer Israel Bak.

Bak was born in Berdichev, Russia, in 1797 into a family noted for its printing skills. Though he began printing in Berdichev, he eventually made aliya in 1831 and settled in Safed. His printing press there was destroyed during the 1834 revolt, and in 1837, following a major earthquake in Safed, he decided to move to Jerusalem. In 1841 he opened a Jerusalem printing business using a press provided by Moses Montefiore. For the next 22 years he was the only printer in Jerusalem.

The fifth book published by Bak in Jerusalem was a Haggada, dated 1843. A rare work, it was executed in a small format and included commentaries on the text. Bak waited 20 years before he printed another Haggada, which was also in a small format. The 1862 copy, now at the National Library, bears the Hebrew inscription of one of its owners – "this Haggada was published in Jerusalem."

Bak's next Haggada was printed the following year to meet the newly arisen competition from Yoel Moshe Solomon and Yehiel Brill, who opened the second printing enterprise in Jerusalem. The 1863 Bak Haggada was much more elaborate than the one he published a year earlier. It bore his hallmark – a woodcut of Jerusalem showing the Western Wall, the Temple Mount and the Mount of Olives – on the opposite side of the title page. This larger Haggada had the seder text in the centre of the page surrounded by several commentaries.

It evidently captured the market, because it took 25 years before another Haggada was published in Jerusalem. Then, in rapid succession, four haggadot appeared between 1888 and 1890. Two were issued by the blind publisher and scholar, Abraham Lunz, in 1889 and 1890. One of them had a German translation. The other two were published in 1888 and 1890 by the Jerusalem firm of Shmuel Halevi Zuckerman.

Zuckerman, born in Mezireth, Poland in 1857, was brought to Palestine in 1863 by his parents. In 1873 he began to study printing with Israel Bak. In 1875, Zuckerman opened a typesetting firm with his brother Gavriel, who soon left for New York where he became a wealthy printer. In 1877 Zuckerman moved his family to London because of the economic conditions in Jerusalem.

In 1880, Zuckerman returned to Jerusalem and began operating his own press within a few years. Again in 1889, because of financial problems, he left Jerusalem and moved to New York. After only seven months in New York, he could no longer tolerate the desecration of the Sabbath and the *treife* life of the Jews there. He returned to Jerusalem, bringing numerous typefaces which enabled him to print in various languages, and a foot-operated machine which made picture printing easier.

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Zuckerman's new printing ability is evident in his 1890 Haggada, which contains the four sons illustration from the Amsterdam Haggada. This was the first such illustration in a Jerusalem Haggada. The back page of the Haggada contains pictures of a sheep, an ox, two bouquets of flowers and the Magen David with the Hebrew word Zion in the centre. The Haggada helped open a new era of printing in Jerusalem.

During the last decade of the 19th century, close to 20 different haggadot appeared in Jerusalem. These included an 1891 Haggada with an English translation. By the beginning of the 20th century, the Haggada market began to flourish. A beautiful olive-wood bound Haggada was published by Lunz in 1901 in Hebrew and English, though there were no illustrations in it.

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Two years later, Israel Frumkin, the son-in-law of Israel Bak and a noted printer in his own right, published four Haggadot: in Hebrew, Hebrew and Arabic, Hebrew and German, and Hebrew and Russian. It is this Russian translation which became the forerunner of haggadot in Russian published in Israel in the 1970s, 1980s and this year.

Frumkin, born in Dubrovno, Belorussia in 1850, came to Jerusalem with his family in 1859. He married Israel Bak's daughter and in 1870 started writing for the newspaper *Havazzelet* founded by his father-in-law. After a few years Frumkin became the publisher and editor of the paper, which challenged various forms of corruption in the city. Frumkin's militant stand often brought upon him the anger of the Ottoman authorities which closed the paper several times. The newspaper offers extensive source material on the developing Jerusalem community. His publishing house was also responsible for many fine printing works, such as a 1905 Haggada.

David Hai Eini, a Calcutta bookseller and Judaica dealer, approached Frumkin about printing a Haggada in Hebrew, Arabic and English. The Calcutta bookseller used this new Haggada to publicize his services by listing the products and books he had for sale in it. The Haggada even had a picture of Eini and one copy bore the signature of the American rabbi and Zionist Abba Hillel Silver.

Other American rabbis were not adverse to utilizing Jerusalem publishers for their works. In 1904, Rabbi Benjamin Gittelson of Cleveland Ohio had a Haggada with his commentary printed in Jerusalem by the firm of Yitzhak Nachum Levi. This is the only known Haggada published in this city by and for an American. The Haggada's preface noted that by being printed in Jerusalem, the Haggada had provided employment for local residents, and more such printings would help to strengthen the settlement in the Holy Land. The volume contains a striking illustration of a menora which has many holy places on its branches.

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There was a hiatus in the publication of Jerusalem haggadot from 1914 until 1920 due to World War I. One of the first haggadot issued at the beginning of the British Mandate was published by Meyer Friedman. He put out a Haggada using very inferior paper and crude printing techniques; some copies have survived.

In one illustration a soldier in Russian uniform is seated at the seder table.

In the 1930s, a veritable flood of Haggadot were published in Jerusalem. The first, which came out in 1930, was printed in three editions and featured the drawings of Tel Aviv artist Arieh Elhanani, in which the drawing of the four sons has a slightly oriental flavour.

In his four sons illustration a few years later, Bezalel teacher and artist Ze'ev Rabban depicted the land of Palestine as the place where Jews around the world have come. During the 1930s, haggadot printed in Jerusalem often portrayed the wise son as a student poring over his books in hat, coat and tie; the wicked son as a prize fighter; the simple son as a little boy with a cap on his head, and the son who does not know how to ask is shown barefoot with sidecurls.

As increasing numbers of haggadot were being printed, several local publishers realized the potential of haggadot as a medium for advertisements. The pioneer firm in Haggada advertising was Hatehiya Press on Rehov Straus. The firm published a basic Haggada text with an easily readable Hebrew typeface and printed covers with whatever text or illustrations the advertiser wanted.

One such Haggada was printed for Beer and Son Galenteria, a haberdashery. Issued in 1943 during World War II, the Beer Haggada had on its cover a Seder scene and information in Hebrew and English on where to find the store.

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When Weinfeld Press issued a Haggada in 1946 for the American Jewish Joint Distribution Committee, copies were widely distributed to refugees in displaced persons camps in Europe. "Next Year in a Rebuilt Jerusalem" was emphasized.

The Pullman Car Seder

WORLD WAR I had ended but demobilization was taking longer than expected. Many American Jewish soldiers – over 200,000 had served in World War I – were still in khaki during the first half of 1919. In the European war zone, large numbers of American Jewish soldiers were scattered over various parts of France. Jewish workers, under the jurisdiction of the Jewish Welfare Board, assisted the chaplains in caring for the social and religious needs of the men, and in their demobilization.

Pessah in 1919 represented a problem, since it was not clear how to ensure observance of the Seder. By the week before Pessah, thousands of American Jewish soldiers had been demobilized as soon as their troop ships berthed in U.S. harbours. However, the arrival of these ships was not coordinated with the holiday. Could all those on board get home for the Seder?

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Several days before Pessah, for example, a ship berthed with Jews from the Midwest, who were headed for Camp Grant, in Illinois. By Seder night, their train would only have them as far west as Pennsylvania. Consequently, just outside of Philadelphia, at a railroad siding, officials of the Jewish Welfare Board arranged a Pullman Car Seder.

The Seder was a memorable one. Since there had been no record of a train Seder, a photographer was commissioned to capture the scene.

When the "Pullman Seder" Jewish soldiers intoned ,"Next year we will be free men," they were in fact referring to the following week, when they would receive their discharge papers. □

The Chicago Hagaddah of 1879

THE DAILY *Democratic Press* of Chicago reminded its readers one Pessah in the 1850s that this "day is the anniversary of the great exodus of the people of Israel from the land of Egypt." It then became more specific. "We want our readers to know that there have been about 6,000 pounds of unleavened bread sold here for the use of the Hebrew population of this city and surrounding country, that on the first two evenings of the Festival every Jewish family circle assembles around the festive board."

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Chicago was a major centre for Jews following the great immigration from Eastern Europe in the 1880s. Even before then, temples and synagogues had been formed, and as many as 10,000 Jews were living there by the late 1870s. One immigrant wrote: "The Russian and Polish Jews were crowded into the districts bounded by Canal, Halsted, Polk and 14th Streets. The great majority of this group earned their livelihood by peddling dry goods and notions which they carried around on foot, or junk, vegetables and fruit which were peddled by horse and wagon."

The city also had its own Hebrew and Yiddish papers. Nachum Baer Ettelsohn was a leading Hebrew and Yiddish publisher in the city. He set up a Hebrew-Yiddish press, and in 1877 started to publish a Hebrew, and then a Yiddish paper entitled *Israelitische Presse*, which sold for 5 cents a copy.

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One of his regular contributors was Rev. Hayyim Liberman, a *melamed* (learned teacher) who was quite knowledgeable in Jewish sources. It was to Liberman that Ettelsohn turned when he realized that American Jews, "the young folk," needed a new and relevant Haggada.

PRIOR to 1879, there had been only a few American Haggadot. Ettelson and Liberman felt that the time was ripe for a new Haggada, with a fresh translation, and illustrations appropriate to the period. Liberman prepared the English translation, and added Hebrew explanations of *Ehad Mi Yodeah* and *Chad Gadya.*

Instructions for the collection of the leaven, *bedikat hametz*, pointed to a sanitation problem. The householder must "take particular care that no cats nor rats have access to it (the collected leaven), for should any of the leavened food be moved from its place by some unknown object, he will have to reexamine the premises."

In terms of the sale of the *hametz*, Liberman noted "it must be conducted in a manner agreeable to the laws of this country," and "that money must be advanced."

An illustration accompanied the instructions for the search for leaven, depicting a turbaned father and his young son dressed in peasant garbs rather than Chicago duds.

This illustration was the only one that survived the original edition. It became the staple introductory illustration in many American Haggadot in the early decades of this century.

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THE FIRST time I saw father and son searching for *hametz* was in the State Bank of New York Hagadda printed in 1907.

The second illustration became the most famous because it was the first depiction of the four sons as Americans. The wise son has his eyes lowered as he reads the text and his head is covered. The wicked son puffs away on a cigarette, and raises his hand in challenging fashion. Only the backs of the other two sons are visible. The generation gap is certainly in evidence here.

Two interesting contemporary references are found in Liberman's Hebrew commentary on *Chad Gadya.* For him, water referred to the Turkish empire, and the ox to Russia. □

An answer to tradition

PRAYER AND COMMUNITY (The Havurah in American Judaism) by Riv-Ellen Prell. Detroit, Wayne State University Press. 335 pp. $16.50

David Geffen

"THE HAVURAH movement," Riv-Ellen Prell writes, "was the first movement in American Judaism to criticize the suburban and monumental urban synagogue as a viable expression of Jewish life. Its members rejected denominations, impressive buildings, and other imitations of American society and Protestantism."

Professor Prell emphasizes that the havurot did not reject Judaism, "only their parents' version of it. Instead they created small, homogeneous groups that prayed, usually weekly rather than daily, studied, and provided a community to share personal events and the holidays of the Jewish year..."

The independent havurot developed in the U.S. in the late 1960s through the mid-1970s; some still exist. But while there is a national havurah society in the U.S. today, many of the member havurot are not on the same level spiritually, theologically or ritually as the first ones were.



Prell views the creative energies of the havurah and its response to the question of types and form of prayer as a way of dealing with issues that had already confronted immigrant Jews and their children – that is, "how to formulate a relationship between community, tradition and the self within America."

WHAT WAS perhaps most meaningful about the havurah community was the locale it chose to express its Judaism. "They were representative," the author notes, "not just of their generation but of Americans, who, despite their doubts and even grave reservations, have a deep sense of attachment to their religion or church. What these people have in common is a desire to create identity and personal meaning within a historical tradition that defines community."

In Prell's opinion, "although the traditional forms require rationalizing both beliefs and doubts within a given system, they also provide a rich resource for addressing contemporary problems." The havurah members "lived their lives successfully as Jews when they prayed the words of the tradition and at the same time challenged it through their discussions and debates."

For this reviewer, the author's chapter on "decorum in American Judaism" is most enlightening. In demonstrating how decorum became the overriding concern of the American synagogue, Prell is able to get at the core of American Jewish spirituality.

When "tradition as a total way of life collapsed," there had to be another answer. "Decorum seemed to be the most potent medium for translating world view to identity, the timeless to the historically relative." It became the "medium through which Jews articulated the significant messages they wished their religion to convey." □

Sacred singer

CHOSEN VOICES (The Story of the American Cantorate) by Mark Slobin. Urbana, University of Illinois Press. 318 pp. $32.50.

David Geffen

THE PRIMARY creator of American synagogue music has been the cantor, who took the *davening* patterns of the immigrants, and the formalism of the Reform temples, and transformed them into the accepted "singing of the sacred." The American cantor did grow, in his own inimitable fashion, as American experience dictated. The original European cantorate changed drastically when its practitioners settled in America.

Mark Slobin, a noted musicologist, has utilized his knowledge of musical traditions in general, and Jewish music in particular, to provide a major volume on the "sacred singer" whose "chosen voice" has clearly provided the American synagogue and the American Jewish scene with a tone all its own.

18 MAY 1990

Slobin identifies four historical conditions which brought the cantorate, or *hazan*, into being; an emphasis on communal prayer; the emergence of the synagogue as the major "house of prayer"; the stressing of the melodic, esthetic quality of prayer; and lastly, the notion that "the liturgy combined the fixed and the free, allowing for creative insertion and improvisation." According to Slobin, though the term *hazan* earlier meant "a general synagogue official," by the year 600 CE the *hazan* had "come into sharper focus as part of a classification of prayer leaders." He became the individual the congregation relied on "to help them through the long sequence of Hebrew prayers that forms the backbone of the service." From that point on, the role of the *hazan* continued to expand.



ZEEV ACKERMAN

Cantor Yossele Rosenblatt

Slobin skilfully traces the history of the modern cantorate from the 1820s to the 1930s. He demonstrates how the immigration to American shores led to the rise of the "star" *hazan*, and the enthroning of these great cantorial figures. He cites the words of the noted cantor Zavel Kwartin (1874-1953) in helping the reader understand the power of the *hazan* at the end of the last century and the beginning of this one.

"Burdened Jews, who fight tooth and nail all week for a little living, collect in the shuls Sabbaths and holidays, and the hazan is the one who helps them unburden themselves of all the weekly cares and transport themselves to a purer, higher world of spirituality... They see the hazan as the true spokesman for their buried feelings..."

THE FIRST generation of East European Jews who had settled in America, and even some of their children, brought this feeling with them.

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The great migration carried to America a sizeable number of Jews who had listened to the best European cantors. They wanted to duplicate in their American synagogues what they believed had animated their former places of worship. This was the voice of the cantor and his musical renditions. The cantors were imported from Europe, and given star status. The rise of the record industries, and then of films, made those cantors even more famous. No American rabbi could ever attract the adulation lavished on the greatest of the American cantors. As Slobin perceptively points out, the stars were only a small percentage of the working cantors, who kept hundreds, perhaps thousands, of synagogues alive.

Slobin delineates the role of the star *hazan* in American Jewish history but is perhaps at his best in his interviews with current cantors. He is able to demonstrate, through their own words, what they are really trying to do with their congregants today. The two most important features of the cantorate today are that they preserve the synagogue as the bastion of Jewish music, and encourage the congregants to take part in the service. □

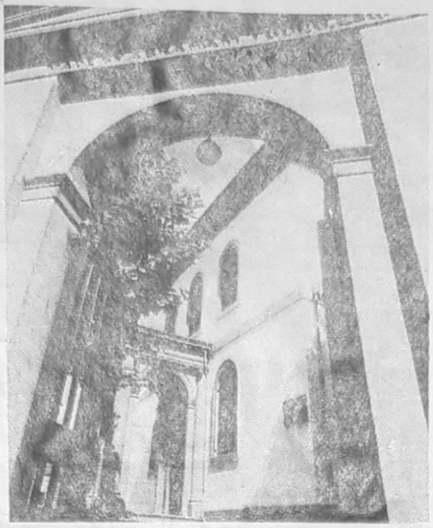
A comprehensive survey

AMERICAN SYNAGOGUE HISTORY: A Bibliography and State-of-the-Field Survey by Alexandra Shecket Korros and Jonathan D. Sarna. New York, Markus Weiner Publishing. 247 pp. No price stated.

AMERICAN ALIYA by Chaim I. Waxman. Detroit, Wayne State University Press. 240 pp. paperback, $16.95.

22 JUN 1990

David Geffen



THIS BOOK by Korros and Sarna provides practically all the bibliographical references necessary for students of the history of the American synagogue. Tools of this nature are always valuable because they make it possible for the individual who does not have all the resources at hand quickly to sort out the present state of knowledge of a subject. Moreover, 1,169 listed items prove how vital a subject the synagogue has been for both professional and lay researchers.

Korros and Sarna make this book even easier to use because they classify synagogue histories by states, including the various communal histories of each state. Their book would be valuable just as a bibliography but the two essays it includes enhance its value.

One is the "Development of the American Synagogue," by Professor Daniel Elazar of Jerusalem and Philadelphia. It grew out of Professor Elazar's in-depth study of the American synagogue and rabbinate. The second essay is by Jonathan Sarna himself, who will soon be the first incumbent of Brandeis University's chair in American Jewish history. In his essay, he asks key questions relating to the future writing of American synagogue history.

However, not enough is said about the need to establish synagogue archives, or the turning over of synagogue archives to the American Jewish Historical Society, the American Jewish Archives, the Jewish Theological Seminary and Yeshiva University. Preservation of synagogue records is the only way to ensure accurate synagogal histories in the future.

22 JUN 1990

CHAIM WAXMAN is a professor of sociology in the United States, and a frequent visitor to Israel, where several of his children have settled. He provides the first comprehensive study of American aliya, in which he utilizes all the research done by social scientists such as Kevin Avruch, Arnold Dashefsky, Gerald Engel, Calvin Goldscheider, Bernard Lazerwitz, and Michael Roskin. Waxman's work of synthesis clearly delineates the nature of a kind of aliya which has not been large in numbers but is significant in quality.

He begins with the early history of American aliya, and carefully tries to pinpoint the real number of American Jews who settled here during the Mandate.

He offers much insight into the post-1967 American aliya, the largest in American Jewish history. He provides the first careful study of American Jews living in the territories. One type of American Jew living there is exemplified by the man who remarked: "If a person has served the state or, if he can't serve in the army, then in another capacity where he gives up two or three years of his private life and serves the state then he can have the right to vote. If he doesn't, whether he's an Arab or he lives in Me'a Shearim – who also don't identify with the state – then that should be the criterion."

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Another type is exemplified in the following observation by an American Jewish resident of the territories: "I don't think that Israeli policy toward the Arabs is fair. I'd like to see more cooperation between the Arabs and the Jews, and less animosity. Arabs are treated as very low-class people."

The basic points Waxman makes about American aliya are embedded in the following sentences. "American Jews who go on aliya constitute a unique migratory movement of the free and innovative type who tend to retain their ties with friends and relatives in the United States. They also tend to retain and even strengthen their self-identification as Americans. As an elite group in Israel, they have the potential for introducing American norms and values into Israeli society and thereby reducing the culture gap between American Jewry and Israel."

When 60,000 people, the most widely accepted number of American *olim*, can make so many things occur, they must be having an impact in spite of their minority status. □

On the trail of a map

22 JUN 1990

David Geffen relates how he tracked down the story of a Hebrew map of Eretz Yisrael printed in the U.S. 150 years ago.

IN EARLY 1840, the talk among many of New York City's 305,000 gentiles and 7,000 Jews was a Hebrew map of the Holy Land. Recently printed in the city, the document so excited one Christian that he assumed all New York's Jews would immediately move to Palestine. When he visited the heart of the Jewish district, he was amazed to see the "Hebrews" were not busy packing.

What was this Hebrew map, and who was its creator? 22 JUN 1990

Prepared and issued by a Jewish emissary from Jerusalem named Yehiel Bar Yosef, the 60 cm. by 85 cm. map depicted the wanderings of the Jews from Egypt to the Holy Land, and the tribal divison of the land. Such details indeed were customary in Hebrew maps, the first of which appeared in the 17th century.

As with much of American Judaica of this nature, very few copies have survived. One did make its way to Eretz Yisrael, brought back by either Bar Yosef himself or some other traveller.

All we know is that after his visit to America, Bar Yosef received a grant of $20 on July 1840 from New York's Shearith Israel congregation, at the recommendation of Eleazar Lazarus, grandfa-

ther of Emma Lazarus, to help him purchase a boat ticket to Europe. Unfortunately, no sales report is found in the synagogue's archives to indicate the success or failure of Bar Yosef's sales venture in the U.S.

Apart from being the first Hebrew map of the Holy Land printed in the U.S., it had a number of interesting features. The most unusual shape on the map is that of the Dead Sea. The southern tip, known as the *lashon* (tongue), is twisted to the east. In the Bar Yosef map, Sodom and Gomorrah are sunk in the depths of the Dead Sea as noted in Genesis 19:25. The tomb of Rachel is a black monument. On the banks of the Jordan River are dots representing the 12 stones placed there by the Children of Israel after crossing the river under Joshua's leadership. Just above is the altar built by him in the same period. A number of waterways are inaccurate geographically, and reflect the Christian maps from which they were taken.

A publicist, Bar Yosef wanted to ensure that every purchaser of the map knew who he was. With each lithographed copy he sold he included a portrait of himself in a flowing robe, crowned with a turban. The map itself was long thought no longer extant. The tale of its reappearance on its 150th birthday highlights the relationship of America and the Holy Land.

IN 1839, Jerusalem had a population of 16,000, of whom some 5,500 were Jews. All lived within the walls of the Old City, the majority in the Jewish Quarter. Prominent visitors to Yehiel Bar Yosef's city included Sir Moses Montefiore, who made a census in which Bar Yosef figures as a 40-year-old Ashkenazi businessman, married with four children, and a resident of Jerusalem for 15 years.

By 1839, 20 Eretz Yisrael emissaries had visited North America. Such emissaries were usually sent by institutions or bore rabbinic accreditation. Although Bar Yosef fitted neither of these categories, he was inventive. Part of his baggage included a Hebrew map of the Holy Land executed by Rabbi Yehosaph Schwarz, a noted traveller and amateur biologist. Bar Yosef also carried with him a German-language map of Eretz Yisrael, which he hoped might be of some use.

His first meeting in the U.S. was disappointing. As recorded in the minutes of Shearith Israel, the Spanish and Portuguese Synagogue, his request for financial assistance to print his map was turned down because he was asking for himself and not for a group or institution. But this rejection, rather than discouraging Bar Yosef, seems to have energized him.

During the next two months, he worked closely with G. Endicott – a New York lithographer – to produce his distinctive Hebrew map, which was printed in early February 1840. Looking at its Hebrew lettering, it is clear that Bar Yosef did it all by hand. The picture of Bar Yosef, and that of Moses with his horns of light and staff pointing north, were the work of a good copy artist or engraver.

The map noted that it was "Entered according to Act of Congress in the year 1840 by Rabbi Jachiel Bar-Joseph [sic] in the clerk's office of the District Court of the United States for the Southern District of N.Y." As required by law, a copy was deposited with that office on February 18, 1840. This copy was to remain in the cartography division of the Library of Congress in New York until that division moved to Washington DC in the 1950s.

The seal of the Ashkenazi synagogue included the Mosque of Omar and Al-Aksa Mosque. What synagogue would put such buildings on its seal?



BAR YOSEF'S main purpose was to sell the prints of the map, but though the Jewish community of New York was open to helping fellow-Jews, Bar Yosef struck them as too much of an entrepreneur.

The dramatic portrait of Bar Yosef fitted well with the Oriental leaning of the American community at that time. Bar Yosef, who was Ashkenazi, is wearing the headdress of a Sephardi sage (*hacham*).

But it appears his gilding of the lily didn't stop there. When a rare copy of the map first came to light in Palestine in 1929, Pessah Bar-Adon studied the map closely before he wrote about it in *Ma'asef Zion*.

An inquiry addressed to the Library of Congress Semitics Division about the map and its creator produced a negative reply. Neither Dr. Shapiro, the division head, nor Leon Huhner, then curator of the American Jewish Historical Society, had any knowledge of it.

The real problem, according to Bar-Adon, centred on the testimonials printed with the map. Feeling that he needed both Jewish and Arabic endorsements to promote sales, Yehiel Bar Yosef again demonstrated his inventiveness. He had in his possession an 1831 receipt from Jerusalem rabbis, in elaborate Sephardi script, and an 1833 security pass to Nebi Samuel (Tomb of Samuel), penned in Arabic. Assuming that no American could decipher their contents, he appended them to the map, indicating that one was from Rabbi Jonah Navon, Chief Rabbi of Jerusalem, and his associates, and the other, in Arabic, from the "Bashaw" (*pasha*) of Jerusalem.

In examining the two seals affixed to the map – supposedly from the Sephardi and Ashkenazi synagogues of Jerusalem – Bar-Adon suggested that both were forgeries. The seal of the Ashkenazi synagogue, which contained a depiction of the Western Wall, also bore the Mosque of Omar and Al-Aksa Mosque. What synagogue would put such buildings on its seal? The Sephardi synagogue seal with its Magen David and biblical verses woven through it was also previously unknown. It appears that Yehiel Bar Yosef was indeed a clever individual.

THAT ONE copy of the map extant in Israel survived the War of Independence and was reproduced by Prof. Zev Vilnay in a book on ancient Hebrew maps of the Holy Land. Though copies of that book still exist, the original map has disappeared. I spoke to Vilnay before his death in 1987, and he told me he had not seen the map for over 15 years.

I was convinced that the inquiry about the map made in 1929 to the Library of Congress had merely gone to the wrong office.

Four years ago, I discussed the map with a good friend during her visit to Jerusalem. An assistant librarian in the Hebraic Division of the Library of Congress, she contacted the Cartography Division of the library on her return. Within a few hours, so she told me, the library's copy came to light.

She also discovered that an inquiry was indeed made about the map 60 years ago, but that the New York office, where the map was housed, had not been consulted. With all the data about the map, the chief of the division could now place it in its proper perspective among the thousands in the library's possession.

To close the circle, I ordered a negative of the map, and brought it back with me to Jerusalem in the fall of 1987. I had some faint hope of giving the map and the man who created it a 150th birthday party. However, something of a different nature has occurred.

My interest in the map infected two Israelis, one of them my son-in-law, with whom I shared this tale. They decided to revive the work of the wandering Jerusalemite who visited New York in 1840. Through a study of the 19th-century maps of the Holy Land, they reconstructed a colour reproduction of the original Yehiel Bar Yosef document. Thus these two sabras, Chemi Burg and his father Beni, have recreated this early item in American Jewish history, 150 years after it first appeared. The original meanwhile is to be included in a March 1991 exhibit being mounted by the Library of Congress. □



The election and assassination of John F. Kennedy and the subsequent assassinations of Robert Kennedy and Martin Luther King Jr., are among the highlights of the Sixties captured in this collection of photographs from Life magazine entitled "Life in the '60s" (Bullfinch Press/Little Brown, $35). One can relive the tragedy of Vietnam, and soar to the moon and back. Woodstock is revisited, and the student unrest which ravaged societies and campuses captured. This is a gripping collection of photographs recalling 10 years never to be forgotten. 29 JUN 1990 David Geffen

Zedaka means improving

3 JUL 1990

David Geffen

IN HIS SYNAGOGUE on 89th Street in Manhattan recently, a symposium on *zedaka* – charity – was held, with representatives of the New Israel Fund and the United Jewish Appeal speaking. Sidney Musher protested to the rabbi and the president that *zedaka* was much broader than these organizations.

He should know, for as chairman and former president of the PEF Israel Endowment Fund, he has been highly responsible for the disbursement of grants to Israeli institutions growing from $184,928 in 1967 to $12,613,909 in 1989.

Musher, a resident of New York, has deep roots in Eretz Yisrael. His grandfather, Arye, was a Bilu pioneer who settled in Petah Tikva in 1882 and was an olive presser there. Soon afterwards, the Mushers moved to Jerusalem, where Nathan, Sidney's father, celebrated his Bar Mitzva. The family then decided to emigrate to the U.S. To facilitate this move, Rabbi Shmuel Salant, the head of Jerusalem's Ashkenazi community, gave Nathan permission to study English at a missionary school here.

Following in his father's footsteps, Nathan formed the Pompeian Olive Oil Corporation in Baltimore in which Sidney, now 85, also worked after his graduation from Johns Hopkins University. Soon striking out on his own, Sidney was at his best inventing in the fields of food and pharmaceutical products and processes, and he has 250 patents registered in his name. At his side through all his endeavours has been his wife, Hadassah, daughter of Mordechai M. Kaplan, the founder of the Reconstructionist movement.

"In the early 1940s, long before anyone realized the connection between oat bran and cholesterol, I was doing basic research on the various uses of oat bran," he said in an interview in Jerusalem.

His Zionist background and his desire to help Jews in Eretz Yisrael during the Mandate period resulted in his organizing the American Economic Committee for Palestine in the early 1930s. This group sought ways of introducing Eretz Yisrael Jewish products into the American market.

"When I received samples of lemon oil from Shemen," Musher recalled, "I turned it over to Nabisco to see if the company would purchase quantities of the oil. A week later I received a negative answer, indicating that the oil did not meet their quality standards. When I contacted Shemen, I was told that they had sent impure samples because they did not think that I was serious."

Few people have doubted Sidney Musher since then.

ON JUNE 4 Musher received an honorary degree from the Hebrew University. The citation describes him as a "man of vision, a successful inventor, a leading member of the American Jewish community." It stated that through his concern "with the furthering of scientific, educational and benevolent causes, he has had a marked impact in both the United States and Israel."

Since last December, the PEF has received and allocated half a million dollars in grants for a variety of projects here for the integration of Soviet olim. "People have called me up anxious to donate sums ranging from a few thousand dollars to much larger amounts just to help out Soviet Jewish olim," Musher said. "Because of the interest in giving, we have developed a list of projects to which people can contribute or they can suggest others, which we will check out."

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As a participant in and observer of American Jewish communal life, Musher made the following point: "There is an enormous amount of confusion in American Jewry today. Professionals in various Jewish organizations are interested in documenting their own causes. Sometimes they do not provide a total picture. This can create a maze in which the American Jew can get lost as he seeks his particular avenue of *zedaka*. For this reason, when people call me and want to donate through the PEF, I ask them what they are interested in. And then we go from there."

Annually, Hadassah and Sidney Musher sponsor the Jeremy Musher Memorial Lecture at the Hebrew U. Their son, a noted researcher in the field of molecular structures and bonding of molecules, died in 1974 at age 38 shortly after making aliya and receiving an appointment as professor of theoretical chemistry at the Hebrew U.

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IN HIS PEF endeavours these past 14 years, "a key partner," as Musher refers to him, has been Rabbi Philip Goodman. An American native, Goodman, 79, came to study at Rabbi Avraham Yitzhak Kook's yeshiva in Jerusalem 60 years ago and was ordained by Rabbi Kook. Here he married Hanna Caspi, the daughter of a Jerusalem family whose roots go back to the 19th century in the Nahalat Shiv'a neighbourhood. They returned to the U.S., where he had a distinguished career as rabbi and executive director of the Institutional Synagogue in Harlem, in Manhattan; programme coordinator of the Commission on Jewish Chaplaincy of the National Jewish Welfare Board (JWB); executive secretary of the American Jewish Historical Society; and then, for over 30 years, until his retirement, executive director of the Jewish Book Council of the JWB.

Goodman has also edited seven anthologies on the Jewish festivals, which were published by the Jewish Publication Society and have been frequently reissued in both hard and soft cover. He and his wife co-edited an anthology on Jewish marriag , and she, a gourmet cook, publishe an anthology on Jewish cooki g around the world.

In 1976 he and his wife made aliya. Their two children, seven grandchildren and many gre t grandchildren all live in Israel – in Kibbutz Lavie, Jerusalem and Kibbutz Migdal Oz.

In describing his work as the Isra-el representative of PEF, Goodm noted that more than 1,200 n profit organizations here no ce ceive grants, almost double ue

number of beneficiaries when he arrived. "Each institution is thoroughly checked out before any initial allocation is made. Subsequently, the recipient must provide an annual statement of fund usage in order to receive additional grants."

The two largest recipients are the Hebrew U. and Ben-Gurion University, "but there are many small, worthy organizations, from Kiryat Shmona to Eilat, that receive PEF grants."

Goodman feels that the affluence of the American Jewish community has generated more extensive funds for philanthropic purposes. "While they give to the UJA and purchase Israel bonds, American Jews are also seeking channels through which they can donate to specific institutions here in Israel. PEF offers the possibility of doing this while assuring the legitimacy of the organizations receiving the grant."

PRESSED for his definition of *zedaka*, Sidney Musher said: "It helps make the world a better place in which to live. *Zedaka* must be directed to people who have been less fortunate because it will offer them an opportunity to raise themselves. *Zedaka* is not just giving to Jewish causes, but also providing assistance that will improve humankind."

THE JERUSALEM POST

U.S.–Israel connections

U.S. connections with this country began well over a century ago. David Geffen took a brief look at some of them

THE $60,000 bequest left in 1854 by Judah Touro of New Orleans to build houses for Jews outside the walls of the Old City of Jerusalem made possible the construction in 1860 of Mishkenot Sha'ananim, under the surveillance of Sir Moses Montefiore . This initial gift by an American Jew set a pattern for setting up institutions and programmes in Eretz Yisrael in education, health care, social and religious needs. These links are constantly renewed as Americans and Israelis seek new ways to deepen the relationship.

"A main focus of United Jewish Appeal work today is assisting in the absorption of the Russian olim; but we have not forgotten the 300,000 other Jews who have been living in Israel for the last two or three decades, whose integration into the country is still not complete. The work of Project Renewal in the last 12 years has focused specifically on the communities where these people live."

This point was made quite emphatically by Naftali Lavie, UJA director in Israel. "Nevertheless," he said " we all recognize that a historic moment such as we have presently may never occur again, so it is our responsibility to provide the needed housing, ulpanim, job possibilities, for the thousands of Russian Jews who are streaming into Israel on a daily basis."

THE UJA, founded in 1939, has laboured throughout the history of the State of Israel to provide the wherewithal for the absorption of immigrants. However, absorption has not been the UJA's only concern. Capital construction of educational facilities, funding Youth Aliya programmes, developing rural settlements, helping the work of the Joint Distribution Committee are some of its major accomplishments. A little over a decade ago, the innovative Project Renewal allowed American communities to be twinned with Israeli neighbourhoods, which they helped to rehabilitate.

"The Operation Exodus campaign, in which the UJA pledged to raise $420 million for absorption needs of the Russian olim, has been successful," said Lavie. "Some communities have already completed their quotas and most others are well on the way to doing so. "This is an opportunity that this generation does not want to miss."

KFAR SILVER, an agricultural and technical high school near Ashkelon, is named for one of the forgotten heroes in the American Jewish community's struggle to aid the birth of the State of Israel, namely Reform Rabbi Abba Hillel Silver of Cleveland, Ohio (1893-1963).

Silver's untiring efforts during the Mandate period to open the gates of Eretz Yisrael, and his stature in the American Jewish community, resulted in his being appointed chairman of the American Zionist Emergency Council in 1943. He became one of the key leaders in the battle to win support in the U.S. for the creation of the Jewish state. One of his finest hours was in the spring of 1947, when he presented the case for statehood at the United Nations. In 1956, the Zionist Organization of America (ZOA), of which he had been president, established Kfar Silver in his honour.

The school sponsors an innovative agricultural and technical educational programme, directed by Shlomo Mor, who headed Project Raful during the first four years of its existence. Kfar Silver has 650 students in a junior and senior high programme, 250 of them boarders. The juniors come mainly from surrounding moshavim, while most of the high school students live in the dormitories, although some of them come from local moshavim and from Ashdod.

"Our high school students are from all parts of Israel," Mor pointed out. "We have various areas of concentration in addition to the agricultural studies and work which all students are required to take. These are biology, literature and electronics for the matriculation exam; practical nursing; auto mechanics; studies in the Land of Israel and the arts.

"Along with the academic programmes, each student works at least one day a week either in our fields, in our orchards or with our cows. This dual focus is most important."

Among the students at Kfar Silver, via Youth Aliya, are 70 olim from South America, most from Argentina, plus a group of about 30 young Russians. Kfar Silver graduates serve on the faculty of the Hebrew University's School of Agriculture, and others work in various branches of agriculture across the country. Graduates have also pioneered settlements throughout Israel.

Kfar Silver is a key focus of the work – and money – of the ZOA, together with the ZOA House in Tel Aviv.

FOR THE last four years, the executive director of the American-Israel Cultural Foundation has been Bennie Gal-Ed. The Foundation has existed for almost four decades and its scholarships have helped young artists begin the long climb to recognition in their fields.

Through one part of the Foundation's grants, programmes channelled through the Israel Philharmonic Orchestra, *Omanut La-am* ("Art for the People") and the Jerusalem Music Centre, musical and cultural performances are sponsored in the development towns and in the schools. These grants enable outstanding artists to perform for communities and audiences who would normally not see them.

Bennie Gal-Ed indicated that over $500,000 in scholarships were awarded in 1989-90. Fourteen hundred candidates recently auditioned for the 300-400 scholarships that will be given next year. Some students play musical instruments; others are vocalists; others study the arts, drama and dance. Musical scholarships are awarded for two years, with the stipulation that an audition will be held

(Continued on Page 9)

for the second year. All other scholarships are for one year, with an opportunity for renewal depending on the progress being made.

Proposals can be submitted by any organization with an innovative programme in the arts for a grant up to $100,000.

"None of that magnitude is being given for the coming year," said Gal-Ed, but there are some smaller grants being made for programmes of merit."

His own background includes being an early scholarship recipient as a flautist. He then served as a career officer in the IDF for 20 years before taking on the directorship of the Foundation.

"The showcase for our scholarship awardees," Gal-Ed noted, "is the annual Young Artists' Week. The festive opening concert is held at the President's Residence and the concluding concert is with the Israel Philharmonic, with the scholarship winners conducting and playing solos."

HADASSAH, the largest Zionist organization in the world, with over 350,000 members, was founded in 1912 by Henrietta Szold "for the promotion of Jewish ideals." Six years later, in 1918, the main mission of Hadassah was defined when a team of 44 physicians, nurses, dentists and sanitary engineers, the American Zionist Medical Unit, was sent to Palestine under Hadassah sponsorship to care for the health of the population. With Henrietta Szold's aliya in the early 1920s, the key goal became the development of an up-to-date medical facility in the Jewish homeland.

The hopes and dreams of the founder are today a reality in the various branches of the Hadassah Medical Centre in Jerusalem. Three examples of its present research work may be cited. Its maternity department was the first in the world to initiate pregnancies in women who had no ovaries. The department of cardiovascular surgery is developing an artificial heart that will enable the patient to survive until a heart transplant can be arranged. The diabetes research team is at an advanced stage in developing an insulin pill to replace injections.

The Hadassah Medical Centre has already employed 60 Russian olim – physicians, nurses, technicians, laboratory workers and engineers. Seventy Russian Jewish physicians are presently enrolled in a course at Hadassah to prepare for the Israeli medical licensing examinations.

THE THREE major Jewish religious streams in the U.S. – Reform, Conservative and Orthodox, have each established centres here in Israel.

The Hebrew Union College's Jerusalem campus which was opened in 1962, provides educational programmes for first-year rabbinical and cantorial students from the U.S. and for Israelis studying for the Reform rabbinate.

The Israel Movement for Progressive Judaism has a network of congregations, the oldest being Har-El in Jerusalem, established 32 years ago. The kibbutzim Yahel and Lotan and a *mitzpe* in the Galilee area are further evidence of the Reform Movement's commitment to building agricultural and communal settlements in Israel.

A MAIN focus of the Masorti Movement, the Conservative stream in Israel, is congregational development. There are over 30 congregations throughout the country and others are currently being formed. There are already 13,000 members in Israel, with a strong Noam youth movement as well. A countrywide Ramah day-camp programme has now been supplemented by the Ramah Noam overnight camping programme.

The movement has its own kibbutz, Hanaton in the Galilee, which has just broken ground for an educational centre. Moshav Shorashim in the Galilee, a centre of hi-tech development, is also affiliated. Another dimension of the Masorti Movement is the development of the Tali school programme. This offers non-coercive religious education and is a part of the Ministry of Education system.

Six years ago, the movement established the Seminary for Judaic Studies to train Israelis to serve as rabbis and educators. Six rabbis have been ordained, and there are over 40 students. From this fall, the Neveh Schechter campus in Jerusalem of the Jewish Theological Seminary of America will house both the one-year programme for American rabbinical students and the Seminary for Judaic Studies.

NEW YORK'S Yeshiva University has a two-fold programme in Israel. In one part, 250 high-school graduates, male and female, study for a year before beginning their college training. These students are enrolled in various yeshivot and girls' seminars, and are overseen by the local staff of the university.

The second programme is the Gruss Kollel, in which students preparing for *semicha* spend a year or two here in Jerusalem. In recent years, students in the kollel have done apprenticeships with Israeli communal rabbis and some have subsequently chosen to immigrate.

A special programme funded by the 1,500 Yeshiva University alumni in Israel trains rabbis who have come on aliya to use sign language for working with the deaf in their congregations.

ON MARCH 30 1836, Joshua Sexias, the son of the Revolutionary War Rabbi Gershom Mendes Sexias of Congregation Shearith Israel in New York, signed a certificate indicating that Joseph Smith, the founder of the Mormon Church, had completed a course in Hebrew.

Sexias wrote that Smith "had been indefatigable in acquiring the principles of the sacred language of the Old Testament Scriptures in their original tongue. He has so accomplished a knowledge of it, that he is able to translate to my entire satisfaction." Sexias taught Smith and his followers at Kirtland, Ohio, where they had built a temple before moving on to Utah.

Today, Mormon college students can choose to come to Israel to study for a semester at the Jerusalem Centre for Near Eastern Studies of Brigham Young University on Mount Scopus. The programme has a two-fold objective: to give the students an opportunity to study the Bible in its original Holy Land setting; and to let them learn about the peoples and cultures of the Near East – including geography, history, religions, languages, politics, and economics.

Because the students, for the most part, are not Religion majors, they come to Israel because of an interest in their own spiritual roots. They want to study the Bible on the spot. Each year there are three semester programmes – in summer, fall and winter – and 140 students are enrolled. Most of them come from universities in the western part of the U.S. Through their studies they are a part of the continuum established in the early history of the Mormon Church in which there is a three-fold linkage of Hebrew, the Bible and the Holy Land.

AMONG THE other educational programmes in Israel are those operated by Empire State programme of the New York Board of Higher Education, and the Touro College programme. The Israeli Section of the Jewish Welfare Board provides seminars for visiting groups of lay people and professionals from communities throughout the U.S.

For the last 130 years, since Mishkenot Sha'ananim was dedicated from Touro's largesse, American interests have developed centres in Israel that touch the lives of both the citizens and the visitors to the country. The living tie between Americans and Israelis is not only being maintained, but is growing as more diversified and innovative programme are offered.

LISTED ON the entertainment pages of *The New York Times* is something called a "Glatt Yacht". For $250 and the cost of the meals, you can hire the Glatt Yacht for a four-hour evening cruise in Manhattan harbour. There is even a *mashgiah* on board, sort of a kosher admiral, if you like. *David Geffen*

'A fresh start'

David Geffen

31 JUL 1990

"THE TRADITION of the study of Jewish civilization existed in the Soviet Union for many centuries. But unfortunately that tradition was destroyed by the leaders of our country who came to power after the Russian Revolution."

This observation was made recently in Jerusalem by Dr. Andrei Smirnov, who updated it by pointing out: "Now, the field has opened again; it will take time to reinstate it, but the revival and the redevelopment have begun."

He voiced this view after one of the sessions of the Jewish philosophy workshop held at the Tenth Anniversary Conference of the International Center for University Teaching of Jewish Civilization Under the Auspices of the President of Israel (IC). Smirnov, 32, is a research fellow in the Institute of Philosophy at the Academy of Sciences in Moscow and a specialist in Sufism. He was one of a delegation of 10 who spent three weeks in Israel participating in several IC-sponsored workshops. A native of Moscow, Smirnov is married and has an eight-year-old son.

The International Center was established under the leadership of Prof. Moshe Davis of the Hebrew University's Institute of Contemporary Jewry 10 years ago. It has made important strides in identifying the 1,300 academic institutions where Judaica courses are given and has assisted in the development and dissemination of curricula for these courses. In the spirit of the Soviet Union's new openness, the IC invited Soviet scholars in the field of Judaica to this year's conference, arranged a seminar for them in addition to the regular workshops, and provided them an introduction to the libraries and archival facilities in Israel.

At the workshop, Smirnov's paper provided a new look at Medieval Jewish thought, discussing the free will of Man, the free will of God and the harmony between the two as presented in the works of some of the major Jewish thinkers. He compared their positions with that of Ibn Arabi and other Moslem thinkers.

"In the field of Jewish philosophy we have very few texts in Russian," Smirnov said. "The translations we do have of the works of Maimonides, Saadia Gaon and a few others were completed at the beginning of this century or at the end of the last century."

Smirnov does not believe that antisemitism is a major problem [in the Soviet Union].

He said: "The fallacious information which Pamyat dissseminates about the Jews' causing the Revolution must be answered. Unfortunately, because of the break in the study of Jewish civilization, both Jews and non-Jews in Russia are ignorant of the positive contribution of the Jewish people to Russian civilization and world civilization. Pamyat plays on the fears of the people."

THE SOVIET workshops delegation was headed by Prof. Boris Gontarev, a chemist who has moved into the field of education. Gontarev studied at the University of Leningrad and did graduate work at Harvard in the early 1960s. He is director of the Academy of World Civilizations, whose initial department in Judaica is under the joint jurisdiction of Rabbi Adin Steinsalz of Jerusalem and the Soviet Academy of Science.

Gontarev said that in order to participate in the IC's workshops, "one had to be in a field of Jewish studies or a related field, young scholars with a knowledge of English and prepared to present a paper. Twenty-five persons applied and an academic committee selected the nine participants. We believe that this is only the first of many such exchanges."

He described the Academy, where 20 Russians are studying the Jewish history, theology and Halacha, as a non-degree program in which the students spend an intensive year of learning. Professors from Israel and the U.S. have come to lecture. The present academic dean of studies is Dr. Shaul Stampfer of the Hebrew University history department.

The academy, Steinsalz's brainchild, does not permit women to participate in the formal day program. But in the evenings, a considerable number of women and children come to study Hebrew language and literature, Jewish history and art, etc.

Within a few months, the first issue of the new scientific quarterly to be published by the Academy in Hebrew, Russian, and English will appear. Under the auspices of the Alef Society here in Jerusalem, the journal's editorial board, comprising scholars in the USSR, Israel and the U.S., "has selected an impressive group of articles for the first issue," Gontarev said. "The journal will mark a fresh start for Jewish studies in Russia. The possibilities exist for a revival of Jewish culture, scholarship and even Jewish life in Russia."

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THE YOUNGEST member of the Soviet delegation, Lada Sementchenko, is a very attractive 21-year-old blonde whose mother was born in Petah Tikva. "My grandparents were part of a group known as *Malachanya,* the rich peasants whom the Communist leadership opposed. In 1924, they left Russia and came to settle in the Tel Aviv area; my mother, Nina, was born there; Hebrew was her first language until she was 14 and her parents returned to Moscow. Even today she speaks Russian with a Hebrew accent."

Lada's field of expertise is the Hellenistic world. She took the pressure off the participants at the center's meetings when she diplomatically declined to give her prepared paper after six of her colleagues had given papers at a marathon session. She told the gathering: "Since my speciality is different, I will be glad to discuss my paper privately with anyone who is interested." Her words brought the house down.

Lada's mother did not speak Hebrew at home because Lada's father didn't understand it. So Lada only began to learn the language at university. "Now my mother and I can have conversations in her native tongue." The two also share the Hebrew newspapers Lada's mother reads regularly: *Ha'aretz, Ma'ariv, Davar* and *Yediot Aharanot.*

Nina Sementchenko's voice is well known to Israeli listeners of shortwave transmissions: for the past 10 years she has presented the news in Hebrew over Moscow Radio *(Peace and Progress),* which broadcasts every evening. Nina is a specialist in Middle East politics at the Institute of Afro-Asian studies in Moscow. Lada confided that her mother's particular interest is Israeli politics. In 1975, Nina came to Israel 18 years after leaving to visit her relatives in Petah Tikva and spent two months here. Now Lada has a chance to see where her mother spent her early years.

"I see Israel as a very cosmopolitan state," Lada said. "In time, this country, the homeland to which all Jews have a right, will integrate all the Jews together and create a significant nation making its contribution to world civilization."

1,000 world librarians meet in Jerusalem

By DAVID GEFFEN

Some 1,000 librarians from Israel and abroad met in Jerusalem last week for a seminar on taking Jewish library science into the next decade and beyond.

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The Jewish National Library marked the occasion, the first such meeting held, by mounting a special exhibit of some of its greatest Judaica treasures.

The conference's sponsors included the Association of Jewish Libraries of the U.S., the Israel Library Association, the Centre for Public Libraries in Israel and the Hebraica Libraries Group of Great Britain and Ireland.

One pamphlet, issued in Hebrew, advised its readers how to protect themselves not only against air raids but from gas attacks. Regular drills were held in the three major cities, but the city which took the preparations most seriously was Haifa, which, because of its refineries and heavy industry, seemed a more natural target for the Italians.

Behind the scenes, the leaders of the Yishuv had secretly developed what became known as the "Masada Plan," which would ensure the evacuation of the residents of the major cities to safe haven in the Galilee.

One group intensely involved in planning how to care for possible refugees was the Association of American Palestine Jews. A plan was formulated to house American Jews evacuated from Haifa, Tel Aviv and other places in Jerusalem if bombings occurred along the coast. Through the efforts of Dr. Judah Magnes and Professor I.L. Kligler of the Hebrew University, places were found for 100 refugees in Jerusalem at the old Hadassah children's hospital, at Deborah Kallen's school and at a Hebrew University clubhouse. Beds they had, but refugees would have to bring their own sheets, one letter noted.

The issue of bombings was soon brought close to home for this American group. On July 23, one of its Jerusalem representatives was in Haifa securing accurate figures about the number of Americans there. "While I was having my discussions," he wrote to Magnes," an air raid occurred. No one was hurt; only property was damaged."

A TEL AVIV writer in the weekly *Palestine Review* at the end of July captured the spirit of the times. "Urged along by a calm, relentless, invisible power, life goes on. Its hurrying stream, endless and evanescent, seems perfectly normal. Should a man from Mars appear (and succeed in escaping the viligance of the anti-parachutists) it might take him some time to find the emotion beneath the surface.

"Drawn features would first betray the feelings of the people about him. Then he would note the piles of sandbags and burrowings of workmen in basements and trenches. Finally at night he would find the country reduced to utter darkness. By then he would know that Palestine is a land ready to meet the worst, should it come."

The tension continued to heighten in Eretz Yisrael as the Nazi bombings of the British Isles and the Italian attacks on several countries were front-page news every day. The Jews of Palestine were most anxious to be able to defend themselves, but they could not legally bear arms. Thus, they placed a great deal of emphasis on air raid precautions.

A 45-minute simulated bombing drill in Tel Aviv was even reported in the newspaper. "At the scene of each 'incident', electric current was immediately disconnected. In some cases water pipes and telephone lines were 'repaired.' Casualties were rushed in buses to Hadassah where volunteers treated their 'victims.' 'Relief gangs' moved quickly to the sites of the 'explosions.' All wardens and volunteers wore steel helmets."

UNFORTUNATELY, THESE precautions were not completely effective. The Italians' initial bombing runs from their Mediterranean bases were directed at Haifa in July, killing several people. Throughout August and early September, there were frequent air raid warnings in Haifa and Tel Aviv but no actual attacks. While Haifa seemed to be a viable target because of its refineries and industry, Tel Aviv residents assumed that they would not be attacked because the closest military targets in the area were 40 kilometers away.

The morning of September 9 was warm, without a cloud in the sky, and business went on as usual. Children were still on vacation and the British constabulary force continued its routine patrols through the city. At 4:58 p.m., planes suddenly appeared from the northwest. They crossed the shoreline and began bombing central and southern Tel Aviv indiscriminately, quite far from the Jaffa harbor. Within three minutes, all the bombs had been dropped and the planes turned back over the coastline and were gone. Left in their wake were death, destruction, fires and anguish.

AN 81-YEAR-OLD man, now living in Holon, was working in Tel Aviv when the attack occurred.

"All of a sudden, we heard the sound of planes and explosions. Smoke billowed up in a number of places. We ran for cover to the nearest shelter. It seemed that we stayed in that haven forever, but in actuality it was only 10 minutes.

"We quickly made our way to the nearest burning building and started to clear away the rubble to find the dead and wounded. We cursed the Italians for the bombing, but we were even more angry with the British, who had not let us arm ourselves openly. Secret arms stores we had in abundance, but we could not understand why the British did not want us to serve in the ranks with them."

Shortly after the planes departed, the air raid wardens sprang into action, aiding the injured and sifting through the debris to search for dead and wounded. The Jaffa harbor was not touched – the residential areas of Tel Aviv were the target. The Italians, however, issued a post-attack bulletin emphasizing that "during the raid on Jaffa, port installations were hit and large fires started."

Australian soldiers on leave in Tel Aviv quickly volunteered their services and began to aid in any way they could. Hundreds of people assisted the wounded; ambulances, cars and trucks carried those still alive to hospitals and clinics. With each passing hour the toll of the victims rose – by the next morning over 100 were known dead – 53 of them children. Those numbers would rise as the badly wounded succumbed.

The bodies of the Jewish victims were taken to the Balfour Municipal School in the heart of the city and laid out there. From early in the morning on Tuesday, September 10, men and women came to look for their loved ones. "There were poignant scenes when the remains of relatives were identified," noted the *Palestine Post* correspondent.

The victims wore shrouds, covering the clothes in which they had been killed. At 11:00 a.m., 65 bodies were loaded on the back of nine open lorries as memorial prayers were recited in the schoolyard by Moshe Avigdor Amiel, chief rabbi of Tel Aviv-Jaffa.

At noon, the streets of Tel Aviv were lined as the lorries carried the victims to their final resting place. The burials were all held in the Nahalat Yitzhak cemetery just off of Petach Tikvah road. Beginning at 12:30, there were continual burials for almost seven hours, until early evening. Twenty-five more victims were brought in during the afternoon and were also buried.

"That day," the bombing survivor recalled,"the anguish of Tel Aviv and all the Yishuv was expressed in the funeral procession. At one point, when the bearer of a stretcher carrying a body to the grave passed out, I jumped in and took his place. Those Limeys – they had permitted the blood of Jews to be spilled."

THE BRITISH High Commissioner, Sir Harold MacMichael, attended the funerals and called for boosting the air defenses. Winston Churchill sent a telegram stressing that "this act of senseless brutality will only strengthen our united resolve." President Roosevelt's secretary sent condolences.

Ironically, the bombing of Tel Aviv occurred the same week that the British finally gave permission for the Jews of Palestine to be trained to fight in the British army. Recruitment posters calling for Jewish volunteers blanketed the city, a stark contrast to the death notices. Outwardly, it seemed as if only the killing of Jews prompted Winston Churchill and his government to grant Palestinian citizens the right to bear British arms.

TODAY, HISTORIANS see the air attacks on the city of Tel Aviv as a "minor incident" in the wider scheme of things. In the fall of 1940, the Italians were already having serious problems – Mussolini had overextended his forces, making them vulnerable to counterattacks by the British. Thus, the Italian air force was never able to mount an attack of this sort again. A year later, in June, 1941, another bombing run on Tel Aviv was launched from pro-Axis Vichy-occupied Syria in which 13 people died.

THE PHYSICAL scars from the bombing on that September day have long since disappeared. The memory of the vicious assault, too, seems to have disappeared. Ask Tel Aviv residents about the bombing of their city – they will probably recall the 1948 bombings by Egypt, in which less than 20 people were killed. But the 1940 bombing, in which six times that number died, is hardly a footnote in the history of the Yishuv.

Fifty years ago, innocent Jews died in their homes and on the streets of Tel Aviv, victims of a tyrannical leader. It is an event that should forever be seared into the consciousness of the Jewish people.

Part of a larger universe

A TREASURY OF THOUGHTS ON JEWISH PRAYER edited by Sidney Greenberg. Northvale, NJ, Jason Aronson. 256 pp. $25.

WHAT YOU THOUGHT YOU KNEW ABOUT JUDAISM: 341 Common Misconceptions About Jewish Life by Reuven P. Bulka. Northvale, NJ, Jason Aronson. 448 pp. $30.

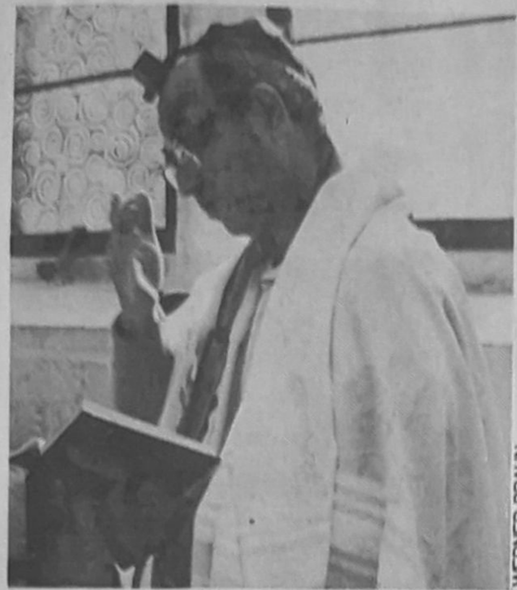
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David Geffen

"PRAYER IS not, as some think, the invention of religious leaders. It preceded prophets and priests, temples and houses of prayer. Prayer is essentially the product of man's yearning for the most intimate of all human communication, for the opportunity to open his heart and his mind in adoration and supplication to the divine presence." So wrote Abraham Millgram, a Jerusalem resident this last quarter of a century, in his insightful work, *Jewish Worship*. Millgram and many other notable thinkers who have written on prayer are quoted in *A Treasury of Thought on Jewish Prayer*.

An outstanding preacher and creative liturgist, Rabbi Sidney Greenberg has published a number of books of sermons, and various anthologies of Jewish quotations, and has edited several prayerbooks widely used by American congregations.

The only rabbi ever to be assassinated in the pulpit in the U.S., Rabbi Morris Adler, penned these words on prayer. "Prayers take us into a larger universe. It pushes out the walls of normal existence. How small is the area in which most of us live! During our vacations, we may take trips abroad and see distant lands, but most of the time the majority of us lead lives that are local and parochial. All of us live in restricted areas of our own concerns – of our families, of our own offices and needs, of our own resentments, hates and prejudices. How important it is that now and then we go out into the great open space of the universe and let the vast breezes that come from distant places blow in upon our confined lives. How important it is to capture for a moment the large perspective that lets us see ourselves as part of a larger universe."



WERNER BRAUN

Rabbi Robert Kahn had this to say about the type of prayers we utter. "I do not know whether prayer will bring rain to a drought-stricken Texas. But I do know that prayer will bring rain into a dried-up heart, warmth into a cold soul, calm into a stormy spirit."

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AS RABBI of a Canadian congregation and as a man always being asked questions by Jew and Christian on what he terms "misconceptions," Reuven P. Bulka decided to clear the air. Setting up 12 categories from "Special Events" to "Parents and Teachers" to "Thought for Food," Bulka has attempted, in *What You Thought You Knew About Judaism*, to connect the inaccuracies which abound regarding Judaism and Jewish practise.

A modern-day misconception states "there is nothing religious about taking a bath." Bulka informs the readers that "aside from the obligation to maintain the body by well-informed health practises, the cleansing of the body is also considered to be of significant religious importance." He then concludes "an ostensibly religious individual, with an unkempt, malodorous body due to self-neglect, is a contradiction in terms."

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BULKA USES his rabbinical and psychological background to deal with the misconception "it is wrong for parents to hit their young children." He writes "during the early stages of a child's development, there may be occasions when a less-than-gentle smack on the child's seat, harmless but transmitting a particular message, is necessary." After discussing the whole matter of discipline, he ends with this admonition: "hitting a child is permitted in the early childhood years; in the later years, it is forbidden."

One has to watch out how one welcomes people. There is a misconception that "a doormat with the word *shalom*, (peace) on it is a suitable furnishing for a Jewish home." Bulka discusses the various meanings of *shalom* as a greeting but then he notes that *shalom* is also a name of God. Thus people entering one's home would be stepping on God's name. Therefore, he suggests that "a much more appropriate phrase on a doormat would be *brukhim haba'im* (blessed are those who have come) or simply 'welcome.'"

While this book provides some interesting insights into Jewish practise, it also informs us regarding the current state of everyday Jewish life. Every decade has its own barometer. □

Ancient and modern thinkers

THE RABBINIC CLASS OF ROMAN PALESTINE IN LATE ANTIQUITY by Lee I. Levine. Jerusalem, Yad Izhak Ben-Zvi, Jewish Theological Seminary. 223 pp. NIS 34.

BETWEEN BERLIN AND SLOBODKA: Jewish Transition Figures from Eastern Europe by Hillel Goldberg. Hoboken, Ktav Publishing House. 269 pp. $25.

David Geffen

THE *SIFRE* on Deuteronomy relates that a sage may be distinguished by his walk, speech and the robe he wears in public. The rabbis wore *tefillin* throughout the day and sometimes even at night. The *am ha'aretz* did not. A sage, rabbi, had to refrain from eating in the marketplace, shaving his armpits, wearing patched shoes and stained or patched clothing. He had to be sure not to appear perfumed in public, not to speak to women, not to walk alone at night, nor eat with an *am ha'aretz*. Other sources note that a rabbi must not take long strides in public or walk erect. Clearly the rabbinic class had a list of rules all its own, which had to be maintained in order to maintain one's status.

This fascinating study by Lee Levine demonstrates the interplay between Talmudic sources and archeology in developing an understanding of the rabbis of the period of late antiquity, the third and fourth centuries CE. Levine shows how the move to Galilee by the Jewish population during the latter part of the second century, and the increasing effect of urbanization, had its impact on the rabbis.



The author utilizes his sources to demonstrate how the rabbis perceived themselves, and what type of organizational networks they established. He delves into the relationship between the rabbis and the population, and shows how they were transformed into spiritual role models. While the sages sprang from the people and were to some extent involved in its life, they were a "religio-social elite... whose beliefs, attitudes and way of life were not always identical with or even acceptable to all the people..."

This volume is most helpful *via* the illustrations, maps and textual sources that it contains.

"I USE TRANSITION," writes Hillel Goldberg, "in order to bring a broader canvas to high focus, to illuminate a central development in modern Jewish intellectual history: the Jewish thinker from Eastern Europe who occupied a new, uneasy middle ground that distinguished him from familiar types in both medieval and modern Jewish society."

This is part of the definition the author employs to characterize the six figures whom he studies in this work: Rabbi Israel Salanter, Professor Harry A. Wolfson, Rabbi Isaac Hutner, Rabbi Joseph B. Soloveitchik, Professor Abraham J. Heschel and Rabbi Joseph Z. Lipovitz.

Goldberg hones his subject matter in the following statement: "The transition figure from Eastern Europe was not an abortive radical or reactionary (though he may have been viewed that way by the society he left). He was a person who tried to get control, to seize power at the center of the society into which he moved. His beginning at the fringes, say, of American life, his coming in from the outside, was not just a necessity but a tactic given to effective exploitation." He continues: "...transition figures from Eastern Europe both fascinate and frustrate; they are intuitively understandable, yet inaccessible. They lived on the edges of one culture, leading it, expressing it and creating it, yet were also deeply part of another world... Their search in short reflected a subtle dynamic in autonomous Jewish encounter with the West, in which the Jewish component was neither overwhelmed nor protected, but distinctly exposed – controlling and controlled, salient and subdued, victorious and vulnerable."

The fascination these six figures exert on Goldberg is evident not only in his analysis but in his selection of them in the first place. Four of the six are quite well known: Salanter, Wolfson, Heschel and Soloveitchik, through their writings, and through what has been written about them. Goldberg wrote an outstanding monograph on Salanter which reaped various prizes. The other two figures, Hutner and Lipovitz, are less well-known. □

Unlimited giving

1 9 -09- 1990

Leslie Wexner, one of the richest men in America, tells David Geffen why he spends so much of his time and wealth on Jewish communal projects

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GROWING UP in Milwaukee during World War II, Leslie H. Wexner was attacked by neighborhood children for being a Jew. "It was hard for me to understand why I was being roughed up because of my religion. This fostered a strong Jewish identity in me."

Wexner, chairman of "The Limited" stores, one of the world's largest clothing outlets, has been listed in *Forbes* as the sixth wealthiest American. He ranks even higher in the minds of American and Jewish (including Israeli) leaders because of his Wexner Foundation, which he established six years ago.

It was not only antisemitic persecution that shaped him. That experience "was balanced by visits with my maternal grandfather [in Columbus, Ohio], where I saw the devout life he led as an observant Jew. A carpenter, he did not lose his faith when he came to America. My grandfather fostered within me a love for Judaism when we walked to shul together, when we celebrated the Holy Days together. He transmitted to me, through word and deed, the beauty of Judaism and all that it contained."

Regarding his success, Wexner says: "God gives you skills, and the question is how to use these skills. When I reached 40, I had achieved significant financial success. I began to ask the question – perhaps it was mid-life crisis – what does one do with the wealth he has attained? Only a certain amount is necessary to live well. If one just sits on the wealth, it is almost like hoarding. I decided to seek ways to develop a more fruitful life for the world about me, how to apply the talents with which I was blessed in the broadest possible fields."

A graduate of Ohio State University, Wexner began his career in 1963 when he borrowed $10,000 from his aunt and a bank and opened the first The Limited store in Columbus, where he was living. He has maintained his corporate headquarters in Columbus as The Limited has grown to more than 3,800 stores throughout the U.S.

After a quiet beginning to his philanthropic efforts in his home community, Wexner moved dramatically into philanthropic projects in the American Jewish community and in Israel, projects that are only now beginning to be discussed. All these activities stem from the Wexner Foundation, which he established in 1984 after his father's death. His mother, Bella, who holds 10 percent of The Limited's stock, remains a close adviser and her personal example of *tzedaka* has been very important to him.

Wexner's Jewish interests were manifest even during his college days. David Zissenwine, an education professor at Tel Aviv University and the Seminary for Judaic Studies in Jerusalem, is a Columbus native who attended Ohio State University with Wexner.

"Leslie was a proud Jew affiliating with a Jewish fraternity and working for Jewish causes when it was not in vogue. But I most remember," Zissenwine reminisces, "how he made a young freshman like me feel at home. Leslie encouraged us not to forget our Jewishness."

In Wexner's opinion, American Jewry has developed many lay-leaders with charisma and the ability to lead. But on meeting many aspiring young Jewish leaders, he has been "dismayed" by their minimal level of Jewish knowledge.

Familiar with the United Jewish Appeal's Young Leadership program, which somehow passed him by, Wexner proposed the creation of a lay-leadership Jewish-education program. He asked Rabbi Herbert Friedman, former executive vice-president of the UJA, to oversee the program. To ensure the program's excellence, he established the Wexner Heritage Foundation, a component of the larger Wexner Foundation, which put together an outstanding faculty to teach Jewish history, Jewish philosophy, contemporary Jewry, the Holocaust, Jewish literature and the Bible.

Participants in the program come from cities throughout the U.S. They are recommended by communal leaders, interviewed, and, if accepted, commit themselves to two years of intensive study in their respective communities. They also commit themselves to volunteer work in their communities, in whatever area they choose. The graduation exercises are held in Israel, where the participants come for a two-week intensive study program with leading scholars. More than 250 American Jews have participated in the program.

At the first graduation in the summer of 1988, more than 100 persons in their 30s and 40s received their Wexner Heritage diplomas in Caesarea. What emerged from conversations with some of the graduates was a sense of gratitude to Wexner for forcing them to study.

"In my synagogue," a 35-year-old man said, "there are wonderful adult-education programs that I now attend, even though previously I felt that I had no time for Jewish learning. After taking courses in Jewish history and thought, I realized how much I had been missing by not being an educated Jew."

"I SEE Undervalued Assets" was the headline on an article written about Wexner in *Forbes* magazine in 1982, when he acquired the Lane Bryant company, which specialized in clothing for women with fuller figures. At the time, The Limited was catering, as it still does, to fashion-conscious younger women, ages 20 to 35, while Lane Bryant's average customer was then 48 years old.

Wexner says he bought the company because of demographic changes in the American female population and because of the buildings owned by Lane Bryant. "Undervalued assets" was the term Wexner used to describe the reasons for the purchase.

His Wexner Foundation programs are also dealing with the concept of "undervalued assets." He feels that there must be outstanding leaders in the rabbinate, in Jewish education and in Jewish communal service, "our undervalued assets," prepared

to guide American Jewry into the 21st century.

To bring his vision into being, he selected Rabbi Maurice Corson to be the president of the Wexner Foundation. Corson, a graduate of the Jewish Theological Seminary, had held several major rabbinical positions and was working for B'nai B'rith International when he took up this challenge almost five years ago.

Corson says his mandate from Wexner was a broad one, but he wished to define the goals before trying to implement them. "Too many foundations do not specify to themselves what their objectives will be. Thus, they may accomplish a lot, but they splinter their efforts. In the case of the Wexner Foundation, I wanted to be sure where we were going before starting to initiate and implement a specific program."

The first venture decided upon in 1987 was the Wexner Fellowship program for rabbinical students and graduate students in Jewish education programs and in Jewish communal service programs.

19-09-1990

'My grandfather fostered within me a love for Judaism when we walked to synagogue together, when we celebrated the Holy Days together. He transmitted to me, through word and deed, the beauty of Judaism and all that it contained.'

To complement the fellowship program, an institutional-grants program was created to help academic institutions of all types to build programs in the three areas of study of Jewish professionals – the rabbinate, Jewish education and Jewish social services. Grants of $75,000 have been awarded for one to three years to institutions as diverse as Stanford University, Michigan University, and the three major rabbinical seminaries in the U.S.

Studying in Israel this past academic year was Wexner Fellow Laura Metzger, a rabbinical student at the (Reform) Hebrew Union College-Jewish Institute of Religion. She worked for 15 years in advertising, and now she is fulfilling a mid-career dream of entering the rabbinate. She is one of 34 Wexner Fellows, students from all the major rabbinical schools in the U.S. and from several of the schools of Jewish education and Jewish communal service.

"One outcome of the winter seminar for Wexner fellows," Metzger says, "was an invitation from a colleague studying at Yeshiva University's Rabbi Yitzhak Elchanan Rabbinical Seminary to join him for a learning session at the *beit midrash* in uptown Manhattan. This is one example of what can develop from the courageous program of the Wexner Foundation, offering a chance for people with very different theological backgrounds and very different levels of ritual commitment not just to meet, but also to talk frankly with each other and develop respect for each other."

Gordon Kunin, also in Israel this year, is a rabbinical student at the (Conservative) Jewish Theological Seminary (JTS) and in his second year as a Fellow. He, too, is entering a second career, having been trained in public-health administration. After a year of study at the Pardes Institute in Jerusalem three years ago, he returned to his home in Los Angeles, where he entered the University of Judaism. This academic year he will be at JTS in New York.

"The Wexner program," Kunin says, "helps to fill major gaps in our rabbinical education. Our program is text-oriented and there are times when the interpretation of the text is not always found. The seminars, three of which I have attended, have not only given me a chance to search for these methods of interpretation but to do it together with Orthodox, Reform and Reconstructionist colleagues-to-be."

Wexner himself is well-acquainted with the rabbinate. He has maintained close ties with his Orthodox synagogue in Columbus, even though he does not define himself as a "ritually-practising Jews." As vice-president of his synagogue for many years, he is proud of the help he has provided to make the synagogue fiscally viable, "one in which the rabbi has the kind of security that a spiritual leader deserves in order to do his best work."

In general, he wishes to see a strong rabbinate, but he is also anxious to see outstanding young Jews enter Jewish education and communal service. "American Jews have a vital role to play in the future of the Jewish people, but the question is who will lead and what will be the quality of that leadership?"

AFTER ESTABLISHING the Fellowship program in the U.S., Wexner turned his attention to Israel. "For its first four decades," he notes, "Israel's best and brightest entered the military. This was natural, because of the country's defense needs. Clearly, the success of the military stems from the type of individuals who became the commanders. Unfortunately, during this same period, service in the government was basically neglected. No real effort was made to recruit outstanding individuals and little was done to develop the same code of excellence among the personnel in governmental ranks as existed in the military."

It had been suggested to him that he open a school of government here. But he said he "realized that the country has enough institutions – no more bricks and mortar were needed."

He instructed Corson to see if a link could be forged with an existing leading school of government, and to meet with key civil-service officials in Israel to discuss the idea of leave-of-absence for top-notch civil servants aged 30-45, to go abroad for a year of intensive study.

After many consultations, Harvard University's John F. Kennedy School of Government was selected. Israel's Civil Service Commission was most encouraging. Thus, in 1988 the Wexner-Israel Fellowship Program was born. The program annually supports 10 outstanding government officials up to age 45 while they study for an M.A. at the Kennedy school.

"I can see that during the next decade," Wexner says, "100 to 150 men and women will be exposed to the top-notch Kennedy faculty and the widely diversified curriculum of the school, as well as mingling with students at Harvard, enrolled there from all over the world. Each of the fellows will have that year to reflect on Israel's policy problems and possible remedies. When they return to the seething vitality of Israeli life, they can, because of their positions and this training, have a positive effect on Israel's future. When a country of some four million has 100 to 150 outstanding professionals in the field of government, they can make a difference."

Wexner-Israel fellows at the Kennedy school get a stipend to cover living costs for themselves (and their families, if married) and all tuition fees. In addition to their regular class work, the fellows have seminars on Jewish political thought, the American Jewish community and the American lobbying process. They hear lectures by American Jewish scholars, lay leaders and professionals.

תפילה לשלום אמריקה

הרב טוביה גפן גדל בעולם הישיבות הליטאי, היגר לארה"ב בראשית המאה ה־20 וכיהן בשורה של קהילות. בכתביו ביטא את בדידותו העמוקה בארצו החדשה, אך גם את הערכתו הגדולה ליבשת שהעניקה לו מקלט. לרגל יום העצמאות האמריקני

/ איתן גפן /



"ברוך ד' אשר נתן מנוחה לעמו ישראל במדינות ארצות הברית". נשיא ארה"ב ג'ו ביידן בטקס הדלקת נרות חנוכה בבית הלבן, השנה צילום: איי.אף.פי



הרב טוביה גפן בארכיון המשפחה

הרב טוביה גפן היה משרידי עולם התורה הישן והמפואר בליטא. הוא נולד בעיר קובנה בשנת 1870. אביו היה מקורב לרב יצחק אלחנן ספקטור, והוא גדל בישיבת סלבודקה, שם הוסמך לרבנות והקים משפחה.

בשנת 1903 (תרס"ג) החליט, בצער אמיץ, להימלט מהאווירה האנטישמית ששררה במולדתו ולהגר לארצות הברית עם אשתו ושני ילדיו. בליטא השאיר מא־חור הורים ואחים, בהם אחותו שהייתה נשואה לר' חיים מטלז, מגדולי עולם הישיבות הליטאי. אלה מהם שנותרו בלי־טא בתקופת השואה, נרצחו. בארצות הב־רית מילא משרות רבנות בניו־יורק ואוהיו, ולאחר מכן עבר לקהילה היהודית באטלנ־טה, ג'ורג'יה, וכיהן ברבה במשך כארבעים שנה.

הרב טוביה היה חבר באגודת הרבי־נים של ארצות הברית, וקיים קשרים עם תלמידי הכמים ברחבי היבשת. במחצית הראשונה של המאה העשרים הוא התבסס באופן בלתי פורמלי כרב הראשי של דרום ארצות הברית. ישנן עדויות לכך שכאשר רבנים מקומיים בקהילות הדרום התקשו להשיג את גדול הדור ר' משה פיינשטיין, להתייעצות, הרב טוביה היווה עבורם כתובת לדעת תורה. הרב טוביה פרסם ספ־רים שונים שבהם קיבץ מהלכים למדניים בשיטת הפלפול, לצד דרשות.

בקהילה האורתודוקסית של אטלנטה פעל הרב טוביה בתחומים קלאסיים כמל־מד בבית הספר ללימודי קודש ("בית־ספר של יום ראשון"), דרשן בבית הכנסת, ועו־רך חופות והלוויות. עם זאת, הוא היה פעיל גם בתחומים מעט פחות שגרתיים. דוגמה לכך היא פעילותו למען התרת נשים עגו־נות שננטשו על ידי בעליהן. לעיתים יצא הרב טוביה למסעות ארוכים לאיתור סרבני גט. עם השנים הוא יצר קשר טוב עם מפקד המשטרה של אטלנטה וגייס אותו לסייע באיתורם של סרבני גט, ובמקרים מסוימים אף בהחזקתם במעצר עד מתן הגט. דוגמה נוספת היא פעילותו למען יהודים שנאסרו בבתי סוהר בהאשמות שווא, בכמה מקרים על רקע אנטישמי.

"נתמעטו הישיבות והתלמידים"

דמותו של הרב טוביה הייתה רבת פנים. הוא היה מעורב עם הבריות ועם האוכלו־סייה המקומית, גם זו שאינה יהודית. שלח את שמונת ילדיו ללמוד בבתי ספר ציבו־ריים אמריקניים, תוך שבמקביל הוא לימד אותם לימודי קודש בבית, ובהמשך כמעט כולם רכשו השכלה אקדמית. הרב טו־ביה גם התפרסם כרב שהכשיר את משקה הקוקה־קולה. לאחר שהבין שרב אחר נתן הכשר למפעל מבלי לבקר במפעל ולב־דוק לעומק, הרב טוביה התערב ובהתנג־בות בחן מקרוב את תהליך הייצור, נחשף למתכון ואף דרש שינויים מסוימים שהוא רומז עליהם בתשובה הלכתית שפרסם, שבה הרכיבים שהוא דן בהם מכונים בש־מות קוד בארמית. בצעד זה גם היה מפו־רצי הדרך למעורבות של מערכות כשרות בתעשיית המזון המודרנית.

לצד כל אלה ניתן למצוא בכתיבתו וב־דרשותיו התייחסות לחוויית הבדידות שלו כתלמיד חכם מעולם הישיבות אשר הגיע לסביבה דלה מבחינה תורנית, שכמעט לא נמצאו בה יהודים שגדלו בבית מדרש. בדרשה שנשא לרגל חנוכת בית כנסת התייחס בביקורתיות לתופעה של מינוי רבנים בעלי כריזמה בקהילות גדולות ומ־בוססות, לעומת תלמידי חכמים אמיתיים המתמנים בקהילות קטנות ונידחות שאין בהם מי שיאזין לדברי תורתם, או פוטנ־ציאל להחזקת בתי מדרש וישיבות:

דבאמת התלמידי חכמים אשר המה מבי־נים ויודעים לעמוד במלחמתה של תורה בפלפול וסברא לחדד לב התלמידים, יבואו במקומות הקטנים במקום סתר, שאין בידם להחזיק ישיבה. ובקהילות הגדולות שיש בידם להחזיק תלמידים וישיבות, יבואו ת"ח אשר אין דעתם נוחה בכך [חסרה מילה] מחזיקים ישיבות ות־למידים. ובאמת מן הראוי שתהיה להיפך. וזהו הקללה של ישעיה... "ובינת נבוניו תסתתר" - דהת"ח שהוא מבין דבר מתוך דבר והוא חריף ביותר, תסתתר. הוא יבא למקום סתר שלא יוכל להחזיק תלמידים וישיבות, ועל ידי כן תשתכח תורה מיש־ראל חס ושלום.

הרב איתן גפן, נינו של הרב טוביה גפן, הוא פסיכולוג קליני ומנהל יחידת המתבגרים של מכון סאמיט

במקום אחר (הקדמה ל"לב יוסף", תרפ"ד) הוא דורש שיש חיוב על "כל איש אשר זיכהו ה' בחכמת התורה שלא להחזיק טובה אך לעצמו, וכמאמר רבי יוחנן בן זכאי 'אם למדת תורה הרבה, אל תחזיק טובה לעצמך', ופירש המדרש שמואל: אל תחזיק טובה לעצמך, רק תשתדל ללמוד לאחרים כי לכך נוצרת".

בהמשך מסביר הרב טוביה שבתקופה שבה הוא נמצא, הדרך לממש את החובה הזו היא באמצעות כתיבת חידושי תורה. זאת משום ש"בימים הקדמונים אשר ישיבות היו נמצאות בכל ערי ישראל, וכל גדול בתורה היה יכול לקיים החיוב הזה בנקל, לקבץ תלמידים עמהם ולמסור להם את חכמתו ותורתו ולא להחזיק התורה לעצמו. אבל בעתים הללו, ובפרט במדינה הזאת, שנתמעטו הישיבות ומעטים מאוד התלמידים השוקדים ועמלים בתורה והמבקשים דבר ה' זו הלכה מאיזה גדול בתורה, לזאת אין עצה אחרת לגדולי התורה אך שידפיסו חידושי התורה שלהם בספר, ואז בין הספרים הנדפסים למאות, אולי יזדמנו גם לאיזה לומדים מופלגי תורה, וימצאו בו תועלת, ויקיימו בזה מאמר חז"ל 'וצדקתו עומדת לעד – זה הלומד תורה ומלמדה לאחרים'".

יומן יומי ביידיש

הרב גפן חי בתודעה של גדול תורה, בן בית המדרש, אשר גלה למקום שאין בו ציבור של לומדי תורה ומרחב לדיאלוג תורני. בהתייחסויות שונות בכתביו ניכרת נימה של בדידות ואף ביקורתיות כלפי התרבות שבתוכה התיישב. בשנותיו הרבות בארצות הברית לא רכש שליטה באנגלית, ורוב התנהלותו הייתה ביידיש ובעברית, תוך שהוא נעזר בבניו לתרגום, בייחוד בתקשורת עם גורמים שאינם יהודים. לצד זאת, הוא סלל לקהילתו ולצאצאיו דרך של חיי תורה המשתלבים עם חיי המעשה ונרקמים בהם.

נראה כי דואליות זו השתקפה גם ביחסו הכללי לאמריקה. מצד אחד ניכר כי עולם התורה שנטש בליטא היה חסר לו. התרבות האמריקנית משכה את הנוער והציבור לכיוונים אחרים, שלא עודדו הוויה בית־מדרשית ושיח תורני ורוחני. מצד שני, הרב טוביה הכיר היטב בכך שבזכות התרבות הזו הוא ויהודים רבים כמותו ניצלו מגורל רע ומר שפקד את בני משפחתו וקהילתו שנותרו מאחור. הרב טוביה הכיר טובה באופן עמוק לארצות הברית של אמריקה, שנתנה ליהודים מקום להשתקע בו ולחיות את חייהם בחופשיות.

הרב גפן ואשתו הרבנית שרה הניא גידלו ארבעה בנים וארבע בנות, ורבים מצאצאיהם עלו לארץ. הרב ד"ר דוד גפן, נכדו המתגורר בירושלים, החזיק שנים רבות חומרים ארכיוניים של הרב טוביה ובהם כתבי יד, דרשות וסיכומים למרגניים, ועסק בהנחלת מורשתו לצאצאי הרב ולציבור, רבים מהכתבים הופקדו באוניברסיטת אמורי באטלנטה, ובארכיון של האגודה האמריקאית־יהודית להיסטוריה (AJHS) בניו־יורק. בנוסף, הרב טוביה כתב במשך שנים יומן יומי ביידיש, אשר בחלקו תורגם לאנגלית, ומהווה מסמך היסטורי המתאר חיי רב וקהילה יהודית־אמריקאית בראי אירועי התקופה. לאחרונה הופקדו מסמכים נוספים מפרי עטו בארכיון המרכזי לתולדות העם היהודי, בספרייה הלאומית בירושלים.

"השכנים הנאהבים והנעימים"

במשך שנים הסתיים ליל הסדר בביתם של הרב טוביה והרבנית שרה הניא בשירת "לשנה הבאה בירושלים", ואחריה שירת המנון ארה"ב. הרב טוביה חינך את משפחתו הן לציונות ולציפייה לגאולה, והן להכרת הטוב למי שנתנו אכסניה ליהודים הגולים מאירופה. בשנת 1954־תשי"ד, באירוע לציון 300 שנה להתיישבות היהודים בארצות הברית, נשא הרב טוביה תפילה המבטאת את הכרת הטוב הזו, לצד החיבור לארץ ישראל והשמחה במדינת ישראל הצעירה:

"רבון העולמים, אתה האל בורא השמים ונוטיהם, רוקע הארץ וצאצאיה, נותן נשמה לעם עליה ואור להולכים בה. אתה הצבת גבולות הארץ, וממלכות ומדינות כוננת. גם את ממלכת ארצות הברית הזאת, אתה ידיך כוננו. מצער הייתה ראשיתה, ובחסדי ה' הרבים כארז בלבנון תשגה ומדור אל דור תוסיף אונים, תוסיף חיל ועוז, ומרטות כנפיה פרושות מים אל ים ועד איים רחוקים. כשמש בגבורתו היא מאירה לארץ ולדרים עליה במשפטיה הטובים והישרים, בחוקותיה הנכוחים והצדיקים.

"גם עמך בית ישראל, אשר שנות אלפים היה נרדף מרוח סועה וסער, מחמת עם ומשנאת גויים, ויהי למשיסה ואין אומר השב, מצא בארץ הזאת מנוח, קן לשבת ואהל מבטח להתלונן בו. וזה שלוש מאות שנה כאשר באו היהודים הנודדים הראשונים להתיישב במדינה הזאת, ובעזר השם יתברך זכינו להתאזרח ולהתגדל ביחד עם השכנים שלנו הנאהבים והנעימים, להיות עם גדול ורם, ונתקיים בנו הכתוב 'ה' אלוקיכם הרבה אתכם והנכם היום ככוכבי השמים לרוב'.

"ולכן עתה, כאשר בשנה הזאת יתמו השלוש מאות שנה מהיום שבאו היהודים הראשונים להמדינה הזאת, ואנחנו חוגגים בשנה הזאת חג היובל של שלוש מאות שנה, באנו עתה להודות לך אבינו שבשמיים על כל הטוב והחסד שעשית עמנו, ולברך הברכה אשר ברך שלמה המלך בשעתו: 'ברוך ד' אשר נתן מנוחה לעמו ישראל'. כן אנחנו מברכים היום הברכה: ברוך ד' אשר נתן מנוחה לעמו ישראל במדינות ארצות הברית אשר באמעריקא הצפונית.

"ונסיים גם כן בתפילתו על העתיד: יהי ד' אלקינו עמנו כאשר היה עם אבותינו, אל יעזבנו ואל יטשנו. הואל נא בחסדך וברך את הארץ הזאת ואת יושביה בשפעת ברכותיך. שלח ישעך למדינת ישראל החדשה, פרוש סוכת שלומך על עם ישראל ועל כל העולם כולו, ואז יקום בנו דברי החוזה הקדוש ישעיה הנביא, שחזה ברוח קודשו ואמר שעוד יבוא עת לא ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה, ואז נוכל לקיים דברי הנביא הקדוש שהבטיח לנו בדברי קודשו ואמר: צהלי ורוני בת ציון כי גדול בקרבך קדוש ישראל, במהרה בימינו אמן". ●



Living room in rear tenement whose mistress runs a fish cart

tion to the size and general appearance of her room. If there is only one bed in the house it will be of white iron with as much brass ornamentation as her purse will permit. At night this is occupied by the mother and father, and during the day it is piled with the bedding used in making "shake-downs" for the other members of the family. This may reach to a height almost on a level with the top rail of the head piece, but once in place it is carefully hidden from view by a lace bedspread or a priceless old counterpane brought over by the family as emigrants. A combination sideboard and refrigerator fills the ambitions of the East Side housewife, also a good portion of the room; and a massive pier glass between the two front windows is regarded as an essential. Lace curtains,



When the indoor-heat becomes unbearable

the more obvious the pattern the better, she does not regard as incompatible with a sanded floor. Draperies of imitation cretonne in vivid colorings give life to the dun-hued surroundings and are retained the year round along with the lace curtains. Bureaus and chiffoniers seem unpopular.

But however many or meager be such furnishings, the china closet of the genuine East Side woman is a thing of beauty and a joy forever. Each shelf is hung with a pleated curtain of stiffly starched linen, trimmed with home-made lace and insertion. Behind these, on the shallow shelves, are ranged two distinct sets of dishes, according to the Mosaic law that the animal products, such as meats, gravies, soups made from meat, etc., shall not be eaten from the same dishes as milk, cheese and butter. Separate sets of knives, forks and spoons also are provided and two distinct sets of cooking utensils. In the hand to mouth existence she leads little does the East Side housekeeper know of her store room, linen or pantry, but her china closet is a part of her religion and is guarded with a jealous eye.

The thrifty East Sider invariably has a lodger or two who pays 50 cents a week for a "shake-down" on the floor and a peg whereon to hang the suit he wears to the synagogue. He may also arrange with her for his morning coffee and roll at 2 cents or more, according to market prices.

Lodgers in Corners a Source of Income

Her day begins early, as the men must be at their shops by 6. For a family of six, where the daily income is $2, the breakfast will consist of coffee, bread and butter, with occasionally an egg. Directly after the departure of the men, the woman begins tidying up. The "shake-downs" are hung on the fire escape to air if the weather permits. If not, they are piled one on the other on the bed if there is one, or in a corner of the room. The children are prepared for school with watchful care. The Jew regards the education of his children as a profitable investment, and sends them to both the public summer schools in the morning and the Hebrew schools in the afternoon. Moreover, the mother will stint herself to provide for at least one member of the family a musical training, paying 25 cents for piano lessons, with the privilege of practicing a certain time each day at the teacher's home.

The children disposed of, the woman is ready for her first shopping tour. It may consist merely of a trip down the two, three or four flights of stairs for the daily wrangle with the ice peddler, whose wares she must herself carry the weary flights back to her rooms. The delivery system on the East Side is in the embryonic stage. If she has a refrigerator the disposition of her purchase is simple. If she cannot boast of this much desired possession, the ice is kept in the stationary wash-tub, wrapped in a heavy paper or clothes. In either case it is used principally to cool off the drinking water and not as a means to keep perishable supplies. The latter she purchases only as they can be used. She buys a few ounces of butter at a time, which brings it up to a figure that would make her West Side sister wince. This is one of the conditions that confront the East Sider. There is absolutely no provision in her tenement for storing table supplies, and she spends a good portion of her time each day running back and forth between her home and the various shops.

Her children learn early to shop, and that thriftily. There is practically no credit on the East Side, and the tradesmen thrive. The Ghetto housewife is clannish, seldom roaming far from Hester street, with its array of push carts, for her trading, which may include anything from a bunch of onions to a new dress. Of the great department stores beyond Broadway she knows nothing. Over the remnants displayed on the Hester street curb she haggles until she wins her point. The unyielding bargain placards of the West Side shops would try her thrifty soul.

She has solved the fuel question partially by purchasing a portable, two-hole gas stove which she mounts on a table or a box. This costs her $1.50 new, or considerably less if she finds a trustworthy second-hand dealer. She avoids the monthly visit of the gas company's collector by using the slot machine meter. The company places in her house a slot machine, into which she drops a quarter and the gas is turned on at the rate of $1.05 for 1,000 cubic feet. When she has burned a quarter's worth of gas, the flow stops abruptly and is not resumed until a second quarter is dropped in the machine. An ordinarily good manager uses 25 cents' worth of gas a week, which is considerably cheaper and infinitely more comfortable than coal at the rate of 10 cents a scuttle, or 25 cents a hundred pound sack.

Once a week, on Friday, she starts her coal fire to do the baking for her Sabbath day.

Meat is the item of living which strikes dread to the heart of the east side provider. It must be purchased from a kosher shop, it must be cut from the most expensive portions of the animal, the forequarters and breast, and it must be absolutely above suspicion. No kosher butcher may keep meat more than three days.

Meat is an Ever-Present Fetish

The breast of beef sells at 18 cents a pound, the cut known as "chuck" bringing 14. Unkosher meats sell as low as 5 and 6 cents per pound, but the Gentiles living on the East Side patronize the kosher shops largely to be assured of getting clean, untainted meat. Only the best poultry is offered on the East Side, where it brings from 18 to 25 cents a pound. The finest fish goes to the Hester street shops and wagons, commanding from 18 to 30 cents a pound. Pike is regarded as the greatest delicacy. So minutely and thoroughly does the East Sider's religion enter into his domestic life that he eats either the best there is in the market or nothing. Better black bread and coffee than savory meats that are open to suspicion. The housewife may offer but one dish at a meal, but that will be carefully prepared according to the law and traditions.

Vegetables she finds reasonable, fruit high. The latter is eaten not as a delicacy, a dessert, but to satisfy actual hunger. The East Side child when it gets a penny does not run to the nearest candy shop. The money represents to him actual food and is spent usually at fruit stands. Diminutive baskets of strawberries in season sell for 2 cents, bananas in good condition and of reasonable dimensions can be had for 1 cent, but oranges are practically unknown here during the summer months.

All vegetables are now sold by the pound, as false bottoms in measures and a skillful arrangement of potatoes in reliable measures more than once have demanded uptown.

All this the housewife has not discovered on a single trip. But at various times during the day she has sallied forth, basket on arm, to watch the rise or fall of the market. Her luncheon has been a simple matter. For the man at work a sandwich and some cheese, for the children and herself perhaps only bread and butter, with fruit if there were pennies for the little ones. The one meal of the day is dinner, which she prepares with infinite care and served at about 6:30 o'clock. For this there will be soup, meat, potatoes, radishes or cucumbers, and if times are good with the family there may be a pie made of prunes or rhubarb. If business at the shop is dull there will be only one or two courses, in which case extra care must be taken to provide nourishing qualities.

A never-failing staple for the East Sider is herring, which can be purchased at the rate of two for 3 cents. From these she concocts a peculiarly satisfying salad. The fish is soaked, chopped and then mixed with finely minced onions, boiled egg, pepper and just enough vinegar to give flavor, but not to make the mixture mushy.

The East Side cook prepares fish after fashion that other housewives have tried in vain to copy. A recipe that sounds simple enough and yet which baffles the uninitiated calls for seven pounds of the best white fish such as pike. This is cleaned, rubbed well with salt and laid on the ice to cool. The bones and heads are used to form a false bottom in the agate pot used for cooking. This prevents burning. The fish is then taken from the ice, washed free of salt, cut into portions sufficient for one person and laid in cold water to the depth of 2 inches to which has been added sliced onions, pepper and salt. It is permitted to simmer quietly for at least two and a half hours. Just before serving a tablespoon of butter is added. This is a popular dish for Friday night, being served cold for the Sabbath day lunch, when it will be found that the broth in which the fish was cooked has formed round it like a gelatine. Another characteristic East Side dish is made from fish skinned and cut fine while raw and then mixed with finely ground cracker crumbs, minced onion, salt, pepper and one or two raw eggs, the whole made into balls which are stewed, not fried. These, too, are eaten cold for the Sabbath day lunch.

Friday is the busiest day of the week for the East Side housewife, for she cannot so much as strike a match in her house on the next day. No matter what the weather on Friday, the coal fire is started, great loaves of bread, twist and coffee cake glistening with a varnish of beaten egg, and made dishes such as those

Her Busy Fridays, All Duties Throng

land.

The wife of the man who earns $2 a day and has a family of five, calculates to spend about 55 cents a day on her table. The rent will be $10 a month, and out of the remainder she will manage to save not only the coveted deposit against a slack season, but sufficient to send her family decently clothed to the synagogue. The children each may have only a single garment to don during the week, but on the Sabbath day they will sally forth arrayed like the flowers of the field, every garment fashioned by the untiring fingers of the underrated East Side mother.

Aside from her cooking, which, by reason of the Mosaic law, is a complicated process, the East Side housewife conducts her house on simple lines. Bath rooms are unknown in the cheap tenements, but the children can linger round the nearest hose house until the good-natured firemen turn on a freshening stream. The few garments worn by the East Side child can be quickly dried on the roof or the ever-convenient fire escape. She never cleans house, because there are no "corners" to be weeded out. The cleaning goes on eternally, and her only store room is a single trunk which holds the few family treasures and is hidden from view by a friendly if gaily flowered curtain. About her person she is untidy. The heaviest contribution to her wash comes in the form of the inevitable Nottingham window curtains and the china closet curtains which are a source of pride.

When the weather becomes unbearable, even the "shake downs" do not have to be prepared. The suffering family betakes itself to fire escapes, area way or roof. When a four-story tenement is divided into sixteen apartments and each apartment or flat shelters at least six persons, the picture presented on a hot night can readily be imagined.

As the exhausted housewife drops off into uneasy slumber, the chances are that she dreams of successive rises through $10, $15, $20 apartments until her husband, now a baster or a presser, may become a clothing contractor of importance, then they will lease a large private house and sublet two floors, and the children shall have silk frocks to wear to the synagogue. But as for leaving the East Side when the wave of prosperity strikes them, that would be quite absurd, quite impossible.

The East Sider who has $200 in bank is ready to start on an independent business career. With a deposit of $500 at his command, he considers seriously the purchase of real estate. But to the end of the chapter his wife will continue to haggle over the food supply, make her children's clothes and contribute of her blood to the family exchequer.



One of the Most Unique Personalities in American Politics—Attorney General Knox

By Alfred Alleyn

Written for **The Sunny South**



WHEN Philander Chase Knox, who as attorney general of the United States is conducting the prosecution against the beef trust, entered the cabinet he relinquished a private law practice of $300,000 a year. The firm of Knox & Reed always demanded and received large fees for their professional services.

This story of the Indianapolis street railway case, the last great argument made by Mr. Knox before he came to Washington, is illustrative. He was anxious to go to Europe for a rest when the pressure upon him to argue this case before the supreme court became so strong that, to rid himself of further importunity, he named a fee to the company which he believed would be prohibitive. To his surprise it was accepted instantly; he argued the case in conjunction with the late ex-President Benjamin Harrison, and won.

General Harrison evidently regarded P. C. Knox as a secondary consideration in the presentation of the case, though the consensus of the opinion was that Knox had carried the court irresistibly by the masterful character of his argument. Some time later Harrison and Knox met on the board walk of Atlantic City, and after an exchange of civilities, the ex-president in a manner that was not altogether free from a patronizing air, said:

"By the way, Knox, how did you come out in the settlement of your account with the Indianapolis Street Railway Company? I got $25,000 out of them for my services."

"I am very glad to hear it, general," replied Knox pleasantly. Then in a modestly deferential way he continued: "I got $125,000."

"What!" blurted the ex-president, overwhelmed with astonishment. Then appreciating the embarrassment of the situation he wheeled and continued his walk without another word.

Phil Knox as he was known then and as he is known today among his intimates in western Pennsylvania, was 16 years of age when he left home to attend Mount Union college, Ohio. He was born in Brownville, Fayette county, Pennsylvania, May 6, 1853. His father was a country banker, a boyhood friend of James G. Blaine, who sent his son to the public schools until he was ready for college. He was graduated in 1872 and immediately registered as a law student in the office of H. Bucher Swope, Pittsburg. No two natures were more dissimilar than preceptor and pupil. Swope, then United States district attorney for the western district of Pennsylvania, was nervous, fiery, impetuous, aggressive and master of the greatest vocabulary of vitriolic adjectives that was ever exhibited in a district court room. At all times, however, his diction was polished, and in this respect his pupil owes much to the master, though the former was Swope's antithesis, cool, self-restrained, a natural logician, and a rhetorician whose command of language is still charmingly exact.

P. C. Knox was admitted to the bar in 1875 and in 1877 formed a partnership with James H. Reed, another young lawyer, the son of a Pittsburg physician. The career of these young men for the first few years gave no hint of phenomenal success. They were chaperoned by no advantageous circumstances; they had no influential friends in the background; they were generally regarded as an energetic pair who possessed no advantage above other junior members of the bar.

But Pittsburg was then heading for international fame. Conditions were shaping themselves for the men who had wit and wisdom to mount the crest of waiting advantage. In the same class

"Grew Up"

Pennsylvania and head of the democratic party in the state; George T. Oliver, then a small owner, now a multi-millionaire and director of a great syndicate of Pittsburg newspapers, and John T. Chambers, the largest individual glass producer in the United States, at that period a partner in a struggling concern on the south side, Pittsburg.

During his career in Pittsburg, "Phil" Knox was known as a tireless worker. He frequently appeared at the office in the morning before any of the others had arrived, when his sole companion was the office boy. This was particularly true when he had a great case on hand, for it was his unvarying rule never to leave any of the preparation of a great action to a subordinate or junior member. Every document, letter, reference or scrap of information or evidence was examined by himself. It was no uncommon thing for him to spend eighteen or twenty hours a day in the preparation of a case.

This has developed a rare faculty of self-control which invades even the do-



Philander Chase Knox, attorney general of the United States

main of sleep. Day or night the attorney general can awaken at any hour or at the end of any period of time which he may have determined. He can take a half hour nap and waken himself on the minute.

In Washington the early rising habit is a feature of his daily life. He is up at 6 o'clock and breakfasts with his family at 8. The intervening two hours are spent behind his famous roadsters, "Wert" and "B. C.," a team that cost $3,500 and which, driven by the attorney general two years ago, lowered the world's pole record for a gentleman's team to 2:12¾ and 2:10¾. These horses were trained by the attorney general himself, and one of the familiar sights vouchsafed to early risers in the suburbs of Washington is that of the attorney general in cap and duster spinning along the country roads, or climbing the heights of the Potomac in a light wagon behind his favorite team.

Outdoor life is the attorney general's hobby, although he declares that in no respect is he a faddist. He loves to hunt and fish and play golf. He is a charter member of the Castalia Club, one of the most wealthy and exclusive hunting and fishing clubs in the United States. It controls an immense game preserve near Sandusky, Ohio, where Mr. Knox and his family have spent a fortnight or two every year for the past half dozen years.

The feat of the attorney general in lowering the pole record for gentlemen drivers of the world was a surprise to everybody except Mr. Knox himself. He made a study of the horses for weeks before the trial on the Brunot island's private track below Pittsburg. He marked all their peculiarities of temper and motion. In these practice spins Wert was the pole horse. One day in June, 1900, apparently without reason and against the vigorous protest of drivers and trainers, Mr. Knox put Wert

erous impulse who never permits any record of his benefactions to become public. A characteristic instance is related by a prominent and wealthy woman who called on him in behalf of a charity organization immediately following the great blizzard of 1898 in western Pennsylvania. She solicited a contribution for coal and food, and the response was a check for a very considerable sum, so large, in fact, that it led the startled woman to inquire:

"How do you wish this money applied, Mr. Knox?"

"As your organization thinks best. There are worthy and unworthy poor, I know, but they are all cold and hungry," was the answer.

One of the most striking characteristics of the attorney general is his remarkably retentive memory. He never forgets a name or face. A gentleman who had business with the department relates this incident: The attorney general had written to him months before on a matter in which the visitor was greatly interested. The letter was one of a thousand similar ones, perhaps, dictated by General Knox. In the course of conversation the visitor quoted a sentence from his letter.

"They are All Cold & Hungry"

"I never wrote such a sentence," said General Knox.

"But you certainly did. I remember it very distinctly."

"If I wrote those words then I confess I am losing my memory," insisted the attorney general. The letter copying book was sent for, and General Knox pointed out the sentence, but not as the visitor had quoted it.

Philander C. Knox has always been a republican. The only office he ever held, prior to his call to Washington, was that of assistant United States district attorney for the western district of Pennsylvania for one year in 1875 and '76. He has never made a political speech. He has neither state, city nor precinct at his back or under his control. In giving reasons for his appointment President McKinley said:

"His intimate knowledge of corporate law and his standing in his profession alone have led me to decide upon Mr. Knox as Attorney General Griggs' successor."

Although he is verging on 50 years of age, he looks five years younger. He is of medium height, full faced and smooth shaven. Phrenologists would say that his eyes indicate unusual command of language; they are full eyes, dark and expressive. The mouth and jaw indicate firmness, the forehead is high and hair brown, changing into gray. Whether in court or in private conversation, General Knox speaks with great deliberation, carefully choosing his words, though when roused he expresses himself with all the vigor necessary to emphasize an opinion.

A Thoroughly Clubable Man is Mr Knox

He is not a society man; rather the attorney general is a "clubable man." He has been president of the Pennsylvania Bar Association and the Duquesne Club of Pittsburg. He is a member of the Union League and Lawyers' Club of New York, besides other clubs in Philadelphia and Pittsburg.

His Washington home is on K street, two short squares from the department of justice. It is the former George W. Childs residence and was purchased recently by General Knox for the sum of $120,000. The Pittsburg home of the Knoxes is on Ellsworth avenue, a large, magnificently furnished stone house, standing on a slight eminence surrounded by sloping lawns and old shade trees. The striking feature of this home is the library whose walls are entirely concealed by paintings of Indian and frontier life executed on the pelts of wild animals by A. F. Harmer, of California, a painter whom Mr. Knox specially engaged for this work.

The family of General Knox consists of his wife, who was formerly Miss Smith, daughter of one of the pioneer iron manufacturers of Pittsburg; three sons and

The meaning of Martin Luther King to American Jewish students in the 1960s

Ahead of tomorrow's Martin Luther King Day, an overlooked 1962 speech is recalled

• By DAVID GEFFEN

For American Jews, the early 1960s was a fascinating era. The period that included the execution of Ethel and Julius Rosenberg as spies and the anti-communist hate fomented by the hearings of Senator Joseph McCarthy had passed. The economic growth of Jews and their integration into American society was on an unprecedented rise.

For many American Jews, their attention turned to the civil rights issue that was awash throughout the country. In the South, the integration of buses, meal counters, movies and public toilets happened only when there were sit-ins. Traveling the southern states and the eastern corridor of America, one found only a few colleges and universities outside the Ivy League schools actually integrated.

Jews were among the leaders in the struggle for civil rights. The NAACP had been founded by Jews; Jewish attorneys helped to win the major civil rights cases.

Two Jewish children of the 60s, Lois Frank from Atlanta, Georgia, and Peter Geffen from New York, recalled growing up in the 1960s with the civil rights movement as a backdrop to their education.

"I had grown up in Miami and St. Petersburg Florida in the 1950s, and I was friendly with a number of the African Americans who worked for my father. I was not tuned in to the civil rights issues in my high school years, but when I attended at Emory University I did sense a change," Frank said during a recent visit to Israel.

"Emory was not integrated during my college years, 1959-1963, but Atlanta was a hothouse of ideas because of the presence of Martin Luther King Jr. and the Southern Christian Leadership Conference. I cannot recall too much open dialogue between the races, but African American sit-ins and marches outside of Atlanta were known," she said.

In her third year, 1961-1962, Frank was a member of the student lecture coordinating committee, and she thought it would be a good idea to invite King to the campus. A room in a campus building was arranged for 20-30 people. Advertisements were posted. Frank, in her Volkswagen Beetle, drove over to King's home in a lower-middle-class neighborhood to pick him and his wife Coretta up.

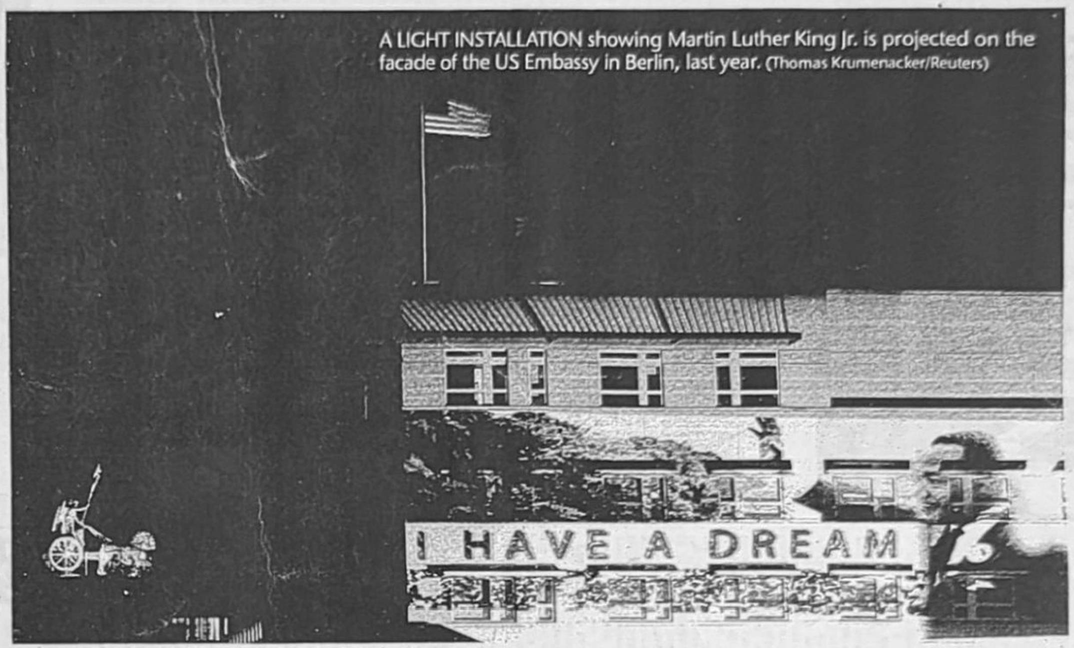
"When we arrived at the campus, a crowd had formed next to the building where his talk was scheduled. Already about 250 students were bunched together on the grass and ultimately, to my recollection, 500 attended," said Frank.

With so many students arriving unexpectedly, Frank was not sure what to do, but King knew exactly how to handle this situation.

"In his inimitable style, which I witnessed for the first time, he stood on the steps of the Alumni Memorial Building, a central student gathering spot, and spoke. He quoted great writers, theologians, politicians and composers. His voice carried a moving resonant tone just like it did when the world heard him speak, a year later, during the march on Washington. All I can say now, a half-century later: it was a truly amazing experience for a college junior like me," said Frank.

The details of the evening are clarified a bit by a report in the student newspaper, *The Emory Wheel*, dated May 10, 1962. An archivist at MARBL Special Collections looked at that issue of the newspaper and offered the following observations:

"Over 1,000 students and faculty were present. Because of a recent disturbance by the KKK (April 1962) at an Atlanta women's college, student and faculty IDs were checked closely. The campus police enforced crowd control regulations when such a large number of attendees were present. The story was on an inside page, and there was no picture (even the photo files from May 1962 make no reference to a photo)."



A LIGHT INSTALLATION showing Martin Luther King Jr. is projected on the facade of the US Embassy in Berlin, last year. (Thomas Krumenacker/Reuters)

One assumption that can be made to explain the lack of a photo is that Emory had to be very concerned about its donors, some of whom were vocal segregationists. In the MLK collection of speeches and sermons, this Emory presentation is not to be found.

Looking back on that night, Frank said that King helped her define herself as a "champion of the underdog." Her immediate first step after she received her BA was to enroll at Atlanta University for her MA in social work.

"There were only a few white students," she recalled, "in the sea of all those African Americans. I learned first-hand from my teachers and my fellow students what the real problems of these American citizens were and what racial hatred could precipitate."

During the 15 years following her graduation, Frank and her husband Larry raised four sons (one of whom is a Conservative rabbi in Jerusalem) and helped to insure their growth process as Americans and Jews. Then she began her efforts as a champion of human rights for all peoples.

In 1986, she and her husband were among those Jews who helped John Lewis, an African American, to be elected to the US Congress from an Atlanta district. Lois traveled with her son Joshua to Washington DC to be present at Lewis'

cil for Public Affairs, Frank has never ceased working to insure human rights wherever a stand must be taken.

The second student of the 1960s is Peter Geffen of New York, founder of the nationally recognized Abraham Joshua Heschel School in Manhattan and CEO of KIVUNIM, based in Israel, which he founded in 1999.

"In the summer of 1964, I was working as a student volunteer at Kibbutz Lavi. Via a shortwave radio I learned about the brutal murders in Mississippi of an African American and two Jewish students from New York, summer interns assisting in the work of King," said Geffen. "One of the Jewish students, Andrew Goodman, was my classmate at Queens College in New York, and I decided to volunteer in the South in his memory the following summer."

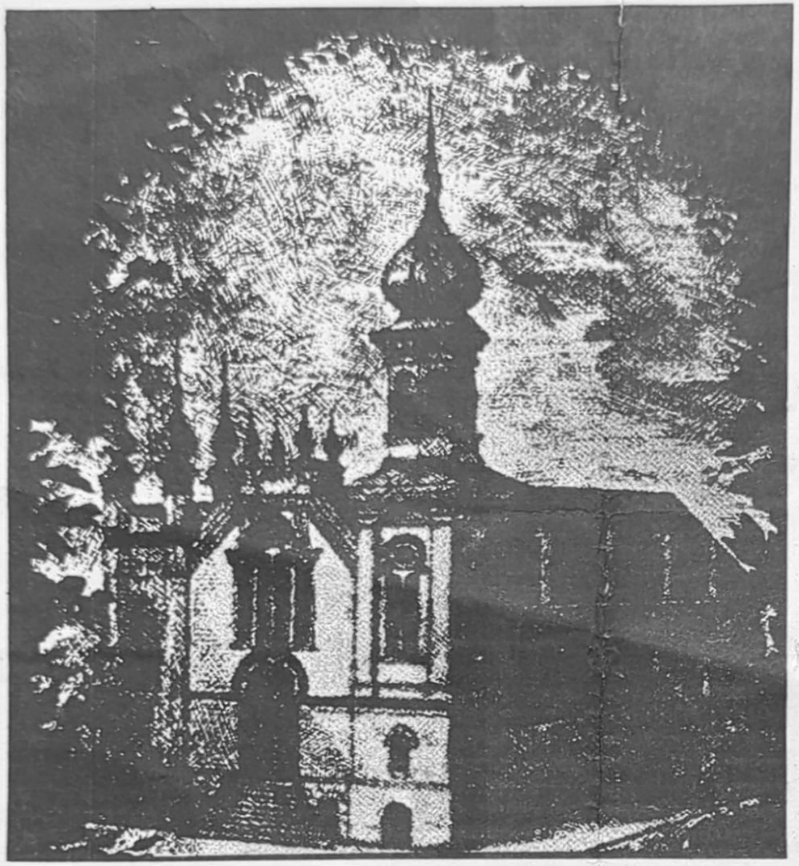
Geffen recalled that he was learning about the Holocaust and the silence of the world. He felt that he could no longer be silent about a discrimination issue in the US.

"My father, Rabbi Samuel Geffen, a native of Atlanta, Georgia, tried to dissuade me from going South in the summer of 1965. He had experienced anti-Semitism during and after the Leo Frank case. His concern for me was real, but I was determined to go," said Geffen. "I worked for King that summer, and in 1966. In March 1968, a few weeks before his assassination, I heard him speak at the Rabbinical Assembly Convention of Conservative Rabbis at the Concord Hotel, in honor of his beloved colleague Professor Abraham Joshua Heschel. That night he used the phrase which described Israel as 'an oasis of peace in the Middle East.' Three weeks later I marched in his funeral procession."





Kahn with the wind



STRANGERS WITHIN THE GATE CITY: The Jews of Atlanta — 1845-1915 by Steven Hertzberg. Philadelphia, The Jewish Publication Society of America. 325 pp. $12.00.

David Geffen

GROWING UP in Atlanta, Georgia, in the 1940s and '50s was both a pleasant and a frightening experience.

The pleasantness derived from my idyllic life bathed in the glow of southern charm and Confederate honour, and was complemented by the rich Jewish atmosphere in my home and in that of my grandparents, Rabbi and Mrs. Tobias Geffen, who had resided in the city since 1910.

The anxiety arose from the constant reminder that Atlanta was the city where Leo Frank, the Jew, was lynched in 1915. I heard about the Frank case in my public high school "History of Atlanta" course. My Talmud Tora teachers added to the story, and I had the picture of the Frank lynching thrust in my face from the pages of the *Thunderbolt*, an anti-Semitic and anti-black newspaper which regularly circulated in Atlanta.

The impression I had, and I was not alone in this, was that the Leo Frank case was all there was to the history of Jews in Atlanta. Steven Hertzberg's new book proves the opposite, for it documents the growth of the Atlanta Jewish community from the arrival of the first Jew in 1845 until the lynching of Frank. During that period Atlanta was burned to the ground during the Civil War; and, after it was rebuilt, it became the leading city, the "Gate City," in the New South.

That 70-year period encompasses the German, Russian and Sephardic immigration to America, and the author discusses in detail how each successive wave of Jews reached Atlanta, a city 600 to 900 miles away from the ports of arrival. Also highlighted are the tensions that existed between the groups as they strived to become a part of their new homeland. In Atlanta, where change until recent years moved with southern slowness, these divisions in the Jewish community persisted, disappearing only in the last quarter of a century.

THE AUTHOR'S training is as an American urban historian, and thus he emphasizes the significance of economic mobility as a prime factor in comprehending the development of an ethnic group in a city. Hertzberg has used to advantage U.S. census figures, city directories, court, county, municipal and state records in documenting precisely the growth of Atlanta Jewry from its first residents to a community of 3,000. Included in the book are maps of the city on which Hertzberg has pinpointed the location of every Jewish resident and Jewish institution in 1870, 1880, 1896, and 1911. The reader can therefore see the mobility of the Jews which the author graphically describes. In addition, Hertzberg has prepared, with the help of a computer, 39 tables detailing the various demographic and economic aspects of the Jewish population during these 70 years. After studying the tables and maps, it is easy to see how the Jews of Atlanta "made it" economically.

While the economic advancement of the Jews is the main theme of the book, the author has also included a well thought out and well documented chapter entitled "Jews and Blacks," which is one of the rare historical assessments of the formative stages of the Jewish-black relationship in America.

Cited among other sources is the diary of the immigrant Jewish peddler who on his day out in the countryside near Atlanta "walked over and greeted them (blacks in the field)" and then realized that it was "his good luck that no person had seen because no white person in the South greets a black one" (circa 1912).

Moreover, the author describes quite fully the analysis of the Jewish question by leading black intellectuals, Booker T. Washington and W.E.B. DuBois, whose writings regularly appeared in the Atlanta black newspapers at the beginning of the century.

The picture that Hertzberg sketches is that of the immigrant Russian Jew as the peddler, merchant and saloon keeper who sold dry goods, food and liquor to the blacks. Hence, while the Jews were, on the one hand, purveyors to the blacks, they were, on the other hand, still stigmatized in the black churches as well as in the white ones as the "crucifiers of Lord Jesus."

The tension boiled over in isolated attacks by blacks on Jewish shopkeepers and most dramatically asserted itself in the Leo Frank case when the key prosecution witness was a black handyman.

THE ENIGMA of Atlanta Jewry has always been the Frank case, an event which the Jewish community is still trying to forget. The facts of the case are the following. A New Yorker, Leo Frank came to Atlanta in the first decade of this century, married into a prominent German-Jewish family and became the superintendent of the National Pencil Company. In May, 1913, a worker there, 14-year-old Mary Phagan, daughter of a dispossessed tenant farmer, was found raped and murdered. Since Frank was the last one to see her alive, the "Yankee Jew" became the prime suspect.

The trial was exploited by the Atlanta newspapers; Frank was convicted of murder mainly on the false testimony of the black sweeper at the plant, Jim Conley. For two years appeals passed from court to court. Finally, when the U.S. Supreme Court turned down Frank's appeal, it was John Slaton, the Governor of Georgia, who commuted the sentence to one of life imprisonment. Though this was political suicide, Slaton enshrined himself as one of the *"hasidei umot ha-olam"* — the righteous of the nations.

The anti-Semitic feelings that had been simmering in Atlanta since the murder were now fanned into flames by the Populist statesman Tom Watson. Within two weeks of the commutation of his sentence, Frank almost died when his throat was slashed by a fellow prisoner using a knife smuggled in "to kill the Jew." A little over a month later Frank was abducted from prison by a group of concerned citizens and lynched in the town of Marietta, Georgia, near Mary Phagan's birthplace. What has been called "the Dreyfus Case of America" put an end to the illusion of integration into Atlanta society which the Atlanta German-Jewish élite believed it had achieved.

The Frank case has been studied thoroughly by Prof. Leonard Dinnerstein and Harry Golden, but Hertzberg is the first person to write about the reaction of Atlanta Jewry in the two years from Frank's arrest until his death. He has dispelled Golden's assertion that Atlanta Jews were apathetic in their defence of Frank. In fact, Hertzberg shows how the community rallied to support one of their own even when they were afraid for their lives.

Since the southern Jewish communities have been the least studied of any in the U.S., a book such as this is important for the facts it presents as well as for its methodological soundness. Now that we know about the founders of the Jewish community whose descendants assisted in bringing the first Georgian to the White House, it would be helpful to learn how, during the last 50 years, the Atlanta Jewish community became a power broker in American and American Jewish life. □

The meaning of Martin Luther King to American Jewish students in the 1960s

:ad of tomorrow's Martin Luther King Day, an overlooked 1962 speech is recalled

• By DAVID GEFFEN

ı Jews, the early 1960s was a fascinat- period that included the execution ɪ Julius Rosenberg as spies and the ınist hate fomented by the hearings McCarthy had passed. The economic ıd their integration into American unprecedented rise.

:can Jews, their attention turned to ıue that was awash throughout the ıuth, the integration of buses, meal and public toilets happened only ;it-ins. Traveling the southern states ırridor of America, one found only a universities outside the Ivy League :tegrated.

ʒ the leaders in the struggle for civil ? had been founded by Jews; Jewish ɔ win the major civil rights cases.

dren of the 60s, Lois Frank from and Peter Geffen from New York, ıp in the 1960s with the civil rights :kdrop to their education.

n Miami and St. Petersburg Florida in ıs friendly with a number of the Afri- ıo worked for my father. I was not vil rights issues in my high school attended at Emory University. I did ank said during a recent visit to Israel. integrated during my college years, anta was a hothouse of ideas because ıf Martin Luther King Jr. and the n Leadership Conference. I cannot ɔen dialogue between the races, but ;it-ins and marches outside of Atlan-

In her third year, 1961-1962, Frank was a member of the student lecture coordinating committee, and she thought it would be a good idea to invite King to the campus. A room in a campus building was arranged for 20-30 people. Advertisements were posted. Frank, in her Volkswagen Beetle, drove over to King's home in a lower-middle-class neighborhood to pick him and his wife Coretta up.

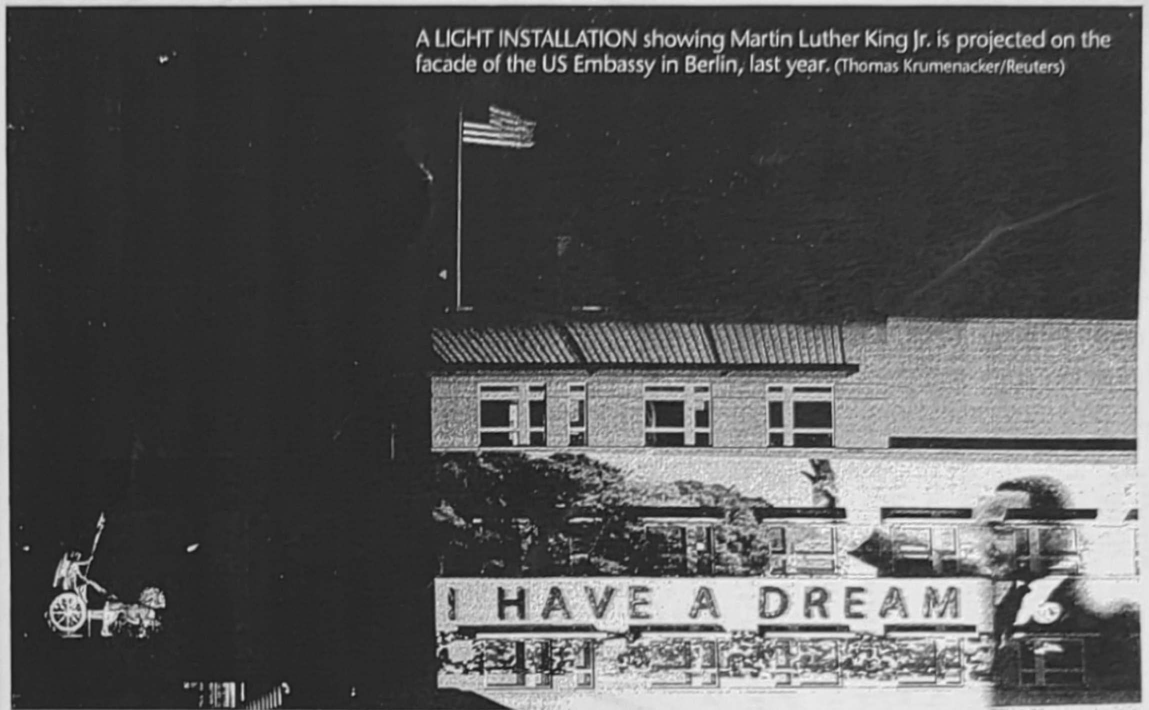
"When we arrived at the campus, a crowd had formed next to the building where his talk was scheduled. Already about 250 students were bunched together on the grass and ultimately, to my recollection, 500 attended," said Frank.

With so many students arriving unexpectedly, Frank was not sure what to do, but King knew exactly how to handle this situation.

"In his inimitable style, which I witnessed for the first time, he stood on the steps of the Alumni Memorial Building, a central student gathering spot, and spoke. He quoted great writers, theologians, politicians and composers. His voice carried a moving resonant tone just like it did when the world heard him speak, a year later, during the march on Washington. All I can say now, a half-century later: it was a truly amazing experience for a college junior like me," said Frank.

The details of the evening are clarified a bit by a report in the student newspaper, *The Emory Wheel*, dated May 10, 1962. An archivist at MARBL Special Collections looked at that issue of the newspaper and offered the following observations:

"Over 1,000 students and faculty were present. Because of a recent disturbance by the KKK (April 1962) at an Atlanta women's college, student and faculty IDs were checked closely. The campus police enforced crowd control regulations when such a large number of attendees were present. The story was on an inside page, and there



A LIGHT INSTALLATION showing Martin Luther King Jr. is projected on the facade of the US Embassy in Berlin, last year. (Thomas Krumenacker/Reuters)

make no reference to a photo)."

One assumption that can be made to explain the lack of a photo is that Emory had to be very concerned about its donors, some of whom were vocal segregationists. In the MLK collection of speeches and sermons, this Emory presentation is not to be found.

Looking back on that night, Frank said that King helped her define herself as a "champion of the underdog." Her immediate first step after she received her BA was to enroll at Atlanta University for her MA in social work.

"There were only a few white students," she recalled, "in the sea of all those African Americans. I learned first-hand from my teachers and my fellow students what the

cil for Public Affairs, Frank has never ceased working to insure human rights wherever a stand must be taken.

The second student of the 1960s is Peter Geffen of New York, founder of the nationally recognized Abraham Joshua Heschel School in Manhattan and CEO of KIVUNIM, based in Israel, which he founded in 1999.

"In the summer of 1964, I was working as a student volunteer at Kibbutz Lavi. Via a shortwave radio I learned about the brutal murders in Mississippi of an African American and two Jewish students from New York, summer interns assisting in the work of King," said Geffen. "One of the Jewish students, Andrew Goodman, was my classmate at Queens College in New York, and I decided to volunteer in the South in his memory the

"Looking at this street, dirty, narrow, filled with a noisy crowd, I see here for the first time a fitting frame for the passion of the Saviour. I see Him bound down under the weight of His cross, surrounded by the savage crowd. Now I understand His agony and I will never forget it," noted one pilgrim.

They travelled to the Church of the Nativity in Bethlehem. There was not a site these pilgrims did not see. And what an impression they made, their finery contrasting with the normally drab garb of the residents of Jerusalem. Wherever they went, the pilgrims were warmly welcomed.

14.6.84.

On May 29, they began to leave the city. Their steamers were awaiting them in the Jaffa harbour. Immensely moved by their initial pilgrimage to the Holy Land, these Frenchmen boarded the "Guadeloupe" and "Picardie," their souls filled with a new spirit of religiosity.

END

Abolition

THE JOURNEY by Martin Litvin, Galesburg Historical Society, 471 pp. $10.

David Geffen

AUGUST BONDI, born in Vienna, fought in the Revolution of 1848 in his youth. When the Revolution failed, he was taken by his family to the United States. Like many German and Austrian Jews of that period, they settled in St. Louis. August found life there too sedentary, and he turned to pioneering pursuits in Louisiana and Texas before settling in the Kansas territory in 1855.

Reflections on the 'black fast'

By DAVID GEFFEN / Special to The Jerusalem Post

THEY STREAM to the Western Wall by the thousands. Some sit on the ground in front of the Wall and intone the Book of Lamentations as Jews have done for generations. Others stand and gaze at the Wall, which is the only remnant of the Temple of old.

19 JUL 1983

Young and old, Sephardim and Ashkenazim, Israelis and Jews from all over the world — they approach the Kotel on the eve of Tisha B'Av reidentifying themselves with the totality of Jewish history, its tragedies and its triumphs.

In Jewish tradition Tisha B'Av has come to be known as the "Black Fast," in contrast to Yom Kippur, the "White Fast." The most striking way in which this is emphasized is that in many Sephardi synagogues, a black curtain is placed over the ark containing the Torah, whereas on Yom Kippur white ark covers are used. However, other customs pertaining to Tisha B'Av tend to re-emphasize this idea of darkness, sadness and gloom.

The Mishna in Rosh Hashanah 1:13 indicates that fasti... B'Av ...

Since the Middle Ages it has been the practice not to wear *tallit* and *tefillin* during the morning services of Tisha B'Av. Since these ritual objects are traditionally considered to be ornaments for the Jew, he refrains from wearing them at the normal time in the morning but instead puts them on at the afternoon service, thereby fulfilling the commandment that they must be worn every day except for certain holidays.

THE MOST POIGNANT part of the service centres around the recitation of the Book of Lamentations followed by the many *kinot* (dirges) specifically composed for the occasion. Senior members of the congregation normally chant Lamentations, emphasizing with the rise and fall in the voice the ancient trauma of the destruction of the Temple and the ghastly experiences of the Jerusalemites of that era.

19 JUL 1983

The *kinot* pick up the themes of the book, but they refer to other tragic moments in Jewish hi... particul...

Pioneer of American Orthodox activism

July 4, 1991 Jerusalem Post

David Geffen

DURING THE spring of 1913, Rabbi Jehudah Braver was drafted into the Russian Army. He served only one day.

With bravado, he secretly left his army post and made his way to the German border for a rendezvous with Rebecca Icikovitz, his bride-to-be. The families had gathered there for a quick *huppa*, and then the couple was off to the U.S. aboard a ship out of Hamburg. He won his first pulpit in Akron, Ohio and, for the next decade, the tire capital of the world was home for the Bravers.

Jehudah Braver was born almost 100 years ago, in December 1891, in Lyngmiany, Lithuania. Until his eighth birthday, he studied with his father Moshe, the community rabbi. Then the young Braver made his way through several yeshivot, the best-known being the one at Telz near Kovno.

A ZIONIST from his earliest years, he affiliated with the budding Mizrahi movement of America (which had been established in 1912). After founding the Akron chapter, he was elected in 1917 to the Mizrahi national executive committee, serving on it for a quarter of a century. He was follower of Rabbi Meir Bar-Ilan, whose presence in the U.S. during World War I moved Mizrahi to center-stage of American Zionist activities.

His reputation as a speaker, teacher and *posek* (interpreter of Halacha) spread; and he was invited in 1923 to become the chief rabbi of the United Orthodox synagogues of Kansas City. By now the Bravers had three sons and in Kansas City four other children were born.

KANSAS CITY was one of the centers of the meat-packing industry in the U.S. Almost 25 percent of all stock and feeding cattle in America in the 1920s came through the Kansas City stockyards.

At this time, 20,000 Jews lived in Kansas City and a large percentage were Orthodox.

The beginning of Braver's rabbinate in Kansas City was a tumultuous time for American Jewry. During the first quarter of the 20th century, there had been Congressional initiatives to limit the number of Jewish immigrants permitted to enter the U.S. Underlying these moves was the "nativistic" inclination of some Americans who saw the sizeable increase of Eastern European Jewry in the U.S. as a threat.

Various presidents from Theodore Roosevelt to Wilson thwarted the legislation, but finally Congress prevailed and enacted immigration quotas over the presidential vetoes.

The last struggle was in the fall of 1923 and the beginning of 1924 just before the quotas became operative. "How is it that the enlightened 'civilization' of America can permit its gates to be closed, denying entry to our suffering fellow-Jews?" Braver queried in a sermon in January 1924.

To make his point, he drew a parable. He described a horse coming to a lakeside for a drink and seeing his reflection in the water. The horse assumes another horse is there to lap up this precious liquid. "The horse tries to muddy the water with his feet in the hope that he can get rid of his rival. What he doesn't realize is that, in truth, there is water enough for all.'"

Braver then handed out a sample protest letter to send to the congressmen from the area and urged everyone to make their voices heard, the American way. Unfortunately, the efforts of people like Braver did not roll back the legislation. Those quotas established in 1924 prevented the entry of many European Jews into the U.S. in the 1930s when they could have been saved from the Holocaust.

Another one of Braver's major interests was the Agudas Harabbanim, the organization of American rabbis with European *semichot*. Well-publicized in the *Kansas City Journal* in 1925 was a meeting he organized in which several of his colleagues, visiting rabbis from Cleveland, Chicago and New York, addressed a communal gathering.

The lay chairman of that 1925 meeting was attorney A. J. Granoff, who was to distinguish himself in 1947-1948 as the contact person with President Harry Truman for the Zionist leadership. Truman, a Missouri native, had a close relationship with his former business partner Eddie Jacobson of Kansas City and with Jacobson's attorney, Granoff. Historians suggest that the duo of Jacobson and Granoff did play a role in the birth of the State of Israel and its immediate recognition by President Truman.

DETERMINED TO broaden his



Rabbi Jehudah Braver upon his graduation from the Kansas City College of Law

educational horizons, Braver entered the Kansas City College of Law in 1929 and by 1932 had earned an LL.B. Two years later, he was awarded a master's degree in law.

In 1933, he published an incisive article in the journal of the Kansas City Bar Association on "Criminal Law According to the Hebrew Code." He especially underlined the principle in Jewish law that there cannot be self-incrimination in a criminal proceeding. A description of the law of evidence as discussed in the Talmud and later codes was provided and footnoted.

He also stressed the talmudic reinterpretation of passages such as an "eye for an eye," providing for monetary compensation rather than physical retaliation.

Following a reogranization of the communal synagogue structure in Kansas City in 1933, Rabbi Braver had to serve individual congregations since there was no longer a chief rabbi. In the mid-Thirties, he and Rabbi Maurice Solomon opened a yeshiva high school for local boys. As the yeshiva became better known, some youngsters from surrounding states in the midwest came to Kansas City to study there. Rabbi Braver also set up a Talmudic study group in 1940 which was named in honor of Rabbi Ozer Grodzinsky, a noted European rabbi.

IN THE late Thirties, as the l threat worsened, the rabbi and ers lobbied at the state legislatu Jefferson City, Missouri, to try get immigration permits for re gees to come to the state. Finan guarantees were provided so these individuals would not bec a burden on the community. Mo these efforts proved futile, but this period of crisis everything tried.

With Pearl Harbor and the break of the war for the U.S., th of Rabbi Braver's sons enliste branches of the armed forces. second son, Hyman, a navigato the Air Force, was killed in a tr ing accident in 1943.

During World War II, Braver invited to be the head of the Hayim Yeshiva in Mexico City. J before Rosh Hashana 1944, moved there with his wife and f of the children. In Mexico City d ing World War II, there were E European Jews who had come in 1920s and 1930s. With strict im gration quotas, Mexico permit no refugees to enter during the w

After it joined the Allies in 19 the country then received intern from various countries in Europ Jews for the most part. Some w religious young men who were p mitted to study under Rabbi Bra at his yeshiva.

The high altitude of Mexico C affected his health adversely, so 1948, the Bravers moved to Los A geles. There, he was frequently c sulted and answered questions such topics as whether it is perm ted to say "Amen" if you hear *ka dish* over the telephone, or if y hear the blessing from a *se'ud mitzva* over the telephone. Oth questions included: is it permissib for the doctor not to administ drugs which will prolong an imm nent death? What blessing is ma over the cereals Shredded Whea Rice Krispies, Corn Flakes, Pep an Cheerios?

Rabbi Braver's death in 1956 le a real void in the Orthodox comm nity of Los Angeles. Two of his chi dren, Shoshana and Ralph, hav made aliya and many of his gran children and great-grandchildren re side in Israel. One son, Joseph, is rabbi in Baltimore.

European-trained Rabbi Jehuda Braver labored diligently to prepar a foundation for Orthodoxy in th U.S. A pioneer of the spirit, he helped open new vistas for *Yiddish keit* in the land of the free and th home of the brave.

Dr. Geffen is a retired Conservative rabbi from the U.S. living in Jerusalem.

Palestine on film

The first aliya propaganda film was a silent movie, made in the 1920s. Dr. David Geffen tells the story of 'Palestine Awakening'.



(Photo: JNF photo archives)

Zvi Nusanoff, a watchman at Ein Harod, during the filming of Palestine Awakening *in May, 1923.*

THE DATE: July 4, 1923. The place: the Zion Cinema in Jerusalem. The event: the premiere showing of a newly made silent film called "Palestine Awakening," chronicling the progress of Jewish colonization and urban development in Palestine during the early years of the Mandate.

Financed by the Jewish National Fund, the film was basically supposed to be a "propaganda" piece focusing on the work of the JNF throughout the country.

However, in its own way this film was quite revolutionary. Written by William Topkis, an American Zionist leader then living in Palestine and doing pioneering work to promote Jewish tourism, and filmed by the early practitioner of cinematography, Ya'akov Ben Dov, the movie, with titles in 13 languages, became the classic vehicle in the '20s to Jews around the world in helping them understand changing Palestine. On that July 4 sixty years ago, the film critic writing for *The Palestine Weekly* was none other than the recently arrived oleh, Judah Leib Magnes.

Topkis was the most unusual in the cast of characters connected with the film. Born in Odessa in 1878, William Topkis was brought to the United States by his parents, Jacob and Rosa, in 1882. After a brief stint as a metal worker in Chester, Pennsylvania shipyards, Jacob moved his family 20 miles south to Wilmington, Delaware where he set up a small store, Delaware Notions. The children, five brothers and a sister, were quite enterprising, and entered a variety of commercial ventures. The key moneymaker was the Topkis Underwear Company, which in the years following World War I, was the third largest in the USA after BVD and Fruit of the Loom.

The family assumed positions of communal leadership. Louis, one of the older brothers and a man of real bravado, was a founder of the JDC in 1914, and national treasurer of the ZOA. Sister Sallie was a suffragette and marched on the White House. William, a much quieter individual but forceful in his own way, became an ally of Louis Lipsky and was coopted into the national leadership ranks in the American Zionist movement.

An astute financier, William was asked by William DuPont to join him on the Board of one of his Delaware banks. Then, after World War I, Topkis became a partner with several of the DuPonts in the early Goldwyn studios in the 1920-1922 period. He even persuaded Goldwyn to film a Palestine epic for the ZOA, but it did not come to fruition.

Desirous of seeing Palestine first hand, William brought his wife and their eight year-old daughter Esther to spend six months in the country, commencing in the winter of 1923. Arriving in Haifa on February 26, he sought out the nearest synagogue, a Sephardic one, where he said Kaddish for his mother, on the anniversary of her demise.

After a few days in Haifa, the Topkis family, accompanied by the educator Deborah Kallen, to whom they gave a ride, travelled on a "macadam" road to Jerusalem where they rented a house just below Mount Scopus. After a quick visit to Tel Aviv for the Purim festivities and masquerade, they returned to Jerusalem where they lived until June 20 of that year.

In an introductory letter about this American Zionist leader from Delaware, Lipsky pointed out to Menachem Ussishkin: "Topkis intends setting up a bureau to meet American tourists and tell them what they should see, since a sensible guidance of American Jewish tourists would eventually bring about a tremendous amount of financial interest in Palestine."

Topkis went to work immediately. He rented an office in the *Bezalel Showrooms* on Jaffa Road, across from the present Clal building, and chose as the name for his operation, The American Information Bureau.

In describing the initiative of Topkis, Colonel F.H. Kisch, director of the Palestine Zionist Executive, wrote the following to Leonard Stein at the London office. "With true American instinct he has put up a huge sign at the corner of the road, with the name American Information Bureau. I asked him if he did not fear trouble with the American Consul, but he assured me that there would be none." Not only were there no problems, but as Kisch noted "a number of clients have been sent on tours of the country by him employing Jewish guides." The last line was the best. "I might mention that he (Topkis) himself pays his office rent and the salary of his secretary out of his own pocket."

In December 1922, a few months before the Topkis family arrived, the first four tourist guides were licensed with Harry Hannaux getting badge number one. However, these four had difficulty obtaining work because the major travel companies, Cook's in particular, favoured the Arab guides. Ironically, in the early '20s, most Jewish tourists were seeing Palestine through Arab eyes and one can imagine what kind of picture of the country they were getting.

Topkis believed that the Jewish tourist guide was in a real sense "the soldier in the trenches" in terms of selling the country to American Jewish tourists, in particular, and all English speaking tourists, in general. His American Information Bureau very rapidly became a centre for American Jewish tourists, and was also frequented by non-Jewish tourists. These first guides received their clients via the Bureau, referred by Topkis himself.

IN THE latter part of April, Topkis was approached by Dr. Akiva Ettinger of the Jewish National Fund and asked to write a script and direct a film about Palestine. The actual filming, Topkis was told, would be done by Ben Dov, the Jerusalem photographer whom he had met. The Zionist leader and businessman selected the theme which he knew best for the actual storyline. A wealthy American Jewish cotton broker, Mr. Bloomberg, arrives at Jaffa for a 24-hour stopover. He is convinced by a guide, in actuality Mr. Pneuli, one of the four licensed guides, that there is something to see in this reborn land. Instead of a day he stays for a month and tours the entire country.

The film itself shows Haifa, Jerusalem, Tel Aviv, Rehovot, and Rishon Lezion. It also focuses on the kibbutzim and several of the settlements in the Emek. Famous personalities in Palestine, including Ahad Ha'am, are also seen. One of the classic lines in the film emphasises the revival of the Hebrew language. When Bloomberg visits Neve Sha'anan in Haifa, he meets a little girl and asks her in the way of all tourists, "Do you love me?" She immediately replies *rak Ivrit* "speak only Hebrew."

After the Jerusalem premiere the film was screened for delegates to the 13th World Zionist Congress in Carlsbad in August 1923, where Topkis was one of the American delegates. While the film was distributed worldwide, all that remains is a 16-minute fragment with Hebrew titles, now housed in the Rad Archives on Mount Scopus.

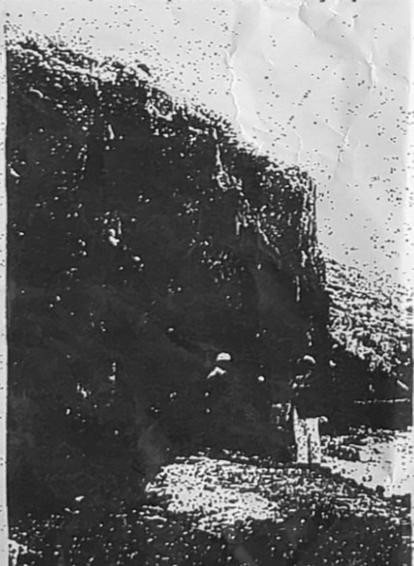
A most interesting point is made at the conclusion of the film. After his month long visit in Palestine, Bloomberg, who has found a cousin in Kiryat Anavim, tells her that his farewell is only a brief one since "he is going back to wind up his business and to return as quickly as he possibly can to the land of his fathers, *Eretz Israel.*"

This is the first filmed record of an American choosing to make aliya. Bloomberg's decision was shown to audiences around the world throughout the 1920s, and thus Topkis was able to give an unprecedented boost to aliya from a totally unexpected source — the American Jewish merchant prince. Topkis himself may have considered aliya, since he helped found the Association of Americans in Palestine, a forerunner of the AACI.

The film critic at that premiere, Judah Magnes, just beginning his work with the budding Hebrew university, closed his review by linking the July 4 showing to the death on that date of the first Zionist leader, Theodor Herzl.

"The fact that the film was exhibited in Jerusalem on the fourth of July, anniversary of the death of the greatest modern Messiah that Jewry has known, is in itself a significant omen. For Herzl himself would have said 'This is no fable!'."

During the filming of the movie, William Topkis is seen sitting behind the actors playing Mr. Bloomberg and his guide, Mr. Pneuli (below left). *An advertisement of Topkis underwear* (below right).



(Photo: JNF archives)

